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No. 14

MEMORIES OF THE PAST. BY MRS. J. SHENTON.

There are memories many and olden, that come Voices that are whispering to me, from the years that have taken flight, Forms that are flitting by me in the shades of the evening hour, Tones that come back like music, that woos with

its watching power.

The shadows of twilight deepen, as my spirit leaps ocean's wide main, While the magic wand of memory retouches the

old scenes again,

And away o'er the wide waste of waters the home
on the hill-side I see,

While the mountains above in the grandeur look tenderly up in me.

And the old woods whisper a welcome, and speak as they oft spake before, When they taught our young heart to look upward, and nature's great God to adore, And again I am listening with rapture to the

voice of the forest trees, While the shimmer and sheen of the sunlight are kissing the redolent breeze.

And blended with scenes familiar, loved forms pass quick in review, And the silent army before me are those that

loved and knew,
If my heart would cease its loud beating I might ear their phamtom tread, For they have returned but a moment from the land of the silent dead.

O could we clasp hands in greeting it would ease the heart's dull pain,
And would soothe the feverish yearning could they speak to us again, And their words so true and tender would break

this mystic spell, It would take the pain from parting and the sadness from farewell.

How often we sit in the gloaming and live o'er our past hours again,
The bright hours of pleasure and gladness the Aud the tired heart grows weary with wondering why joy mst be mingled with strife,

For the passion flower twined with the myrtle is an emblem of this changeful life.

Ah! memories many and precious! why haunt me

this evening hour, I thought ye had gone forever that the year had stolen your power? Why come back again o'er my spirit like the strain

of an olden rhyme?
Why show me life's canvass painted by the hand of the artist Time? The night like a pall is round me and dirge-like and weird wails the blast, But my soul has communed with its kindred and

lived o'er the hours of the past, Sweetly tender this wayside greeting has been to my heart to-night, For the light ahead grows brighter as the years

are taking their flight. it. John's, N.F., March 20th, 1879.

FULL REDEMPTION.

"If the gospel plan of salvation has made ample provision for the accomplishment of the great work of sanctification and perfect holiness; and if the promises of God our Saviour embrace such a blessed state, with what ardor, should every christian pursue it! To enjoy the clear and abiding evidence of perfect love casting out fear, where faith rests with unwavering assurance on the immutability of God's word and promise, is the surest and most perfect source of happiness on this side heaven?" (Advertisement in Christian Perfection by J. Wesley.) The thoughtful consideration of the above quotation by the reader will prepare his mind for the perusal of what we may write on the all important subject of full redemption. We may just here, say, that we presume

not to teach, but "to stir up the pure minds' of God's people by way of remembrance." We are fully convinced of our incompetency for the work we have undertaken; but having been urged again and again, by those whose opinions we have learned to respect, we can keep silent no longer without incurring guilt. Gratitude to God for the abundant blessings He has bestowed upon us, prompts us to do all that we possibly can to induce believers to ac-

cept of the fulness of their privilge in Christ Jesus.

Full Redemption-What is it?

filling the heart." (Wesley.)

past actual, but forgiven sin, has left I leave them with him, and us in a state in which it is utterly impossible for us to measure up to the am at perfect rest." infinite perfection of that law. Does the God whom we serve, demand from us impossibilities, and then charge us with guilt because we cannot perform them? It cannot be. Infirmities cling to the holiest men, as long as they are in the body: such as-defective knowledge - judgment - memory, &c. These render perfect obedience, to an infinitely perfect law an impossibility; and impossibilities are required of none under the government of the Heavenly King. If supreme love to God be the controlling motive of our life, "love is the fulfilment of the law." and the involuntary transgressions, which are the resuits of unavoidable infirmities, are wasted away "in the blood of the are clear and explicit. Jesus "gave Himself for us, to redeem us from all iniquity." His "blood cleanseth from all sin." "Whosoever abideth in Him sinneth not." "Being made free from sin, and become servants to God, ye have your fruit anto holiness.'

Our hymns are equally clear:-When thou the work of faith hast wrought,

I shall be pure within, Nor sin in deed, or word, or thought, For angels never sin."

We are still exposed to temptation. Jesus the sinless one, "was tempted in all points like as we are." We are liable to fall; for Adam and Eve. and even angels, though in a higher state than is possible for us on earth, fell. 2-Full redemption implies, freedom

from doubts. Justification may be consistent with more or less of doubt. There is evil still remaining in the heart, which beclouds the spiritual vision, and interferes with the steady grasp of faith on the promises, and frequently produces doubts. Under special religious influences, these doubts are dissipated; but only to return under the pressure of trial and life. But it must be conceded that they | dism :unfit us to enjoy the Lord's servicesadly interfere with our witnessing for the truth-prevent us from commending religion in its truest aspect-and these very materially hinder our usefulness. Ample provision has been made in the great scheme of human redemption, for their entire removal. the doctrine of assurance. John says, verily is the love of God perfected; hereby we know that we are in him." given us of his spirit." "Doubting souls awaken the deepest sympathy in service, and a perfect satisfaction, on Zion Chapel) and there, screened me, having myself long suffered from which no tongue can express. May by the sheltering shadow of the this cause until Jesus wrought a complete cure. To such I have a special

"I know not what it is to doubt, My soul is ever gay.'

I have made the great discovery, that all the foundations laid in the Bible, are for faith. In that whole blessed volume there is not so much as one peg to hang a legitimate doubt

upon.—(Dr. Steele.) 3.—It implies freedom from worry, and consequently perfect rest and peace in Jesus. This is perhaps the most distinguishing characteristic of this blessed experience. With very great emphasis the soul can sing

"Now rest my long divided heart, Fixed on this blissful centre rest.

We use the terms—purity of heart— turbed. "Casting all your care upon money from our purses, and replenperfect love-christian perfection- him, for he careth for you." Dean ishes the needy coffers of the church. genteel, but as regards the main principle entire sanctification—Holiness and full Alford's, comment on this passage is All honour to the unflagging energy redemption, as synonymous, only as beautiful: "casting (once for all, by and patient, persevering toil evinced presenting the same subject under dif- an act which includes the life) all your by so many of the gentler sex, who question of right and wrong. ferent aspects. Full redemption is, anxiety, ('the whole of;' not every an- rise in early morning and labour on "Salvation from all sin, properly so xiety as it arises: for none will arise into the long hours of night that they cause it is opposed to scriptural precalled, by the love of God and man if this transferrence has been effectual- may advance the cause of Christ in our cept, since we are enjoined to avoid all Where love to God is supreme, there feet peace whose mind is stayed on Church of God steps out into the world referred to was the first held in the from what cause is not known. 1-Freedom from Sin.-For a clear also Philippians iv: 6, 7. Said a chris she surely ought to carry with her and and concise discussion of this subject, tian lady to another—"O Hannah! I to exemplify in practice those lofty uneasiness was occasioned. There was Melbourne, Australia, reached her distiwe would refer the readers to Mr. do not see how you could bear so much principles of uncompromising integri. chaffing and sneering from outside the nation on the 26th inst. baving been just we would refer the reaction of the 20th inst., paying been just. Wesley's pamphlet on "Christian Per- sorrow." "I did not bear it," was the ty, of unsullied purity and of spotless Church, enquiry from the Sunday flo das since sailing from here. The run fection" which should be carefully and puck reply: "the Lord bore it for me." virtue, which she often inculcates from her pulpits and commends to the trades. School as to whether Raffling were not gambling, and some members of the "Yes," said the visitor, "that is the her pulpits and commends to the trades." Methodist Church. What is sin! It right way. We must take our troubles man in the pew. If principles are oustis a voluntary transgression of a to the Lord." "Yes," replied Hannah, ed to make room for profit, and integriknown law. Where there is no volun- "but we must do more than that: we must ty bows at a shrine of gold, then any custom (to say the least), and ought tary transgression, there can be no sin, leave them there." "Most people," she church which sanctions such inconsist it not to be condemned and abandoned? 'properly so called.' True if we mea- continued, take their burdens to Him; tency loses more in spiritual and moral Once more, Bazaars where Raffing is property so canced. True if we find the distribution of a double tract railway tunnel, 3,700 feet sure our daily life by the infinite purity but they bring them away with them power than she gains in financial allowed are Schools of Chance where long, under the Detaoit river, which, in of God's laws, we must be constantly again, and are just as worried and unstrength.

come away and forget them and

But sympathy with Jesus in His great work of saving men, will frequently bring burdens upon the hearts of the most devoted, and cause deep sorrow. The burden of souls is a heavy one. Mr. Earl calls it the "joy of agony.'

4-It implies, fulness of joy-delight and freedom in God's service. The joy of concious pardon is great; but it is intermittent. In the hour of unconscious impurity-strong temptationor severe trial, the sky is sometimes overcast. But when love to God is supreme, faith links the soul so firmly to Him, that in the midst of the greatest trials and the most furious assaults Lamb." The teachings of the Bible of the enemy, there is joy in the prospect of assured deliverance. There is joy in the midst of persecutions. The Saviour instructs His people to "rejoice and be exceeding glad." The primitive

christians "took joyfully the spoiling of their goods." The Apostle says we glory in tribulation also." "We are exceeding joyful in all our tribula-. that your joy may be full." The love of God filling the heart, gives constant,

delight in the path of obedience. 'Tis love that makes our willing feet In strict obedience move."

Love knows no burden in the service of its object. Instead of reluctance in witness bearing, the language is,

"My heart is full of Christ, and longs Its glorious matter to declare."

5-It implies a peculiar satisfaction, impossible for words to express. Jesus said, "he that believeth on me. 1 shall give him, shall be in him, a well of water springing up into everlasting life." It is a continual drinking at the binding and important. Guided by strong temptation. Many sincere and fountain, with a continual longing for past experience, our legislature has above all the honor which he received else honest christians have these to con- more of God. The paradox is beauti wisely discouraged public gambling, where." tend with, all their journey through fully presented by the poet of Metho- public lotteries have been vetoed, and

> "Insatiate to this spring I fly, I drink and yet am ever dry; Ah! who against thy charms is proof

Ah! who that loves can love enough. The theme is endless, but we must your privilege in Christ Jesus. And you ever be able to say-

"Roll on checkered seasons bring smiles or bring tears,

My soul sweetly sails on an infinite tide, I shall soon touch the shore of eternity's years, And near the white throne, of my Saviour J. M. PIKE.

Minudie, March 26th, 1879.

BAZAAR MORALS.

(Reprinted from the Methodist.)

stitutions and successful inquisitions of the day. It seems as if invested to play "pitch and toss" if it be right Trials may come but the rest is undis- with some magic spell that charms the ly made." Thou wilt keep him in per- own and foreign lands. But when the appearance of evil. The Bazaaralready has been in low spirits for some time past thee, because he trusteth in thee," see of commerce and takes a turn at trade, town by the Wesleyans in which Raf-

pernicious in its influence they would cease to give it the encouragement of of our society, which in their aim and fractions of rules by individuals can- tions make up the difference. not always be prevented by the society. but when a church in her collective capacity publicly breaks the spirit of induce both saint and sinner to assist tions." They only avail themselves in the sport, it is a spectacle that is the hearts of Christ's cadets. A further reason why Christians ling.

ought not to resort to public Raffling as a means of raising money for religious purposes, is, that by doing so they contravene the law of our country. Scriptural precept and Christian ethics enjoin obedience to the civil law, so long as it does not conflict with our duty to God nor require the violation of any moral or religious principle; and when the law is on the side of virtue, and the infraction of it is in the direction of licence and of dan-

form to it is rendered all the more gaming houses suppressed. But it seems as though for the Christian of NAPOLEON I., has for many years been Church there was one law, and for the a resident of Baltimore' and a prominent wicked world another. Young men who play pitch and toss in our lanes and streets are liable to be presented stop here. We write specially to those, before the magistrates, whilst members his race to wear the ermine, and be addr. who are concious of a lack in their re- of the Church in Bazaar assembled ligious experience, and who are in- attain to no such honourable distinc-The 8th chapter of Romans is full of tensely longing for something more tion, though all day long they may be satisfactory. Brother the foregoing is "putting in" for counterpanes and Whose keepeth His word, in him but a faint outline of the greatness of drawing lots for cushions. The working man of speculative turn, who yet, is not this an experience earnest- must not gamble in the public house, Hereby we know that we dwell in ly to be desired. The witness of in- may don his suit of Sunday best and him, and he in us, because he hath ward purity, freedom from doubts and pay his shilling for admission to the worry, constant delight in the Lord's Fancy Fair (for reduction of the debt Church, and free from fears of legal trouble, may gamble to his heart's delight and to his pocket's power. Two na. Several botanical monographs have young men visited a Wesleyan Bazaar already been published. recently held, and one of them pro. posed to "toss" which should pay admission fee for both, to which the other objected that tossing was not allowed. The policeman at the door remarked that he did not see any more harm in their tossing than in "the gambling that is going on inside.' He further added, that "there's no knowing what's right and what's wrong; it all depends where it is." The Ladies' Bazaar or Fancy Fair The "man in blue" might have been ranks amongst the most popular in- farther from the mark. Why should it be accounted wrong for the world for the Church to Raffle? It is true the one custom is vulgar and the other involved the two are on a level, and there is no choice between them as a Capt. Dutton, of the steamer Sarmatian,

I impeach the practice further, befling was sanctioned, and considerable our Sunday scholars may graduate as part, separates Michigan from Ontario or God's raws, we must be construct and any part, separates missing in conection with Metho-gamblers, and the responsibility of The contract price is \$1,500,000.

dism are constantly on foot; often in training them to the custom is one of her busy centres and sometimes in fearful weight. The only arguments quiet secluded corners, and for this I know in favour of the practice are, reason anything relating to their right first, that it "pays;" secondly, and proper conduct is of connexional that money is put in to aid the funds interest. In the desire to make these and not for the sake of the prize. The undertakings successful there is danger first is a capital argument if the thing lest the promoters should not be suf- be right, but is worth nothing otherficiently careful in regard to the means wise. It never pays to do wrong! The which they employ. Danger, arises second is often asserted by leading from several sources, but I single out promoters and friends of the Bazaar for comment the common and objec- in reference to their own motives, and tionable practice of Raffling. It must in these cases is generally quite true. be taken for granted that those Chris- But it is not to be supposed that all tians who sanction and engage in Raf- are actuated by this good motive, and fling do not deem it to be wrong, and I have evidence to show that they are that if they knew it to be hurtful and not. As a means of clearing off expensive goods, the "Limited Auction" is much less objectionable than Rafftheir influence and support. I submit ling. Subscriptions are collected and for the consideration of these friends only subscribers are allowed to bid. that Raffling is a violation of the rules Each has an equal chance or opportunity, and yet the article can be sold scope clearly prohibit gambling. In- below its value, because the subscrip-

I commend to Weslevans the examole of the Glasgow Presbytery of the United Presbyterian Church, who reher own rules, and does her best to cently decided to recommend the congregations within the bounds to discontinue the practice of Raffling at of the privilege granted to all under well calculated to make veteran sol- their Bazaars, because it was considthe dispensation :- "Ask and receive diers weep and to strike dismay into ered as of questionable legality, and as tending to foster a spirit of gamb-W. E. ORMEROD.

Rochdale.

GENERAL ITEMS.

An English Company is being formed at Flusing for the purpose of importing American cattle, both live and dead, for the German market.

Elihu Burritt's will gives about \$8000 to relatives and charities, and concludes as follows: "Having thus disposed of the property which a kind Providence has put in my possession, in a way which I hope may testify my gratitude for such agift, I bequeath to this my native town, the unpart of the church to respect and condying affection of a son who held its esteem and special token of consideration

> JEROME BONAPARTE, a grandnephew member of its bar. He is named as a candidate for the vacant position of United States District Judge. It would sound well-"Judge BONAPART"-the first of essed as" Your Honor."

> The expenditures of Lord Dufferin in Canada are said to have made him a poor man and forced him to sell most of his Irish estates. His salary as Ambassador to St. Petersburg will be \$50,000 a year.

> A new encyclopedia of the natural sciences has lately been proposed by TRE-WENDT, of Breslau, to consist of mathematical treatises on the various departments of science with an index, which will give it the advantage of an alphabetical re-arranged work. This is much on the plan of the Encyclopædia Metropolita-

Recent investigations appear to prove that at one time the Sea of Azof was in direct communication with the Caspian. Some of the proofs of this are the occurrence of cockle and other marine shells in the sands intermediate between the two

It is said that in a recent series of experiments in Paris by Professor CHARCOT. a patient was thrown into a state of cotalepsy by looking steadily at the electric light. To produce a state of lethargy or somnambulism on one side at the same time, it is said to be sufficient to close the corresponding eye, or to cut off the light with a screen. The two states of catalepsy and lethargy are then co-existent on both sides of the body.

William Dutton, age 45, brother of of the Allan Line, committed suicide by shooting himself, at his residence MONT-REAL, Mar. 29. He was a book keeper, of steady habits and much respected. The deceased, who was an unmarried man,

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