DR. SPRAGUE'S LECTURE.

(Concluded.)

But, omitting much that might be noticed with great pleasure, let us look at the treatment of the classical p assage, Rom. 3. 24-26. It is a fine and exhaustive discussion of this grand passage, compressed in very s mal! limits, wherein the results of modern learning and an appreciative and selective judgment are at once manifested; and though differing in the exposition of the phrase, "the righteousness of God," from that which has been current in Methodism still one nearer the truth as admitted by eminent authorities across the ocean. But we think that the lecturer has allowed the authority of the great German exegete, Meyer, to influence him too much, and that the interpretation of that phrase advocated by Lange, Schaff, Fortes, and Dr. Gifford in the Speaker's Commentary, and also by Dr. Pope in his Compendium is better, and more in accord with the analogy of scripture, and a true philosophical theory of the atonement as held by all denominations who have escaped the influence of the ultra-Calvanistic theory of satisfaction. This seems really to be the view of the lecturer apart from the exegesis of this particular passage, as he quotes a few pages further on with approbation the words of Dr. Shedd, "The atonement a satisfaction for the ethical nature of both God and man." The golden words of Dr. Pope ought never to be forgotten in the use of this word, "The satisfaction offered in the sacrifice of Christ is a satisfaction of the Divine love before it is to be considered as a reparation to Divine justice.

On page 43, is a very condensed but admirable refutation of an objection often brought against the Grotian theory by those who hold Oalvinist views, and one passage might with service be engraven on the minds of youthful students; "God's government derives its, character from His character: it is because He is what He is, that His moral rule requires an atonement for sin."

The doctrine of the atonement, obtained by this faithful examination of the writings of St. Paul, is that taught by our standards and Wesleyan theologians, and substantially the same as advocated by Whedon and Miley among our American brethren. The treatment of the objections to the atonement is brief, as the length of a lecture imperatively prescribes, but convincing, especially in refuta-tion to a supposed growth or development of this doctrine in the apostle's and recommend it to our ministers | whose Almighty Word" (25). as deserving of careful study, while for thoughtful and educated laymen who may have been perplexed by arguments and views of this momentous subject current in so many reviews and magazines, it will prove a useful antidote and conduce to a feeling of repose and loyalty in the doctrine of our Church, which in this lecture has found such an able expounder

and elequent defender. There is the more need to direct the attention of our friends to our own literature because it has been too much ignored by the present generation. The spread of education and the cheapness of many publications have opened general literature to those who were before excluded from its influence. But in much of this and also in the theological literature of the day there is a persistent ignoring of Methodist publications and teachings, which to the unprejudiced observer is surprising. But the effence of the cross has not yet ceased, and because the doctrine and polity of Methodism has not been couched in forms, nor her thoughts cast into the moulds, of anold worn out, scholastic theology, they have been passed by by many who, missing their own shibboleth, have concluded at once it was unworthy of their notice. The way in which Calvinistic divines proclaim as new discoveries in the logical science what have been common places in Methodist teaching for a century would be most amusing it it were not at the same time a proof of narrowness of vision and pride of sect which prevent otherwise learned and able men from looking cutside of their own barriers for the information they greatly stand in need of.

The Scotch sermons were proof of this. Their protestations against the theological absurdities which they ignorantly supposed to have been discovered by them, by the aid of science, and Biblical criticism of to day, were pointed out and graphically portrayed by the Methodist Fletcher a century ago. And learned divines on this side the water are equally olind. One of the most oftensive addresses ever listened to by the writer was by a distinguished minister of another church at the last General Conference. The quiet assumption of superiority of learning and correctness of theological belief, the usefulness of Methodism as a pioneer and feeder to that church, but the necessity of such converts being gathered into his special told; were all paraded with apparently an utter unconsciousness that anything supercilions was being said. It was lamentable to witness such an exhibition of the a rogance of tone and thought which appear to be habitually practiced by many towards our Church. And we have so long sat

The world and the church respect our duty to proclaim what we believe, of the Apostolic and immediate post-Apostolic Church. Our digression to this important topic has left but the briefest possible notice of the exby Rev. A. D. Morton, M. A., within our space. It expresses and enforces this great truth in thoughts strong and beautiful. Moreover there is an earnestness of tone and expression every reader.

CHOREPISCOPUS.

THE NEW HYMN BOOK. 4. HYMNS BY MISCELLANEOUS MODERN AUTHORS. (Continued.)

(7) Methodist .- The author of hymn 192, "Father, if justly still we claim." I take to be-not Henry Moore, the associate, friend and bioographer of Wesley, one of the most prominent of the early Methodist preachers,-but Henry More, the celebrated English Arminian divine and philosopher of the 17th century (died 1687), one of the most remarkable men of his age, of whom it was said, "he was more of an angel than a man." The grand old hymn of Williams, a Welsh Methodist minister, "Guide me O thou great Jehovah" (498), will be sung as long as "journey thro' this barren men His "Over the gloomy hills land." of darkness" (726) is one of the best on the spreading victories of the "Hail, thou once despised cross. Jesus," by Rev. John Bakewell, is also one of our best hymns. It will live. I have before spoken of Mrs.Bulmer's "Thou who hast in Zion laid. These are familiar to the readers of the old hymn book. The late Rev. William M. Bunting, son of that lion of the British Conference, Rev. Dr. Jabez Bunting, wrote the fine hymn of confession, "Holy Spirit, pity me" (245), that on the baptism of children (691), and that on the renewal of the covenant, "O God how often hath thine ear" (894). The younger Bunting was a man of sweetness and beauty of character, of poetic sensibilities and of excellent literary ability, to which a tribute will appear in the forthcoming supplement to McClintock and Strong's Cyclopedia. He was of delicate conmind; and Dean Stanley's remark is stitution, and died in 1866 at the age forcibly shown to be wide of the of 61, having survived his father 8 mark. We are glad to welcome this years. Rev. John Marriott is the addition to our theological literature, author of a noble bymn, "Thou, was also a minister of the British Conference, and died in 1825. The late Dr. Punshon was a poet of no mean gifts. Some of his poems are very fine. His hymn of work, "Listen! the Master beseecheth" (438),cannot be surpassed. Read the hymn and judge for yourself. Notice the rhythm and thought in this verse:

"Work for the good that is nighest, Dream not of greatness afar; That glory is ever the highest
Which shines upon men as they are. Work though the world may defeat you, Heed not its slander and scorn:

Nor weary till angels shall greet you With smiles thro the gates of the morn. Ah, Punshon, thou did'st "offer thy ite on the altar" as a whole burnt of fering. Too soon it was accepted. Thou did'st not weary. If thou hadst spared thyself, thou wouldst bave been with us now. Yet the angels have welcomed thee and nobler work is thine!

Dr. Punshon's hymn on the Saboath, "Sweet is the sunlight after rain" (645) is a perfect piece both in

thought and expression. Thomas Oliver's magnificent song, The God of Abraham" (38-40) is worthy of comparison with Charles Wesley's on "Wrestling Jacob" (2.5, 266), and no higher praise can be given to this paean of Oliver's than to honor it with a place by the side of Wesley's immortal triumph, "Come, O thou traveller unknown," and it is worthy of this place. It stands forth as one of the great hymns of the age and has won many tributes from poets. "O thou God of my salvation" (116) is another hymn by Olivers, a lyric of strength, victory and beauty. Olivers was one of the most cultured and devout ministers of the Wesleyan body in England in the last century. I have given a sketch of his life and an estimate of his character and work in the Cyclopedia Suplement already refered to.

In a Hymn-Book for the Methodist Church of Canada, it is pleasant to know that at least one Canadian Methodist minister has contributed. To the treasures of all Churches and lands our own Church and land has also brought its mite. Who is the fortunate man to be found thus with Clement, Bernard, Addison, Montgomery, Wesley, Watts, Doddridge, Faber, Bonar, Palmer and the illustrious host who have lifted the praises of the Church to the throne of God? None other than the occomplished editor of the Christian Guardian,

Tennyson. on the Father's house, " My heaven- sun's heat is capable of supplying.

ber of the Committee to revise the the Hymn-Book of that Church, and those who respect themselves. It is participated in all the labors of that body, and had received a notice to that Methodism is a return in spirit attend the last meeting of his brethand in doctrine to the best features ren of the revision in the labors of he bad taken so loving and faithful a part, when the Master unexpectedly to us called him to his heavenly mansion. He died at his home in Clevecellent sermon on the Incarnation land, Ohio, Oct. 18, 1877, in his 66th year. Dr. Hunter published many other sacred pieces.

Of hymnists who belonged to smaller churches, I will merely mention James Montgomery (Moravian) of Christian sympathy which go from whom eighteen hymns are takstraight to the heart. Our wish is en, John Cennick (Moravian), hymns that its appeals may be heeded by 135, 761, Spangenberg (Moravian), by mn 54, Alice Cary, "Earth with its dark and dreadful ills" (844) and her sister Phobe Cary, "One sweetly solemn thought" (632), both Universalists, two of America's sweetest singers, who both died in 1871. May the earth lie gently on their precious dust.

IV. LESSONS OF THE NEW HYMN-

The wealth of the Church in its peecious heritage of sacred song. Here are 935 hymns and 19 dexologies and chants, but they are a small part only of the immense treasury. Some of the very finest hymns, as we occasionally noticed in passing, are not given at all. A selection was unavoidable. Watts' hymns of various kinds fill four volumes. Doddridge wrote 375 hymns, and Charles Wesley's may be counted by thousands. His short Hymns on Select Passages of Holy Scripture, published in 2 volumes in 1762, alone comprise 2030 hymns. Another volume published in 1749 contained 456. And think of the scores of European and American authors who have belped to swell this great offering of

The unity of the Church in all ages. Here the centuries clasp hands with each other, and the nineteenth is brother to the third. Clement, Anatolius, Gregory, Bernard, King Robert, and on through Luther, Gerhardt, Wesley, Montgomery Palmer and Bernard, keep step with each other to the unceasingsong. In all time the Church is one, one in her aspiraration, service and devotion.

The catholicity and loyalty to Christ of the Church universal. Theological janglings are silent. Each brings his tribute to Christ, the Lord of all. Luther and Bernard, Newman and Wordsworth, Wesley and Toplady, the Arminian and Calvinist, Stennet, the Baptist, and Watts the Pedobaptist, Dwight the Unitarian, and Sears and Bowring the Trinitarians, Baring Gould and Stanley of the Broad Church, and Keple and Cox of the High Church, are all here one in Christ. The Episcopal admits no Methodist dissenter to his pulpit, but his choir offers to God the Methodists' and the dissenters' hymns. The Romanist cuts off the Protestant from the exterior organism of the Church on earth (although if sincere and faithinl, he allows him to belong to the spiritual organism of the Church), but his devotions rise in the strains of the Protestant hymns. The Protestant denounces the Roman Church, but in his most holy and sacred relations to God-those of praise, prayer and worship—he can do no etter than use the helps the Catholic saints and divines have given him. So in all our Churches the hymns and chants of Gregory, Beinard, and Faber are sung, and in his private hours of devotion, the Protestant reads a Kempis, Ignatius or others. In Evangelical and other Christian societies we refuse to fraternize with Unitarians and Universalists, but we welcome them freely into the great brotherhood of hearts in the service and worship of God. They bring us "nearer to God" and sound our praise in the " cross of Christ." Sectarian bitterness and narrowness are dissipated by the sweet breath of Christian devotion: and the grand and precious truth of the unity, catholicity and Christianity of the Church receives its firmest and surest attestation. In spite of the disintegrating and separating influence of our creeds, dogmas and anathemas, the oneness of the Church in Christ, her loyalty and devotion, from the extreme leftwing of the Unitarian to the extreme right of the Roman Catho-

lic, has here it divinest witness. J. ALFRED FAULENER, B. D.

* The completion of these papers has been necessarily postponed by unforseen interruptious. The first appeared in the WESLEYAN for Sept. 8th,1882. They were entered upon "He d in the beautiful vale of Grand Pre, Nova Scotia, where the first four were written, and were finished among the hills of north-eastern Pennsylvania. The study of the Hymn-Book which they required has been an un-failing delight, and has itself repaid me. If they will induce our readers to a more intelligent love and closer reading of that excellent collection of Hymns, I will be more than repaid. I thank the editor for his generous granting of space.

THE SUN'S POWER .- Of the enreaders have any adequate conception, but as the time appears now to be approaching when they will be Toronto, Rev. Edward Hartley De- capable of being made directly availwart. His hymns are 925, " Father able in place of coal and steam for Supreme, by whom we live," and 927, the production of power and light, no apology need be given for insert- something more than a theoretical ing those fine stanzas between the interest. The French electrician, M. adopt a heartier and more enthusias- er. D.D., minister of the Methodist metres. In one hour the sun's heat part of 1857.

tic advocacy of our own belief and Episcopal Church who was a mem- will absorb or dry up 21b of water summer day the quantity of water the sun is capable of absorbing in one hour over the entire area of France is not less than a thousand milliards, or a million millions of pounds avoirdupois. If we had to raise this quantity of water to boiling point in boilers we should require no less than sixty million tons of coal, which is one-fifth of the entire annual production of coal throughout the world. The sun's rays falling on France would be able to turn so much water into steam as would keep going eighty million lomotive engines of collectively forty millions of horse power. - Builder.

BREVITIES.

Experience is a torch lighted in the ashes of our hopes and delusions.

"The Christian ministry," says John Newton, "is the worst of all trades, but the best of all professions."

When little Fred came home from

Sunday school the other day, he said: They passed round a basket with money in it, but I didn't take any. Two men went to New York. One visited the saloons and thought New

York wicked. The other visited the

homes and thought New York good. One man thinks that he is entitled to a better world and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

Aristocratic ma, chatting with aristocratic visitor, interrupted by two little daughters running in: ma! ma! we've just seen Uncle Jim! He's upon a waggon, hollerin' Barl's!

A gentleman asked an American

the other day what he thought of

the English climate. He laughed and said, "Why, you haven't got a climate; you've only got samples." Lord Chesterfield, noticing a very grave and awkward couple dancing minuet, said they looked as if they

were doing it for money, and were RED TOP, doubtful about getting paid. No Chinese bank has failed for five hundred years. When the last failure took place the officers' heads were cut off and flung into a corner

No man can be in a proper frame of mind for the discovery and recep-VETCHES, or TARES. tion of truth, who is not utterly re gardless of the question, whether his being in a majority or minority will be the result of his investigations.

with the other assets.

There is a word in Dr. Johnson's to those who wish to improve their memories, He says: twice read is commonly better remembered than what is transcribed."

"I can't find a place in the city to suit me," despairingly remarked a house hunting lady to her husband. Why so, my dear?" "Why, because-because-well, if you must know, I can't find a mantel long enough for the crewel lambrequin I made last winter."

An officer in the regular army aughed at a timid woman because she was alarmed at the noise of a cannon when a salute was fired. He subsequently married that timid woman; and six months afterward he took off his boots in the hall when he came in late at night.

Hear him: -An editor is expected to please everyhody, paw out everydv's roasted chestnuts, grind everybody's axe, keep everybody's advertisement at the top of the column. edit his paper to suit the tastes of every reader, work for nothing, and keep out of debt. More fact than

We all pity a mother who has a drunken son. But our pity is very much less after we learn that, when her boy was young, she permitted him to keep late hours, and associate with unknown companions, unrebuked by her; that she never exerted herself to bring him up in the fear of God, and never trained him to regard the liquor habit as the sum of all villanies.

"What does Satan pay you for swearing?" asked one gentleman of "He don't pay me anything," was

the reply. "Well, you work cheap, to lay a side the character of a gentleman, to inflict so much on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap - very cheap indeed.

The Journal of Commerce says The first record we have of diphtheria was of its ravages in Rome in A.D. ormous power of the sun's rays few | 330. It was an epidemic in Holland. in 1337; in Paris, in 1576; in Naples, in 1618: and more extensively in France, in 1818 and 1835. It prevail ed as a severe epidemic in England, in the years 1858, '59, and '60. The American Philosophical Society (Vol. "O thou who hast in every age," and the question is beginning to assume 1) notices its first recorded appearance in this country in 1771, but it was not generally recognized then or compositions of Bryant, Watts and Duprez, in a recent work makes some for many years afterwards, being calculations which illustrate the en- confounded with membranous croup, The peautiful and familiar lines ormous fund of force which the putrid sore throat and other similar diseases. It was noticed here in the silent under these imputations that ly home is bright and fair "(763), France, he says, possesses an area of latter part of 1856, but was not fully we deserve to bear them, without we were written by Rev. William Huni- about half a million square kilo- and widely known until the early

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