

Published under the direction of the General Con

Church of Canada

VOL XXXIII.

HALIFAX, NOVA SCOTIA, F

"WESLEYAN."

S. F. HUESTIS, Publisher.

T. WATSON SMITH, Editor.

curiti

CHAN

YORK

amed Ci

,000.

OMPAI

for the al

Stree

incir

comm

MUS

SHIP

MAR

BRC

rork.

BU

Eook

LLE

rec

withone. A

01465

gestion

Brest

tal Coli

OFFICE:-125 GRANVILLE STREET. All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS. All articles to be inserted in the paper and any Books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Min-ister of the Nova Scetia, New Brunswick and Prince Edward Island and Newtoundland Con-

FROM THE PAPERS.

The king of Congo, Africa, has joined the Baptist Church. He is the only crowned head in the denomination.

The debt of the Southern Methodist Publishing House has all been refunded in 4 per cent. bonds, and during the present year \$25,000 of the debt has been paid in cash, besides the interest on the whole.

The Chicago Board of Education asks for \$1.132,904 for educational purposes next year. Of this sum, \$275,000 is required for new buildings, \$90,000 for school sites, and \$486,671 for teachers'

A correspondent of the Lutheran and Missionary advocates the institution of the office of bishop in the Lutheran Church. He attributes the success of Methodism in the United States to its peculiar episcopal organization.

Sixty thousand dollars is the sum aleady spent by the father of Charley Ross in the effort to find his abducted hild. There is no probability that he ver will find him. It is almost certain hat the child was murdered by his abuctors, in order to escape detection.

Mr. Reuben Springer, of Cincinnati, idulged in Christmas gifts of unusual ze; he gave a United States bond for thousand dollars to each of eight charable institutions in his city; each of e faithful servants in his household so received \$1,000.

There is much in the advocacy of some day against denominational grants dal to the best interests of ucation. The government of Nova otia may withdraw its grants, but in oing so it will turn its back upon the ightest educational centres it will ever Christian Visitor.

The electric light is rapidly conquergits predestined position in our streets. ilroad stations and yards, especially in ills and manufactories. Its light, as t, would be unendurable in public ills and private houses: but doubtless will be subdued or shaded so as to be iendly and not dazzling to the eye. ion's Herald, Boston.

A most stringent liquor prohibitory ll, known as the "nuisance bill," has issed both branches of the Vermont egislature. It makes any place where quor is sold or given away, or where imbling is allowed, a nuisance, and the ace is shut up, the keeper being liable be fined from \$20 to \$200, and imisoned for three months.

If anything is said against nunneries the score of morals, the indignation the Romanists is aroused, but when priest and nun are arrested for infancide, as was the case last week in a estern State, it seems very possible at the criminality brought to light is ot exceptional. In institutions so refully guarded there may be much riquity without its coming to the pubc knowledge.—Baptist Weekly.

The offer of James E. Temple to place chime of bells in Holy Trinity Proestant Episcopal Church, Philadelphia, as been accepted, and they will be laced in position as soon as possible. !he chime will consist of twenty-five bells. nd will be cast in Belgium at a cost of 110,000. They will be rung by the oranist, who will have complete control of hem without leaving the key-box, as so poor that he received public aid in his hey will be connected by an electric ttachment with the organ.

Three thousand saloons are in full heaters are all open every Sunday ight, in direct violation of law. Beides these, groceries, butcher-shops, lothing stores, and many other kinds of usiness are carried on without any reard to the law. It is proposed to organze a society, composed of business and professional men, with a fund of everal thousand dollars at their comhand, for the purpose of executing the enalty of the law upon all who violate t. -- N. Y. Advocate.

ried in Kansas, the verdict was ascerthem. There are forty-eight pages of the sums named by the respective jur- "Bible Experience." "Suggestions for bearing maintained throughout the native conquest over the inborn prejudices tained and determined solely by adding excellent reading, including articles on ora, and dividing the sum total by tweive. Seeking the Lost, This was not done for purposes of con- eral Evanguast. sultation, but by distinct a regment that " Bentsear h Century, " a deeply-in the result of these ar theorical proces- ing paper on the life of the late ses should be the amount of the verliet. Reed of Australia, &c. We hope and it was immediately at the close of believe that this new periodical the close of believe that this new periodical the close of believe that the close of believe the close of believe that the close of believe that the close of believe that the close of believe the close of the clo the calculation so written out and requirely atosin a large circulation, we turned. The Court of Appeals of that reminently serviceable in promoti-State has set this verdice aside as a spread of vital Christianity. Monday chance verdict, and ordered a new trial. Recorder.

The House of Assembly at Adelaide has voted the sum of £2,000 for the purchase of pictures to found a National Gallery in Adelaide, and a number of pictures from the Melbourne Exhibition have been bought.

Mr. John Bright, in a letter he has written to Mr. F. G. Heath, to thank him for a copy of his "Peasant Life in the West of England," says that "the subject is one of great and growing in-terest, and that "the question of the land in England as well as Ireland can-

At the recent examination for the Moral Sciences Tripos, Cambridge, Miss Constance Jones attained the standard of a first-class. Miss A. Woods and Miss G. Travers of a second and third class respectively. At the examination for the Natural Sciences Tripos, Miss O. Harcourt attained the standard of a second-class. The three ladies are students of Girton College.

The New York Evangelist asks if the Presbyterians are going to give up the lower part of New York city. In New York, as in other cities, the general movement of the wealthy classes toward remote parts of the city has left the abandoned parts to a foreign element. The retreating Presbyterians of New York have left a group of dying church-

From the Springfield District Methodist: "The town tax is no more binding than the Church tax; and he who conceals his property from the assessor in order to escape taxation, is no more guilty than he who unfairly pleads poverty as excuse for not bearing his share of the burdens of the Church. Let our people be taught till they believe it, that the pastor's salary is as much a debt as the cost of the meeting-house.

The case of the Basutos evidently excites a deep interest among the best of the French Protestants. M. de Pressensé has, for one, taken up the matter. contending that their claim is as clear as mittee has likewise ongaged in their d They distinctly "count on the aid of Messrs. Gladstone and Bright, and on the English churches," when the subject shall be regularly brought before

The London Watchman, in calling atention to the present efforts of English Methodism in behalf of Temperance, states that when Dr. Punshon was about to sail for America in 1868. his farewell address contained the following memorable words: "If Methodism had taken hold of the temperance work in the beginning, and had held it in her own hands, and wielded it in a Christian manner, she would have been more powerful in connection with the great humanizing movements of the age than

In addition to the £25,000 expended in the purchase of Exeter-hall for the Young Men's Christian Association (which was contributed by Mr. J. D. Allcroft, Mr. R. C. L. Bevan, Messrs. T A. and E. M. Denny, Mr. S. Morley, M. P. and Mr. G. Williams) an expense of £21,000 was incurred for alterations in the building. Of this sum over £11,-000 has been already subscribed, and the remainder has been submitted to the public. The greater portion of the building operations will be finished this month. - City Press, London.

The fact that the poor element is outstripping the old aristocracy at the South, which was confessed by the Charleston News and Courier the other day, receives | ions-some twenty-five persons. their striking illustration in the coming to the front of Senators Brown of Georgia and Mahone of Virginia. The one hauled wood to Dahlonega, Ga., for years and hawked vegetables about in a basket, while Mahone, the bright Irish lad, was early education. Brown made a lucky investment in a bit of wild land, on which a copper mine was afterward discovered. A half interest in the mine plast in St. Louis every Sunday, and the sold for \$25,000, and this money was invested in land that laid the basis of the senator's present fortune. He gave \$50,000 not long ago to a Baptist college without feelieg it.

"Experience' is the title of a new magazine, which is described by its proectors as "A Cheap Quarterly for the Thoughtful Million. When we say it is under the care of the Rev. Alexander M'Aulay, and is published at "2, Castle street, City-road, " our readers will expect something good; and the first num-In an action for damages recently ber, we are sure, will not disappoint

MISSION WORK IN INDIA.

The Methodist Recorder publishes a

Secunderabad, Dec. 1, 1880. I have now been here for a fortnight, and it is time that you should know that I am settling down to my work. The voyage out was a prosperous and in many respects a very enjoyable one. After the first two days, during which we laboriously ploughed our way through heavy rolling waves, the sea was almost uniformly calm, and often placid as a mountain tarn. The monotony of the voyage we pleasantly broke by trips on shore at the various calling places. Your missionary party will not soon forget the hearty welcome which greeted them at some of these; at Malta, at Aden, at Madras the kindly reception we met with cheered our hearts and will linger in our memory for many a day. On the evening of Saturday, Nov. 13, I reached Secunderabad, and, with trembling and somewhatanxious though thankful heart. looked forward to the Sunday-to the beginning of my work on Indian soil. It was arranged that I should take the morning and evening services for the soldiers, and as the seven o'clock parade service is held at a distance of three miles from our house, with the first streak of dawn I was awake, and very soon we were hurrying to the chapel through the fresh morning air. Chapel I say; but that is one of the blessings we are earnestly longing for and urgently needing. The service is held at present by the kind permission of the Colonel in command in a schoolroom within the lines of the 21st Regiment; the arrogether unsuited to the purpose for which we use it; but short as my ex

perience has been I can see how much our work amongst the soldiers is hampered for want of some place of our own, some place where we shall not be restrict ed to three meetings a week of a specifie I character, and where a soldiers' home and refuge can be opened as well as a place of worship. Our congregation is composed almost without an exception of soldiers, and the earnest, riveted attention gives one the assurance that their hearts are open to the truth where it is faithfully preached. At eight the service was over, and away the soldiers filed in different directions to their barracks. At ten I accompanied Mr. Burgess to a Tamil service at Secunderabad. held temporarily at the house of one of our catechists. Here about twenty per-

sons, men and women, were gathered together to listen to the Gospel message. A little green oasis in the midst of a vast descrt of heathen superstition and falsehood! In the afternoon, well shielded from the sun, I drove over with Mr. Burgess to Chudder Ghat to the three o'clock Telugu service. Here, in the little school chapel opened in June last -the first, and so far the only Weslevan Methodist Chapel in the Nizam's domindark forms draped in snow white cotton. composed the congregation. Four heathen men, with the mark of their spiritual bondage painted on their brow. walked in during the service and remained until the closing prayer, intently listening to the earnest voice of the Catechist as he preached. My heart was full as I looked upon the dusky faces of these Eastern Christians—so eagerly drinking in the word of life, and listened to the wild strains in which they sang the praises of the true and living God, and still more did it ill one's heart with emotion as we knelt together before the close of the service at the table of the Lord. Oh! Sir, it made one thank God for calling one to be a missionary. It is a glorious calling that sends one forth to change black, dense darkness to bright

letter from a missionary recently appoint ed to an isolated station in India:

> OUR CHURCH WORK. usefulness they are indis The aggressive work of t aged, the magnitude of nding, and the importance ults to be won or lost make the ity. The Church should ave of every legitimate means that will augment her influences mater her triumph. I concede the energy of the Church to be it, and that without this en ork of subduing the race to

> > with the sublime benediction of Chris ian men and women, are, and will ever oe, among the most powerful agencies in the hands of the Church. In the oral effect of such institutions there is power for good. The Church that osters institutions of learning and enourages the highest culture under Christian influence commends herself to the growing intelligence of the age and country in which we live. It is the duty of the Church to radiate

her light. This means more than a negative piety. It means activity in every work that promises the amelioration of humanity through the disseminaion of knowledge and the promotion of virtue. And what has done more to develop the mind and improve the life and lift up the race than education under well regulated denominational auspices? The denomination that leads in this work willin the future, as in the past, command the admiration and support of all classes. Romanism in America has not lost sight of this truth; and therefore schools into which she inveigles Protestant youth ostensibly to educate them in all the branches of useful learning, are her propagandi.

One student with ordinary talents and attainments may be taken as the representative of one thousand souls whose thought and character are to be moulded by his opiuions and examples. There is great danger of our young people becoming enslaved by the materializing tendencies of popular tastes, legislation, and much of our literature, and if the Church does not provide for their right education this tide of death will sweep only desolation in its track. The Church must keep pace with the advancing habits of thought. The popular mind must be trained to discern the claims of Christianity, and to detect the sophistry of its opposers. Our young people must be sufficiently educated to see that science is not the foe, but the friend and handmaid of Christianity-that there are two great books from which we may learn wisdom and "get understanding, nature and revelation, and that between them there is no conflict. I know the "word of God is quick and powerful; Gospeldaylight. Icannot speak too highly but there is no mysterious power in the of the earnest attention and reverent bare, abstract truth that will achieve services I have attended here : in these mind an inherent love for the time respects the wershippers would set an Section education in the higher example to many English congregations, it of great importance to the Chrism in The day's work obsed with the soldiers to promention of truth and to wilmany any ning carried at

yeluntary evening service: there were a con deny the necessity and advantage of good many present, and a considerable (character in the public and in the resection remained at the Sacrament of in the advancement of denominational the Lard's Supper. So ended my new interests .- tentral ideocals.

E BAND OF HOPE.

ction with the Manchester Wesleyan Band of Hope Union, a very cessful meeting was recently held at the College Chapel, Didsbury. Rev. W.B. Pope D. D. occupied the

duir, and after the opening exercises of and prayer, and reading a passage from the Epistle to the Ephesians, the chairman said the Institution in whose interests they had gathered together was now a part of their own organisation as a body of Christian people, and the work of the Band of Hope was now as much a part of their work as was the sending of the Gospel to the heathen. As they desired to have a hand and a share in every good work sanctioned by Heaven and made profitable to men, so they desired to receive into their organisation a scheme which had for its object the suppression of intemperance and the promotion of temperance. The movement had been one upon which it had pleased God to grant His benediction. If they were wise and prudent and continued in the true spirit of prayer, he felt that the sings which had rested upon other parts of their work would also rest upor

Mr. T. W. Greenwood, secretary the Union, said the Manchester Band of Hope Union now consisted of 68 societies and 9,750 members.

The Rev. Charles Garrett, in the cours of a powerful and characteristic speech, expressed his gladness at the signs of the times, and felt that he who took a despondent view had not read the signs aright. The temperance question was being little understood, and when the tens of thousands who now stood aloof

evidence of this, the case of Canon Farrar was cited. The Canon came to London with no intention of becoming connected with any temperance organisation, but he was met with the evil on every hand, and he was soon led to take an active part in temperance work. The drink traffic assailed the life, the health. the wealth, and religion of the country. It destroyed some 120,000 lives annually, and cost 140 millions of pounds every year. No home was happy where a drunkard lived, and there were no less than 600,000 habitual drunkards in the land. No rank, no station, was free from the curse-for drink had its victims in both home and church, and from pew and from pulpit its victims had fallen.

After an interesting address to the children by Mr. F. L. Robinson.

Dr. Pope referred to a passage read at the opening of the meeting, "Be not drunk with wine, wherein is excess, but be filled with the Spirit. He said that the excess spoken of stopped far short of drunkenness; anything which merely tended to gratify the senses was excesseverything was excess which did not in some way minister to the being filled with the Spirit. Being filled with the Spirit was their only safeguard. It was Christmas time, and at such a time he felt they should put this institution un der the patronage of the Holy Child esus, whose festival they commemorated. He was sure that He who appeared in His twelvth year as the pattern for all childhood, would take it under His care and protect it from evil; that He would give wise suggestions to the promoters, and cause the blessing of the Holy Spirit to rest upon their endeavors.

THE SABBATH COLLECTION.

Rev. Sylvanus Stall in his new book on "How to Pay Church Debts and How to Keep Churches Out of Debt," discusses the subject of the Sabbath collec-

generally do, to comparatively nothing against that day." Stand by the cros has done the collection much evil too, | "I am persuaded that neither dear and again and again we hear this essen- nor life. . . . nor tithes tresent n tial part of worship stigmatized and best things to come, nor 1 514, nor dept littled and profaned and made despicable in a any other cleature, half be all by calling it the 'Penny Collection' separatelys from the board God w That name along is enough to kill it. A is in Josus Christ our Lord "- Rec. man who speaks of the gathering of the Adams, D. D.

offerings of the people as 'taking up a penny collection, is guilty of sacrilege. It is speaking irreverently of that which is as sacred as any other part of the worship of the sanctuary. Under the Jewish system no worship was complete without a gift, and the act of giving was itself an act of worship. When David and the princes of Israel assembled to make an offering for the building of the temple, their prayers and offerings asended to heaven together, and when Solomon dedicated that temple, his great prayer and great offering, of twenty and wo thousand oxen and an hundred and twenty thousand sheep, came up in gratitude together before God. Now, however, this essential part of worship is not only slighted, or treated with disrespect, but some have ejected the offertory from the house of God. Nor are they content with their sacrilege, but proclaim their shame in the public print by concluding their 'religious notices, with the announcement of 'no collection." Oh, what a relief to the worshippers to be permitted to worship an entire hour, onsoled by the sublime thought that at the close they are not to be annoyed by a collection, or have their devotions disturbed by the jingling of money on the plates. Any minister who ejects the offertory from the sanctuary is guilty of acrilege, and if he proclaims it is go of heresy, and if he were expelled fre the sacred office of the ministry wou only receive what his conduct so justing

\$2 PER ANNUM IN ADVANCE

Postage Prepaid.

No 2

atify the wishes of a sordid, stingy s few who knew nothing of the e of giving. Martin Luther said the people need the third conversion, and might be much improved by a little more

This course is the result of a desire

of the other two. When professing Christians find themselves getting so near eaven during the sermon that they can not get back in time for the collection. they may safely regard themselves as deluded. The difficult, up-hill work attests the direction with great suggestiveness. Another reason why the collection is not a success is the manner in which the offerings are gathered. The collectors catch the general infection, and, as if they were ashamed of their business. go hurrying from pew to pew presenting the basket in an irreverent manner, as if to say, 'this is no part of the service, it is only a penny collection and nothing is expected from most of you.'

THE CERTAINTY OF THE GOS-PEL.

The firmest thing in the universe is that cross on which the world's Redeem er was crucified. Though shadows and gloom gathered around that scene of suffering, yet the suffering has passed, and all gloom and darkness have passed with it, and higher and brighter than the sun shineth forth the transfigured face of our ascended Lord. No eclipse will ever shadow this effulgent truth : 'Whosoever believeth in me shall have eternal life, and I will raise him up at the last day." We come to-day unto the cross of Christ, and lay our hand on his eternal strength. Thousands before us have done it, and found rest. Tremulous age has trusted here, and lost its weakness. Penitence has sorted here, and (found its confider) Suffering has fled here for help, and d covered strength. Ten thousand times ten thousand, and thousands of thousands, when passing through the pro tration and mystery of death, have tur ed an eye, and put forth a hand to cross of him who was lifted up to draw all men unto him, and smiles of confi dence have driven away the shadows the grave. Come to-day, and lay you "It is really not surprising that the hand upon the cross, and say, "I have basket collections of the regular service whom I have believed, and he is able a on the Sabbath should amount as they | keep that I have committed unto limit at all. 'Alexander, the Coppersmith,' and leaning upon its strength, exclaid