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\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, SEPTEMBER 7, 1883.

No. 36

NOTES AND COMMENTS.

The motto of the Kansas Prohibitionist is, "A school house on everyhil'stop and no saloon in the valley.

The Nashville Advocate well says " Do not be too severe in your criticism of blunders made in the choice of men for the work of the Church. Every man has to be tried. You were once on trial yourself.'

God's house is not the place to make aching heads; it is the place to heal aching hearts. The most outrageous nonsense that is current in theological seminaries, is that which delude young men into the folly of aiming as profound and philosophic treatise for the pulpit. -T. M. Cayler.

A faithful pastor and a faithful pecple may expect the Lord's blessing upon their work. Sometimes the preacher blaines the people for the want of success, and sometimes the people blame the preacher. Maybe both are to blame. Neither can succeed with ont the co-operation of the other.

"Irenseus" of the New York Obse ver says: "We make lamentations over the depravity of the newspapers and books that fill the public mind to the importance of filling every house with the truth through the and pages might convey."

An Italian paper announces that in consequence of secularization of a convent the effects will be sold at auction, and adds that the auctioneer vaspirit lamp, and tubing in working order at \$7. The Observer presumes that winking madonnas can be bought much cheaper, as the machinery is

Gen. Grant does not like to travel on Sunday if he can help it. The other day Gen. Porter telegraphed to him in the Catskill Mountains that a director's cas was at his disposal for a trip to Long Branch on Sunday. Gen. Grant politely declined it saying : " I always tried not to travel on Sunday when I held office, and there does not seem to be any reasonable excuse for it now."-Nash. Chris. Adr.

Brother, why do you stay out in the yard of the church after the worship begins ? You ought not to do it. You set an evil example before others. It is a grief to your pastor, and an annovance to your brethren. It eripples your own devotions. Your late entrance is an interruption to others. In fact, your behavior is irreverent and sinful, and you ought to have piety enough to stop it. - Religious

Says a correspondent of the Metholection in Western North Carolina: Ten to fifteen dollars has always been considered a fine public collection in all France."—(h. Adv. that vicinity, but when the Methodists raised \$55 in about thirty minutes, a good old Baptist brother raised have to hore for its oil ?

success in turning British noblemen delivering on invitation. The Church. men suggests that in view of the present religious condition of Italy " he Christianity.

"What a blunder I made!" The remark was made by a preacher who was giving an account of a recent revival he had attended. He had seen over a score added to the Church, and he had never thought of placing in their hands their Church paper, which paster when he was far away. Many others commit the same oversight. If we want people to, be active living Christians, let them be posted respect. ing the work of the Church. -Texas ciety.

That believer who dwells more upon his own baseness and guilt than on Him who died to save him from both, hath merited."-Zion's Herald.

Miss Edwards in her book on Boat life on the Nile relates the following "I asked Rais Abdallah the other day why some of the sailors said their prayers and some did not. He said Sometimes if a sailor is young, perhaps he has not begun to pray; or if he smokes hasheesh or drinks wine. then he does not pray. If ever I smoked hasheesh or drank wine should leave off praying; it would be of no use my doing both : it would

The Independent is "clear put out" with Shapira's ancient manuscript of Deuteronomy, which that "old fraud" is offering to the British Museum for one million pounds sterling, and belabors him without mercy. It says: "We have no patience to read or print the account of the 'Great Discovery.' It is as bad as 'Wilford Hall, and as preposterous." So say we. It has hardly as good standing as the First day April story of the discovery of Noah's Ark, which some persons are taking so seriously. — Central Christian Adv.

difference between the Unitarians and the Universalists is that "the Uniwith evil; but we are not half awake versalist believes that God is too good to punish man eternally, while the Unitarian belives that man is too good Starr King's bon mot, which he made before he left the Universalists for a San Francisco Unitarian pastorate : only he put it better: "The Universalist believes God is too good to damn him, while the Unitarian believes he lues a weeping madonna, with boiler, is too good to be damned."-N. Y.

There is a good deal of nonsense written about an education unfitting a man to earn a living. If a man has a good education, he may be unfitted is better fitted by this education to earn money, and more of it, than he could possibly have done without it. We believe in practical education, but that does not necessarily mean teaching a man how to lay bricks. A practical education begins in the lowest grades, when the faithful teacher, lit tle by little, teaches pupils the value of good and thorough work. - Practical

Church and State, says some things in regard to the education of children which are not only true, but have their application in some directions in America as well as in France. He says : "It is not wise to exact too much from a child. The true method is to teach him only how to grasp an idea and how to form his own judgment, thus maturing also his will and conscience. At present children only dist Advance, about a missionary col- get into their heads rules and tables, so that if some were not idle there would soon not be a single thinker in

The Christian World throws a flood of light on the method of preaching in up and marvelled, and said: "If them the heading of an editorial on the sub-Methodists can't get money, it is no ject—" A Real Man and a Real Mesuse for the Wizard Oil Company to sage." Who does not see at once that Does the Wizard Company these are the conditions of success The present method is nothing-oldtime absent method is nothing. It is Monsignor Capel, the English Roman the man and his apprehension of his Catholic priest who has had so great work that makes a preacher. We quote with approbation the closing sentence: and their families from the State "A real man with a real message is Church to his own, has a favorite lecthe man the age wants, and whenever ture on the "Reconversion of Eng- and wherever he comes, and whatever land to Catholicity," which he intends method he adopts, the people will be gathered and interested and saved."

would do well to follow it up by a lec- "Dress," shrewdly evades the most ture on the reconversion of Italy to difficult part of the subject, woman's dress: but it reaches two points where we are in full sympathy with it: ' As to two minor matters, especially, let us in some way have freedom from a petty tyranny that is now grievous. Letushave clean linenthat is not stiffened and smoothed into boards upon our breasts and knives under our ears: would have been both preacher and and let us have some kind of shoependiture of ten cents upon a boot black twice or thrice a day, in order to be kept presentable before good so-

The Examiner has been investigating the stock of books available for Sunday school libraries, and finds that, discarding works of fiction and those not distinctively religious - which is of Satan into the bottomless quagmire the principle of selection recommendof unbelief. To him who is given to ed by many -not enough books are such excessive self-censure, the fol- left to form a decent readable library lowing prayer of St. Anselm is very "The books do not crist that meet the "Have respect, O three conditions of religious tendency. Lord, to what thy Son hath done for literary merit and adaptation to child in , and forget what my sins have done ren, in sufficient numbers to make a a cainst Thee; my flesh hath provoked library for any but the smallest Thee to vengeance, let the flesh of school." Here is a chance for our Christ move Thee to mercy! It is writers who are looking for an unocmuch that my rebellions nave deserv- cupied field, but we warn them beforeed, but it is more that my Redeemer hand that it will demend their best efforts. - Zion's Herald.

ROBERT MOFFAT.

For the first time that this honor. generations the mention of it evokes ten vouchsafed even to able and zeal. admiration. But the tall, erect figure, laws and harmonies in order to live ed name has been known during two a profound sentiment of grief, and moves many to tears of most genuine mourning. For more than two generations Dr. Moffat has been before the public as one of the simplest, bravest, be like taking first a step to the east sweetest, most self-denying, most laand then a step to the west."-Evan. borious, and most successful of modern Protestant missionaries; and now the universal Church is mourning on account of his removal from the militant to the triumphant Church. True, our loss is his infinite gain. No one can regret his removal in his 88th year from the sphere of his hard, unremitting, protracted, and most fruitful toil: but good and great men are still few enough to make us feel that such a removal makes "a perceptible blank in the circle of eminent Christian workers:" and all our readers will respond to our expression of sym-An Episcopal paper says that the pathy with his bereaved family and with that glorious Missionary Society nine young men, accepted by the Soin whose service he had so long, and ciety (after having been duly trained with such extraordinary usefulness, in the Missionary College at Gosport), been permitted to toil. The biographiwere ordained together. Of these printed messages that our own papers to be so punished." This was Thomas cal details of his life have been nine one was John Williams, "the widely published, and require little martyr of Erromanga," and another special notice here. It is pretty well was Robert Moffat. What does not known that he was of Scottish descent, having been born at Ormiston, in East Lothian, on Dec. 21, 1795. In a speech delivered by him some ten years ago he humorously describes his earliest surroundings. His first schoolmaster was one "Wully to dig ditches or carry a hod, but he lar, but he was also, as Moffat rather ruefully puts it, "one that could use well the rod and the biting taws." Here he was thoroughly drilled in the Shorter Catechism, with its "alphabet in Roman and italic characters, double letters, and the figures from one to ten. When these were knocked into us" (how rich that is!) "the leaf was turned over, and plump went M. Emile Ollivier, writing on the young pupil into the first question, 'What is the chief end of man?' smiling with pleasure at having got through the first labvrinth." From this school he passed in due time to the village school, the master of which, though paralytic in his left side, made the boys feel that "his right side possessed a power quite terrible." It is little wonder that he ran away from this "school of one Tyrannus." and hid himself in a ship "just sailing for the east of Scotland." Here he turned his small acquirements to such account and made himself so agreeable to the captain that the latter, with the consent of Robert's father, "took him on several voyages as a ship boy." He soon got more than tired of a sea-faring life, and was sent to a superior school at Falkirk, "where there was neither rod nor taws, and where I obtained much knowledge." At fourteen he was apprenticed to a gardener, with whom he served the full term of three years, and then obtained employment in "the gardens of Donibristle House,

> low-creature from drowning." Verily, in this the child was "father to the In 1813, when in his eighteenth year, he came to England, and was employed as a gardener with "the family then living at High Leigh, near Warrington." About a year afterwards his attention was arrested by a placard referring to a missionary meeting which had been recently held at Warrington. "This .ecalled his mother's talk about missions and missionaries:" and his reflections led him to devote himself to missionary work among the heathen. In how many instances have the seeds of Christian goodness and usefulness been sown by a mother's hand! It is evident that he had been carefully and religiously trained, and now a career opened before him in which he was to labor

the seat of the Earl of Moray." Here

he showed that spirit of determina-

tion, and of benevolence too, which

was afterwards so conspicuous in him

by the persistency and ultimate suc-

cess of his efforts "to rescue a fel-

strenu susly for more than half a cen- tives of nearly all our Christian and heads; the dews and the rains fill tury, and to win Christian triumphs charitable organizations vied with each their little cups. But they must use and acquire Christian honors, not of other in enthusiastic veneration and all these in accordance with natural ous laborers in the vineyard of the the snow white head and beard, the upon all this beneficence of the great Lord. Bent on the fulfilment of what blooming, beaming face, the glistening God. he now recognized to be his special eye, and the gentle, almost womanly, . If we turn from the flower of the calling he was received into a mission- softness of the musical voice the per- field to ourselves, we shall see our ary college, and attended the minis. sound of the hero of the occasion are personal will acting in the place of the try of the Rev. William Roby. Of the things to be remembered, next, at vitality of the flower; but we shall this he says, "That season and the all events, to the evident abundance also see that we could not possibly Providence which brought me under of the Divine power resting upon the clothe ourselves, that God does the the care of the late Rev. William Ro- enchanted assembly. by, of Manchester, was the most mo- If we say anything more, it must be us. There are two looms with flying

nentous in my life, and gave the to express the deep impression left up shuttles at work before our eyes. One turn to all my subsequent course." on our minds of his wonderful sim. is God's great loom in which all the His mother had attended the Congre- plicity, his absolute disinterestedness, gational ministry at Falkirk, Robert his carelessness as to what might be usually accompanying her. It was thought of him, and the unspeakable most natural, therefore, that he should sweetness attaching to his appearance, them and weave them into human garseek, and in due time find, entrance and to all he said and did. That is a into the Congregational ministry, as a fine utterance of his: "When away in nissionary to the heathen. The di- South Africa I never thought of doing vine Weaver, says: "God clothes ectors of the London Missionary So- anything great at all; my one aim was us as he clothes the grass which tociety accepted him, and designated to do the work of each day as it came day is and to-morrow is not." The white day" in the world's history when | blessed, Christian hero!

Thou thy worldly task hast done, Home hast gone, and ta'en thy wages

GOD'S LOOMS AND MAN'S.

At the very beginning of human life the world owe to these two men! How on the earth we encounter the riddle mighty and how benign has been the of divine providence. We are told in change in the moral condition of abso- Genesis that the Lord God made coats lute savages by their assiduous, un- of skins for Adam and Eve, and clothtiring, and most fruitful labors ! The ed them. There is no reason to supname of John Williams has long pose that this manufacture of clothing "smelt sweet, and blossomed from the was by other hands than those of the Moffat was permitted to confirst pair. The meaning of the state "But there is here no place for a tinue his apostolic labors for a much ment is the same as that in Christ's special providence ?" Is it not altolonger period than Williams; but now appeal, "Shall he not also clothe gether special? The Lord clothed he, too, has joined the company of you, O ye of little faith ?" Christ's Adam and his wife. It is hard to "the spirits of jest men made per- reference to the grass of the field is come closer to special providence than

count in joyful and thankful fellow- clothe itself by the ongoing of its vital | see ample room for a special provi-God through their hands. We can and weavers of the soft and gay fab. special providence is not, of course, satis-

vages, and gave himself wholly up to ers of the field clothe themselves; and fort to feel that God's looms makes the work of Christianizing and civiliz- yet it is true that God clothes them. dresses for the lilies and coats for men ing them. For twenty years helhard- Adam and Eve clothed themselves; -for all lilies and all men-simultaly ever saw a white face or heard news and yet it is true that God clothed neously, so that no lily need want a from home. The celebrated trial of them. We clothe ourselves; and yet dress nor any man a coat because God Queen Caroline had been concluded it is also true that God clothes us. If is preoccupied in dressing others. four years before Moffat heard of it at we can read the riddle straight, we That is special enough, surely, which all. He spent some four or five years shall never have any more trouble putsclothing upon our backs. We know in England (from 1839 to 1843) inces- about the fact that there is a divine that we could not make it ourselves santly occupied in pleading the cause providence in the earth.

of missions. This interval is memor- Let us begin with the grass of the able, as bringing Moffat and Living- field. Here no question of volition stone together, and leading the latter seems to trouble our thought. to give up the thought of China as a see the grass growing by the employfield of labor, and to choose Africa in- ment of its vital powers upon materistead. The personal relations estab- als in earth, water or air. We know lished between them, and the subsethat without this vital activity in the quent marriage of Livingstone to Miss plant it will not be clothed ; but we Moffat need only be mentioned. With also know that the plant does not the exception of this single interval, make earth, shower or sunshine. God Moffat was never in England till he made and makes these, and He made came here to end his days. While and makes the plant capable of using here he published that wondrously the soil and the sunbeam. Now in fascinating book, his "Missionary ordinary thinking the rain and the Labors and Scenes in South Africa. light are fixed facts, and the plant's We wish we had the work at hand; vitality the variable factor, so that we but, writing, as we do, away from all attend most to this factor when we our books, we can only recommend think of it. But we know in a mo Dr. John Hall spoke words of wisthe glorious record, and acknowledge ment that this vitality of the flower is dom to the business men who were the powerful and romantic charm which a little thing, and the natural forces gathered at the funeral of Thurlow it had for us when we first read it, and by which it climbs up into the light a Weed : which was renewed and augmented very large thing. And so we can eat "Life, is weary and irksom to with every fresh perusal. He returned silv realize the utter dependence of the many of you. Even when you are ento Kuruman in 1843. Here he trans plant on the great world from whose vied for apparent success, you know lated the Holy Scriptures and also bosom it springs, on the great sun are sick of yourselves. So it must The Pilorim's Progress" into the Be from whose golden cup it drinks life. ever be with men, and the stronger huana vernacular. In 1875 the es- Religion by Christ's mouth says, they are the keener their misery. The timate formed of him by the British '.. God so clothes the flower, because the ab we must be held in view to cor Christian public was shown by the religion affirms that the earth, rain of this Get inward health from the presentation to him of a sum of £5. and sun are God's work and God's Great Physician. Lose no time about 800. Dean Stanley invited him to working. At one point of view the it. Life is not yours, men of business. lecture in Westminster Abbey, to the flower makes its own glorious robe; at It is a loan, and a loan up a call great ast-nishment of High Church another point of view God's hand is

Be in the right relation to God's as a bigots. We were present at the maz- seen we wing the ribe out of other believer in his word-the relation of a nificent banquent given in his honor things which He has made. In its forgiven sinner, a reclaimed wild. at the Mansion-house by Lord Mayor modesty the hily will cry one "God Then will follow the row tong. William M Arthur. That scene can never be forgotten. The late good Archbishon of Canterbury spike words Archbishop of Canterbury spoke words and eitself. Even the dumb them, we taken a be apparent at once. of most kindly and Christian welcome that live by the grace of God are per

greater part of the work of clothing materials of our clothing are growing into being and beauty, that the other loom, man's little loom, may take ments. The religious sense, keeping watch of the great shuttle of the dihim for Africa. That was indeed "a without any care of results." Brave, natural sense, losing sight of the mighty loom of God, cries out : "Man makes his own clothing." Both views are true views; but neither can ex-- Watchman, clude the other; the combination of them makes religion natural and the natural religious. He who sees both looms working to a common end has before him the explanation of providence. He sees what God does and does not do ; what man does and cannot do. He may not find the meeting place of the human and divine operations, but he will know all that he practically needs to know of the relations of providence to human life.

fect;" and we can scarcely doubt that suggestive in a too-often-neglected that statement in Genesis. If we have even 'ere now they have begun to resease; for the grass of the field does justly conceived of its meaning, we ship the wonderful works wrought by operations. These grassy spinners dence for every man. That kind of a not pretend to follow his career of la- rics that surpass Solomon's glory in factory to people who want God all to bor and of triumph in Bechuanaland. richness and beauty do the work which themselves for a few minutes every day; He settled down among the wild sa- Christ says that God does. The flow- but to broader Christians it is a com-

if God's looms did not play. Surely they play for us when we get the product of these looms. This is just the kind of special providence that Jesus had in view when He said, "Shall He not clothe you?" In like perfect modes as those which make the lilies glorious, the Father clothes all His children. No one shall lack clothing who takes up the product of the great loom and weaves it by his industry into garments. But there need not be (how can there can be !) a special providence that excuses us from keeping our human looms at work,

LOSE NO TIME.

Lord Shaftesbury joined in doing hou matted and required to build their health we have. But it tehs on the or to the voterin; and to have own lives. The ht soil has under their; munion with G.d., which elevates all Church dignitaries, and representa- feet; the great sky glows over their earthly fellowship."

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