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HALIFAX, NOVA SCOTIA, FRIDAY, JUNE 16, 1882.

No. 23

FROM THE PAPERS.

Church processions have been interdicted throughout the communal district of Nevers (Department of Nivernais, France).

The Convention of the Episcopal diocese of Illinois has rejected the proposal to amend the canon so as to allow women to vote at the election of wardens and vestrymen. Bishop Mc-Laren opposed the amendment.

If your Christianity has to be bolstered up all the time by external evidences, and you have no internal evidence in your heart, then your Christianity isn't worth bolstering up. Let it go down with a crash and begin again .- Nashville Adv.

Of the baptism of Ahmed Tewfik Effendi, the Church Missionary Intelligencer remarks: "This baptism is a great event. No convert of equal eminence has, it is believed, ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy in learning and reputation.'

Speaking of the singing of the average quartette choir, the Methodist dares to say: "As usually sung and played from the organ loft, the hymns might as well be in Italian or Choctaw as in the vernacular, so far as the near the monument to Shakespeare. a hearing and understanding the words | There was an unusually fine sermon,

Dr. Dobbs, in the National Baptist, says that the man who complains of \$10 in a year for pew rent, went to the Barnum show last week, and took his wife and his five children, paying \$1 each for reserved seats. He is going to take a cheaper pew, and is in favor of reducing the salary of the

The Interior, jubilant, as it has the right to be, over the restoration of fraternity between the Presbyterian General Assemblies, North and South, says: " And now we strike our tents. and start on the long march, short or long, as the forbearance of God with human stubbornness may make it, to

Canon Farrar believes that it will come to be regarded by ever-increas ing numbers as one of the best boons which has been bestowed upon them by the learning, the fearlessness, and the faithfulness of the ripest scholars and divines whom the nineteenth entury can boast .- Central Adv.

What minister can be found who will not subscribe to this sentence taken from an editorial in the Christian Register: "We have constantly observed the fact that the most lenient critics of church and ministers are those who do the most work, give the most money, and learn by experience in trying to do good how much easier it is to have good intentions than to get the satisfaction of seeing them carried

At the last meeting of the Troy Conference, New York, which has about three hundred preachers, they received no invitation to hold the next Conference at any one of the two hundred and fifty pastoral charges. The talk is they will have to take up a collection to pay the expense of the preachers at the hotels at Saratoga. Is not this a growing spirit, even among our own hospitable Virginia people?-

Revolutions never go backward, it is said. Be that as it may, there is one revolution which the brewers and distillers may be very certain will never beat a retreat. The use of intoxicating drinks as a beverage once regarded as a necessity, then as unnecessary and injurious, is now considered as the greatest of evils and the source of nearly all the crime in our country. It will soon be regarded as itself a crime. - Western Adv.

The use of money in elections is the most obvious of our public perils; and it is, perhaps, only a very small compensation to know that much of the total spending goes no further than the agents and workers who prey upon candidates. This pillage of candidates is so tremendous a fact in this city that all nominations are made as near to the election as possible in order to make the period of persecution short. -N. Y. Methodist.

"Penny-wise-pound foolish" is a church in Alabama, the name of which is withheld. They wanted to build a house of worship and asked the pastor to resign, that they might save the cing is a carnal ordinance, and as such amount of his salary to put into the is to be totally condemned by those building. Prophecy: They won't build !- Baptist Nation. You are right, brother. We have seen the the Salvation Army are persons to plan tried once or twice, and not only whom dancing and its connected evils did they not build, but the churches have proved very injurious. I hope degenerated into mission stations. - the evil will be checked betimes. Riblical Recorder.

A Chicago paper says, "West Point is a place on the Hudson River where young men are taught dancing at Government expense.

A pew in Trinity Church, New York, having been sold at \$3,000 at the annual sale, it is estimated that, supposing the purchaser goes regularly every Sunday, each attendance will cost him about \$60; and, as the service does not last more than an hour or thereabouts, \$1 a minute is the rate at which he purchases the glad tidings that the apostles were commanded to sow broadcast throughout the world. "The poor have the gospel preached to them.

Dr. Nevius, a missionary among the Chinese, says he carried four thousand dollars through the famine region in China and slept with it in his room, without a guard, and although the people were starving, none offered to touch a cent of it. For ten years these honest people cannot, by the recent act of Congress, be permitted to come to this country, to be corrupted in business morals. Congress may have builded better than it knew .-- N. Y. Independent.

When Emerson last visited England he went one Sunday to the church in Stra ford-on-Avon, and seated himself and at its conclusion the congregation dispersed, but Emerson still sat, silent and absorbed. After a little time, a friend touched his arm and reminde him that the sermon was over. "The sermon?" exclaimed the philosopher, starting from his reverie, "I did no know here had been one."-N. Y. Tribut

The Christian at Work has taken pains to ascertain the opinions of twenty-eight clergymen of various denominations as to whether the new version is an improvement on the au thorized version, whether it should supersede that, whether it should be received permanently, or whether another new version is desirable. The general belief, as expressed, is that the new version is an improvement; In spite of the frequent and severe but that it has many remediable de-

> The Des Moines Register says: "A hundred men in Iowa, the boys of twenty years ago, have been made drunkards by drinking beer at the beginning where one has been made a drunkard by whisky. It is one of the astonishing things in the history of temperance discussion, that beer so long enjoyed the advantage of public opinion that it was a harmless sort of * * Many boys are edu cated into drunkards on this drink who would probably have never drank but for it, as they would never have begun on whisky.

The Bishop of Rochester (Dr. Thorold) presided at a large Church Missionary meeting at Blackheath. In a powerful address he spoke of the heroism and grandeur of the work of The great need of the Missions. Church, in order to Missionary success, was the fresh baptism of the Spirit. He also referred with strong commendation to the well-known book by the Rev. W. Arthur, M.A., an ex-Wesleyan President, entitled "The Tongue of Fire," which, he said, left impressions on his mind thirty years ago which he had never lost."—Evangelical Churchman.

The following protest and plea in behalf of its own profession is entered by The London Lancet: "During the last ten days various names of gentlemen have been mentioned as likely to receive titles and honors for services more or less obvious to the public. It disappoints us to notice the conspicuous absence in these intimations of the names of men who have attained world-wide eminence in our own prefession by reducing the calamities incident to disease, or by perfecting the processes by which it is either prevented or removed. How long is this slur only genius unrecognized?

Salvation Army measures will not side as in the middle. A woman make a Salvation Army. Now that is may go to hell in a calico frock as true, and I mention it because I want to express an opinion about one tendency already observable in the measures" of the Salvation Army. I refer to dancing. If the "hallelujah waltz" is to be one of the " measures" of the Salvation Army there may soon be more of other things than of salvation in the great movement. Danwho come out from the world. Many of those who most need the help of

THE DIVIDING LINE.

tion in these words :- "Come out ascerts in where the grandest displays the troublous times which have peri-severe things, and render a harsh from among them and be ye separate;" of fashionable dress were to be seen - odically, shaken our Church will be and uncharitable judgment concern "Whosoever will be a friend of the in the sanctuary, or the lighted halls written with great skill and fairness. ing others, is false. Some persons world is the enemy of God." This of the world; who engaged in the As that history must be recited we have doubtless been deluded and led divine line is not merely nominal, light fantastic step with more grace- are thankful that the task has fallen to an erroneous estimate of themselves, for the same names are to be found on professing Christians or pronounced into such competent hands. There who have found their greatest satisfacboth sides. It has no reference to worldlings; who were the most en can be no doubt of Dr. Rigg's loyalty tion in detecting the faults and infirexternal conditions, for it runs right thusiatic patrons of the theatre- to Methodism; we also expect to mities of those about them, but have through wealth and poverty. It is communicants at God's table, or see the demonstration of the spirit of been strangely ignorant of their own. not intellectual, for the learned and revellers at the banquet of sin; he justice and mercy, without which it True holiness is the full development the unlearned are associated together | would be greatly puzzled to arrive at | is impossible to write usefully about of the fruits of the Spirit, which are, on either side. It is a spiritual line a conclusion. And yet a Christian our internal controversies. - Metho- "love, joy, peace, longsuffering, genseparating the world of moral dark- ought to be so positive in his separation dist Recorder. ness from the world of moral light. tion from the world that the lowest It separates the holy from the unholy, act of his life would, be infin tely the true children of God from the above the highest act of the most reslaves of the devil. It is synony- spectable moralist. The middle wall mous with the great law of separation of partition is almost broken down, between the spirit of Christianity and and the church and the world are exthe spirit of the world. It does not changing amorous glances. In many mean, therefore, that a Christian places of our Methodism Christian must be literally separated from the separation is an unknown element of commerce, trade, and industry of the experience. Many of our preachers world, but that he must be morally wink at the violation of discipline. separated from those principles which The church is compromising her piety word. If God has said it, it is the control its activity. The maxims of and forfeiting the world's respect. trade and the principles of religion We need just now an anathema from usually are two very different things. the General Conference whose thun-sumption to doubt it. We do not, we The world says: "Make all you ders shallarouse preachers to their duty dare not, call that humility that will can, honestly, if convenient; if not and compel them so to exercise god- say to our fellow-man, "I do no behonestly, make all you can." A ly discipline that the worldlings in lieve what you tell me." We call it Christian must say: "Make all you the church shall either repent and shameful. We brand it as a reflectcan honestly or not at all." The do better or else withdraw and join ion on their character. And yetworld says: "Business is business, some denomination that cares very strange inconsistency-God speaks to hour alone with God. She must be and religion is religion." The Chris- little either for their calling or relig- us, tells us he loves us, and has died absolutely alone. Her studies must tian says: "Religion is business, ion. Treas Ch'n Adv. and business must be religion." The The Christian says: "Live for eternity." The world says: "The great aim of life is to lay up treasure on earth." The Christian says "The supreme aim of life if to lay up treasure in heaven." The world says: "Live for self." The Christian says: "Live for the glory of God and the good of man." This is the meaning of God's line of separa tion. It runs between two men working in the same office, and dealing with the same account books. It runs between two persons eating at the same table, and divides them as far apart as the east is from the west. It is of such a character that two persons may sleep together in the same bed and yet be separated as widely from each other morally as heaven from hell. Jesus Christ, in whose footsteps a Christian must follow. walked this line without deviation during his earthly sojourn. He was not a literal separatist. He did not live in seclusion upon the mountains, away from society. All the people heard his voice and felt the power of his life. He mingled with publicans and sinners, and yet was as free from contagion as the sunbeam is from the polluted medium through which it passes. This dividing line of God is pre-eminently spiritual. A man may walk it as steadily when arrayed in finest broadcloth as when dressed in coarsest osnabergs. A gold watch in the side pocket does not make a Christian lose his balance any more to rest on our Government? How than would a silver timepiece. It is long will life-saving genius be the as possible for a man to be as big sinner with his hair parted on the

the right side, yet his frequent visi- Churchmanship after his conversion, which is corrupt according to the deceit-

in heart—the devil's rabble.

easily as when robed in silk and satin.

tations to a sinful world on the other or, at any rate, after the important fullusts; and be renewed in the spirit side have almost covered or rubbed year 1746, will be shattered. We of your mind: and that they put on the Society is divided by a great many out the line. It would require a may also expect to see a clear defininew man, which after God is created in lines. There are those who draw the microscope with magnifying power tion of the relationship of Methodism righteousness and true holiness." We line between poverty and wealth, and greater than any ever invented, and to the Established Church; and we presume there was another kind which thus divide the world into two classes an archangel's piercing eye looking can only devoutly hope that after the was not according to the truth. There the rich and poor. Others make through the telescope to detect this article appears the Ritualist will cease is now, and ever has been, that kind other artificial distinctions. While line of spiritual separation in the from troubling, and thereby give the of holiness, which by way of distinctions. the world is thus busy with its classi- lives of many professing Christians. weary Methodist apologist some tion, may be designated true holiness fications. God walks through human If a celestial visitor should come to chance of a little well earned rest. We are well persuaded that the kind society, and draws his line of separa- this world as a committee of one to We have no doubt that the history of which prompts men to say hard and

REV. DR RIGG.

The article on Methodism for the new edition of the "Eucyclopædia Britannica" has been written by the Rev. Dr. Rigg. We must congratulate the Methodists of this and other countries on the editor's choice of an exponent of our history and princip-In Dr. Rigg we have a man who not only possesses the literary faculty in a very high degree, but one who is steeped in Methodist lore. From his earliest days he has turned his attention to the study of the history of his own Church. We have heard that, when he was "head boy" at Kingswood, a gentleman came one day into the school, and, after complimenting the head master on the discipline he exercised, sked him if he might have the privilege of hearing a Latin oration. The masters were appealed to, but each declined the honour. Turning to the boys the head master said. "James, will you oblige this gentleman?" "What will I speak about?" said James. "Tell him why Mr. Wesley founded this school, and give him some account of the subjects which are studied here." After pausing for a moment or two young James Rigg proceeded to deliver an historico-scholastic oration which astounded the visitor. The latter, at its conclusion, expressed his surprise not only at the correctness of the Latin, but at its elegance, and left the place with very elevated ideas of Kingswood scholarship. From that time to this Dr. Rigg has pursued his investigations into the intensely interesting subject of Methodist history. In addition there is no man in the country who has a more thorough grasp of the principles on which our Church rests. God's line pays littleattention to mere When he was scarcely out of his proexternals. It is drawn deep down in bation he published his admirable little book, "The Principles of the soul, dividing the whole world in two classes. On the one side are the Wesleyan Methodism Ascertained by pure in heart-God's true aristocracy. Historical Analysis, and Defended by and on the other side are the impure Scripture and Reason," and for the last thirty years he has intently watch-It is hardly necessary for us to say ed the development of our Church it is very difficult to see this line in system. In his Encyclopædia article the soul of the average Christian in we may expect to find a clear state- writing to the Ephesians he exhorts

INDIVIDUAL APPROPRIA-

"He hath made with me an everlasting covenant, ordered in all things and sure." "With me!" What individual appropriation of the covenant from a false sense of humility. No: but honor put upon God's blessed very essence of humility to believe his word, and the very height of prefor us, and left us nothing to do but be laid aside, her usual occupation accept his finished salvation; and yet, left, and a brief period passed apart I say, the heart of man secretly whis- from the world. The time could be pers, "I cannot believe it; it is p umption for me to believe it !"

We offer to God the insult we dare not offer to a man. What serious inconsistency! Would that men reflected on this when they so readily throw back the taunt of presumption on the Christian's humble confidence! Would that they could see how he honors his. Saviour, while they, in the ignorance and pride of their natural hearts, insult him and throw dishonour on his

"With me," reader. Clasp the precious truth to your heart. Never rest satisfied until you can say "My Lord, my God." He loved me, and gave Himself for me." "My beloved is mine, and I am His." "He hath made with me an everlasting covenant, ordered in all things and sure." Cold. worthless religion, if I cannot use such language. What good has it done me if I may not appropriate its blessings and promises, its joys and comforts?

"With me" is God's own word. 'With me" is the message the Spirit brings. "With me" is the heritage of the weakest believer in Christ. "With me" must be the language of the soul if there is to be peace and comfort in life, or calmness and confidence in the hour of death. Rest not, then, till you can use David's language. It is the very essence of all true religion. It is this which distinguishes it as divine from every other which is human. Believe what God says, and rest assured you have never fully honored His word until you do. -Light and Life in Christ.

TRUE HOLINESS.

Sometimes we hear objections made to speaking of holiness with any adjective or qualifying word appended to it. It has been said there is only one kind of holiness, and hence it is claimed we need not use the phrase scriptural holiness," or "Bible h.liness," because there is no other. We are persuaded, however, St. Paul had a different view of the question. In the church to-day. Though in the ment of John Wesley's ecclesiastical them that "they put off conncerning hour of regeneration his soul was on views. The fiction of his High the former conversation the old man

tleness, goodness, faith, meekness, temperance." These so dominate in the heart and influence the life that there is nothing in the character or conduct contrary to them. There is no acrimony, no wrath, no envy, no malice, no ill-will about the nature, or in the life of those who are truly holy. What a blessing would come to the is here! There is no holding back world and the Church if all who profess holiness enjoyed and practised that kind which is according to the truth. - Christian Standard.

THE SILENT HOUR.

When Mary Lyon planned the routine of daily life at Mount Holyoke Seminary she set apart one hour morning and evening for the "silent hour." Each young lady was to spend this al thought. If a girl chose to give the hour to writing, to study, or to idhe ness, there was no law to prevent it. save the law written upon the heart.

The wisdom of this rule is seen in the experience of forty years. Ithsome, perhaps, at first, it became at last to many a restful and blessed hour, bringing rich and choice blessings. Young ladies have thus been taught to think upon subjects of the supremest importance, and the habit has followed them since leaving the sheltering roof.

Do not others equally need this ime for meditation and prayer-aye, more is there not an imperative demand for a "silent hour" for business men. amid the toil, and whirl, and turmoil of active life? We spend our years as a tale that is told. Sunrise and sunset crowd each other with fearful rapidity, so hurriedly does life move in our day. Our energies are bent constantly to the care of self and the circle of dear ones around us. The sharp competitions of trade, the constant annovance which comes to us from contact with selfish characters, the fret and worry of life, demand one hour or at least one half of that time. for absolute rest of soul, in which, lifted into a divine atmosphere, we may breathe the air of heaven. We shall thus be better fitted for earth's

Gratitude is a means of grace. Many mortal would be consoled in his mere annovances could he get a glimpse of the real trouble from which God saves him. Others in comparatively light affliction, would cease murmuring could they realize the heart-break that abides with some one else. There always firm ground for thanksziving to God for deliverance from that always possible greater trouble.

Just in proportion as you gain a vic tory over the evil which you have become aware of in yourself will your spiritual eyes be purged for a brighter perception of the Holy One.—Chan-

Nature is too thin a screen. The glory of the One breaks in eveyrwhere.

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