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BOOKS. and Later tidley Haverithographs of Price \$3 50.

of adaptation to our work, or from NOTES AND COMMENTS. heady obstinacy, why, from a mistaken charity which is only an amiable weakness, do we allow such If a man is rich enough to own a horse and waggon, the law will prean one-good enough so far as he is vent him from hauling freight on Sunconcerned, and yet good for nothing day ; but if he is rich enough to own so far as we are concerned--to go a railroad he may haul all he pleases. along under a secretly-mutered pro--S. W. Pres.

S. F. HUESTIS, Publisher.

VOL XXXV.

this. \_ Religious Her.

Chris. Intelligencer.

sous.'

her seat.

closes.

The attorney-general rules

that a woman is not a "person," and

hence Mrs. Clara Lonard, who has

been elected to the board, can not take

The Holston says : There are fifty

boys now at Emory and Henry Col

lege, whose fathers were educated

there." When a college draws its

students from the homes of its alumni,

we may know it has done good work,

and may expect a continuance of the

same kind of work .- Alabama Advo-

In speaking of Union in Canada and

New Zealand the Methodist Recorder

says : "The lendency to fraierniza-

tion which is visible at home and in

the colonies is gravifying. The cen-

trifugal force did plenty of mischief

in the beginning and middle of this

century, the centripetal force may

remedy some of it before the century

I know one Methodist minister that

always read the ceremony from a new

Discipline, bought for the special pur-

T. WATSON SMITH, Editor.

test, and yet publicly endorsed and well reported of in the sessions of the "But for smoling on the streets, Conferences ?-Southern Chris. Adv. he would have had a unanimous call, Women's work in the theological said a Northern brother to us, in exand temperance fields appears not to plaining why a Southern minister was not called to a certain church north of

be highly valued by at least two religious denomina ions. The Universalists in convention at Washington re-The work of the Church will not be fused to invite young women to avail done as it ought to be until every memthemselves of the advantages offered ber is prayerfully engaged in it. Do by the theological schools of the denot let the drones alone ! No man is nomination. And the Congregational to be allowed to enjoy privileges who Association in session in this city shirks duties and responsibilities .practically refused to approve of the work of the Women's Christian Tem-A Massachusetts statute provides brewing about the heads of those dithat the board of health, lunacy and vines. N. Y. Tribune. charity, "shall consist of nine per-

Lord Coleridge says that every educated speaker of English uses at least three different languages. When he talks, he uses colloquial English; when he writes, he uses literary English ; and when he reads his Bible he uses an antiquated form of English, which, from its relations to modern culture, may almost be called sacred English. So within the one language. there are at least three languages, blending with and overlapping each o her, yet each independent of the other, having its own forms, its own vocabulary, and its own rules of use.

h p

There is but one greater evil than the laws which permit numerous and easy divorces, and that is a condition tan.

of society which renders so many married people ready to avail themselves of these facilities. It is wise to ask if there is not a deeper cause for the disgraceful statistics of divorce than their mere legal possibility. Perhaps a searching inquiry might find it in the prevalence of hasty and ill-considered marriages. Ly all means let us have ; sickness he had expected to enhave the divorce made uniform, and protected against loose and unjustifibut in recognizing this

A MISSIONARY BISHOP SPEAKS.

Published under the direction of the General Conference of the Methodist Church of Canada

HALIFAX, NOVA SCOTIA, FRIDAY, NOVEMBER 9, 1883.

The following is from the speech of the Bishop of Cape Palmas, Africa, addressed to the Convention at Philadelphia :-

seated in his study in Baltimore writing the last clause of a sermon on the text. "Thy will be done." a telegram was laid upon his table from the Bishop of Kenlucly saying, "You have been elected Dishop to Cape Palmas and parts adjacen. The Lord be with you." He felt that God had called him to the work and said "Amen." On the 2nd of December, 1877, he boom of a signalperance Union. We fear a storm is gun told that the vessel on which he was had anchored off the coast of Africa, and in an hour more half-clad

natives came swarming around in their canoes. The first word of English he had heard break from African lips was an oath, showing that the devil's missionary had outs.ripped the missionary of Christ. The steamer on which he sailed from Liverpool carried four missionaries and \$50,000 worth of rum to the west coast of Africa, and weekly \$50,000 wor.h of rum is sent from the civilized world to curse that people. So they were not only bat tling with heathenism, but batiling with the infernal machinery of Sa-

He had had to repair every Church building there, and his best men. black as well as white, died before his eyes. There was the trouble. Those were the things that broke men down pel. That next. Take it. Some there. Trials he had expected to dure ; difficulties he had expected to

der wire rope, a master mechanic seat- crowding to worship the God of Abed himself on a board that was fasten- raham, Isaac, and Jacob. In famied to the almost ethereal thread, and lies, and tribes, and multitudes, they was the first to pass over ; in twenty- lift up their Sabbath song, and protwo minutes he accomplished the claim the God of Israel, "Bless the journey and landed on the other side Lord, O my soul," ringing up to the

de eslevan.

The Bishop said that ten years ago, thin wire had now given place to a er heard. He might have said, "Am magnificent bridge a mile long, 150 feet I to serve these distant generations above the river, and the millions pass Yes ; he served your mother many a and repass safely on the colossal time, and my mother, he has served structure. About the commence- you, and he has served me. He has ment of my life, or a little while be- been serving us this day, and we have fore, said the speaker, there was sometimes heard in the hundredth scarcely any connection whatever be Psalm, the words of David, in one tween Christendom and the pagan age, the music of Luther in another world Then our noble ancestors age, the language of our mothers, and spanned the gulf, and knit it to pa- our fathers, and our own voices, all ganism by what was at best but a very uniting, binding the angels of the na thin othereal thread. On that thread tions together in the one great work Morrison passed to China, Carey to of praising God. So serve your own India John Ihomas to the Friendly generation, and you serve every oth-Isles Henry Martyn to Persia, and er. Serve the men and women now John Hunt to Fiji. Very few cheer. ed ..... from beneath, but a mighty hose cheered them from above ; and to day that delicate thread on which they massed on their sublime errand has given place to a colossal and wellestablished connection, and you hear he manp of the redeemed millions returning with joy upon their heads, having obtained joy and gladness, and

sorrow and sighing have fled away. If that is not good enough for the Daily Telegraph it is good enough for us. For our great achievements let us clorify God; let us not list en to those critics, but go on in our glorious business to the great success that awaits he world is ready for the Gosus.

by if you want to set the world right you must begin with some tions, wait a few generations. confront : battles he had expected to and by and by syou may give the peoTO-DAYS KEY NOTE.

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amid the cheers of the people. That the heavens in a language David nevliving, and you serve all that are yet to come. Working for this moment, you are working for all future times bringing one poor boy to Christ, bring ing one lost girl back to the Saviour, you are working for unborn generations, and the influence of your action will never be lost.-Rev. W. Ardur.

LUTHER AS A PREACHEF.

In the October number of the Cen. tury, Prof. George P. Fisher, of Yale says : " For moving eloquence in the oulpit no one excelled Lucher. He not only knew how to preach, but he could fell the secret to o hers. One defect, he observes, may eclipse nu merous gifts in a preacher. 'Dr. Justus Jonas has all the good virtues and qualities a man may have ; ye., merely because he hums and spis. honest man.' Let a preacher slick to rency, which we have no right to wrap his text, and not ramble. 'A preach er that will speak everyching that comes in his mind is like a maid lat gues to market and, meeting another maid, makes a stand, and they hold ter years of depression prosperity has a goose market.' He despised the hunger for applause. 'Ambilion is the rankest poison to the Church when it possesses preachers 'Cursed are all preachers in the Church that aim at high and loud things, and, neglecting the saving health of the poor. unlearned people, seek their own honor and praise, and therewich to please one or two ambitious persons. When I preach I sink myself deep down. I re-Lard neither doctors nor magistrates. of whom are here in this church above forty ; but I have an eye to the multitude of young people and servanis, of whom there are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me ? The door stands open unto them ; they may begone.' 'An upright, godly and .rue preacher should direct his preaching to the poor, simple sort of people. like mother that stills her child, dandles and plays with it.' etc. 'When they come to me, to Melancthon, to Dr. Pommer, etc., let them show their cunning, how learned they be ;they shall be well put to their trumps. But to sprinkle out Hebrew. Greek, and Latin in their public sermons sav. ors merely of show,' etc."

The truest thanksgiving service shows its knowledge of God's character in its discrimination between his gifts. Be thankful in all things, but be careful that your thanksgiving does not reveal your selfisnoess by the emphasis it lays on the gifts that minister to your own ease and comfort. Some will go up to the temple to thank God, as did the Pharisee, for the things he had given them individually.in which others do not share : some will rejoice in health ; the thoughts of many will be with their full barns. and increasing investments in stocks : some will sive thanks for extending fame and influence. For health and prospericy, for fruitful fields and busy railways, for peace and power, let us be thankful, but not as if they were given to us to be henceforth our own : let us rather give thanks that God has shown his trust in us by making us loans so liberal that we may launch into larger enterprises and do more farreaching work for him. They are most truly grateful who thank God that he has given abundantly that they may give again. The noblest opportunity God offers us in this abundant life is the opportunity to become a co-worker with him in bringing beauty out of moral deformity, and order out of moral chaos, and so making ready for the incoming of his king-

dom of righteousness and peace. To spend for God is a surer road to wealth than to save for one's self. To hoard, even if we are grateful, is to narrow the power for good of the thing we keep ; to give again is to honor the gift by sending it far and wide in the service of love. God's the people cannot bear that good and blessings of opportunity are his curin napkins and bury out of sight but

which we ought to pass on so that the

world may become rich. Never were

God's gifts so manifold as now. Af-

come again, after years of hot politi-

caladiscussion there are signs of a new

day of harmony and brotherhood.

Over the whole world the closed doors

of caste and national exclusiveness are

yielding, races that were wrapped in

deep sleep show signs of new life, a

marvelous interchange of thought is go-

ing on between the East and the West.

more precious than the coveted In-

dian commerce, and he must be blind

indeed who does not see the new day

of hope and progress that waits at our

doors. Over the gate of the XXth

Century Richter wrote, "Here is

the way to virtue and wisdom"-

words which seemed to his contempo-

raries only the vain dream of his fan-

cy, but that century is only seventeen

years distant and the world has al-

ready moved far on toward the reali-

zation of the poet's dream. - Christian

Sin is that which interposeth itself

between the soul and the light of

Union.

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ROPRIFTON KSION, at the St. Maintex. pose, and then presented it to the new-ly wedded pair to be kept by them as a souvenir. The idea is a most beautiful one, and the gift most appropriate. A copy of the Discipline costs but litburgh Despatch. tle, and the marriage fee is usually sufficient to pay for it many times. -

Julius, in Nash. Adv. Mgr. Capel was asked what struck him most forcibly in America, and he replied: "The precociousness of children.' He says that while in Baltimore the Archbishop took him to call on a lady. While making the visit a boy aged four years came in the room, and his mother said : " My son, speak to the Archbishop." He obeyed readily, and holding out his hand said : "How do. Arch

in the early days. He reacted so power-

fully that, thinking Protestantism a

failure, he was himself a failure. So

the pendulum swings from one excreme

to another. - Nash. Adv.

church. - Rel. Intelligencer.

ion of India

level with the heathen.

Madras Mail of India an appeal sign-

proper course of life." The spectacle The Rev. Dr. F. C. Ewer, who has of a lot of fascinating saloon-keepers made quite a stir in the röle of a Roengaged in the reformation of the manized Anglican, died at Montreal Christian temperance women of Ohio last week. He is the same man who is one calculated to bring down the delighted the Episcopalians of San house. — Indianapolis Jour. Francisco with his fine rhetoric and alarmed them by his latitudinarianism

The (Episcopal) Church must have great difficulty in keeping its eye on more than 20,000 clergymen. But surely it might guard against the employment of criminals. It is disgraced by such laxity. Churchmen, however, draw a very clear distinction between

A preacher in giving an account of clerical authority and personal chara revival in which he had labored, reacter. The loss of the latter does not marked, as he closed the account, destroy the former. This unfortu-"But what a blunder I made !" He nate separation between the man and had seen over a score added to the the minister is against effective dischurch, and he had never thought of cipline. Its effect is to exalt the ecplacing in their hands the church paclesiastical at the expense of the moper, which would have been both ral. According to this conception a preacher and pastor. Many others parson is a sort of double-barrelled commit the same oversight. If we want our people to be active, let them gun. When one barrel-that of character-is injured he can fire with the be posted respecting the work of the other. Thank God no such conception prevails in Nonconformity. There has been published in the

in theory at least. - London Meth.

ed by the Brahmins, calling for the formation of a society, whose object may be learned from its name, namely, "The Native Philanthropic Association for the Regeneration of Outcasts, commonly called Pariahs." It is well to note the fact that this appeal bears strong testimony to the influence of Christianity and Christian missionary work upon the public opin-Hon. W. E. Baxter, a member of

quarters of which, in all probability. the English Parliament, who travelhe may be supposed to have done penance or expirated by good works. ed through India, says that " nothing Still, in round numbers, he will have so much impedes the progress of 45,000 unatoned for," and must there Christianity in that country as the fore stay in purgatory, at the rate of proceedings of certain High-church dignitaries, who so thoroughly misthree months and fifteen days, each take the doctrines of our most holy faith, and misrepresent the teachings hour of which will appear longer than a century ! The moral which the Roof their divine Master, as to treat manist writer draws is, Who can wonclergymen of other denominations as der at the importance ascribed to beyond the pale and very much on a masses for these poor souls ? The moral most of us would draw is, Who

Why do we allow a preacher who is not likely to succeed in the itinerancy -one who, from lack of mind or ap- belief in Roman Catholic countries ? 

fight. He had not been disappointed. evil let us not forget that the real cause of marital trouble lies further back than the statute book .- Pittsthing of all was to find one's own The president of the Ohio Liquor

League addressed the saloon-keepers of Cleveland last week, and in course of his remarks, referring to the second figures or recollect what day it was amendment, he said : "A lot of women are electioneering for this measure, and I have no doubt that they will be at the polls in large numbers. held, (and still held) that I beg of you to treat those women he could not help out the cause of courteously. Although they are out of their places, do not insult them. Christ in that office, he would not Rather treat them in your most galcumber it, and, God being his helper, lant and pleasing manner, and in this he would not. When his strength way seek to win them back to their was gone and the medicine which hitherto had brought him relief could help him no more, and after more than fifty attacks of that fever, he felt that God had called upon him to come back and say to this board, "The

charge of that people, the leadership of that flock, must now fall upon another. And so he came here, and so he placed it before the board.' But his work had not been a failure

in one sense of the word. He had

Within its range character is supreme,

In an article in the current number of the Contemporary Review Professor Salmon furnishes a by no means bitter men with. but most telling exposure of the docwith you." trine of Purgatory as commonly held. drawn from Roman Catholic sources. The pleasant prospect is held out that. inasmuch as every ordinary Christian can hardly avoid committing ten venial sins a day, in fifty years he will have committed 182,500, for three-

one a day for each sin, 123 years, a matter of astonishment and delight other sea, until away in the cold and

can wonder at anti-clericalism and un-

the marnificent truths of the New They had all come. But the hardest Tes.ament. There was a very intereating discussion a little while ago on strength going, to find stroke after the worship of rank. A minister said stroke of the fever, not only weaken- when he was a lad they used to sing ing the body but the mind, until the at the village church schoolmind could not run up a column of

God bless the squire and all his rich relations, And teach us poor people to know our prop-This was hard. And yet when he ener stations tered the office of the episcopate, he Then the vicar came forward to justi-

fy that stanza, and said if the people were taught to reverence the squire they would in due course reverence the Supreme. That is not the way to teach the people ; first teach them to reverence the Supreme, and then byand-bye to reverence the squire-if he shows himself worthy of it. So I say, Go to the pagan world, not with some meaner notions or elementary ideas; take them the most splendid truths of God and Christ and immortality, and if you do this you will not take them in vain.

## SERVING THE FUTURE.

flickering on the borders of he knew

baptized 387 persons since he went I have said you cannot serve the there, and had confirmed 185. The past, but you can serve the future. two divided churches had been united This generation contains all that are again. The schools had been doubled coming. Suppose that David, some and the expenses had been reduced. While American missionaries had no day in his wanderings, when he had civilization backing up their efforts, got upon the goodly mountain and his brother here (bowing to the Lord sat down weary at the eventide under Bishop of Rochester) knew well how some great cedar, the pomegranate the English backed up the efforts of blossoms blooming before him, and their missionaries. England has with his great poet eye looked out spent forty-five millions in this mis- across the gleaming Mediterranean sion work. America sent out the away to yonder sun that was going to "Go, and the Lord be lose itself, and between him and the sun sow a Syrian sail mysteriously

not what, suppose he had said to THE GOSPEL FIRST. himself, "What is there, there away

The Rev. W. L. Watkinson said at beyond the waters, in the strange the recent Missionary meeting of the realm where the sun loses himself at London District : So far from the mis- night-time ?" and suppose that some erable representations of missionary angel had then been commissioned progress given by secular journals be just to lift up the veil and permit him ing correct the progress of missions to cross the Mediterranean, then the during the last fifty years was simply continent of Europe, then across anto every Christian. About seven fuggy seas of the north he beholds years ago the massive pillars that were some island lying, and sees the peoto support the bridge between Brook- ple of some distant generation. Up lyn and New York were placed on there spring towers and spires. God's either side of the river ; then there Sabbath-day sounds upon the land,

arose the difficulty how to establish and there they come, fathers and mo-By and bye they passed over a slen- by thousands and tens of thousands, crown.

There are people who think it no harm to enter into the gates of fice provided one's object is not to practice, but only to acquire knowledge of, sin. Surely, none but fools will practice this insane theory, since they who do so are like idiots who thrust a hand Ferrin. into fire to ascertain if the flame will

hurt. The truth on this question was

"Well, madam," said John Newton finely expressed by the wise mother of " holy George Herbert," when she to one who was complaining of the imsaid, "Ignorance of vice is the best perfections of others, "if there was a preservation of virtue; and every perfect Church on earth, it would knowledge of wickedness is as tinder cease being so the moment you and I to inflame and kindle sin and keep it entered it." And that remark still has a pertinent application for those burning."-Zion's Herald. who, through fear ,won't apply it.

If you shift on to the shoulders of

another the burden that belongs to Go to God as a sinner, if you quesyou, you will find at last that you tion your right to go in any other communication between the two sides. thers, boys and girls, in the streets have also surrendered to him your character; he always receiveth sinners.

God's countenance. But whether it be a slender mist, or a thick cloud, 'an infirmity or a rebelllion, an omission or a commission, the Sun of righteous ness, as eyed by faith, can and will disperse it, so as to make it vanish.-Arrowsmith.

