to discountenance it; it is becoming almost a disgrace in the eyes of honest men to be an office-holder, and if there is no other way of curing the evil, a well-directed shame to the man who possesses place obtained in this discreditable way might effect it. We might well advise those whom we love best to spurn the thought of entering into this scuffle; in nine cases out of ten, it is absolute misfortune to the person receiving a public office. No public positions honestly pay well; all fixed emoluments for national service are small. Offices with fees attached may make a man rich, but at the expense of his manly honor or honesty; and it seems to be the universal experience that holding office unfits a man to return to the ordinary vocations of life with fitting zeal and diligence. Therefore, we say, let the civil service be a profession, let men prepare themselves for it as for a life-occupation, and once having entered it, remain in it so long as they serve the government well. We know it will take time to come to this, but come to this we must, or the country will be ruined with inefficiency or public profligacy.

Think of the shameful fact that a few days ago the Senate rejected two nominations to foreign posts because, in one case, the nominee was known to some Senators as a constitutional thief, and, in the other, as an habitual drunkard. The President is in reality not to blame for this; he cannot possibly know a tithe of the men whom he nominates, and must depend, with the present system, on the judgment or the honor of those who press the nominations. And how these nominations are pressed may be judged from the fact that for one hundred foreign posts there were four thousand applicants. The President doubtless desires the rejection of some of the names that he sends, that he may thus get rid of the fearful pressure brought to bear from high sources. And the indecent hurry with which all these must be examined and decided on, is not the least discreditable portion of the abuse. Eager crowds demand that a new administration must be organized in a few weeks, that they may have the spoils without delay. The whole system is a burning disgrace to the country; let all good men unite in curing it.—*N. W. Adv.*

## Obituary.

MRS. ELIZA DAKIN, OF DIGBY NECK.

Died, May 2, 1869, at Digby Neck, Sister Eliza Dakin, relict of the late Thomas Dakin. The deceased was a native of Portland, Maine, and removed to this province about forty years ago. She experienced the renewing grace of God when about fifteen years of age, under the agency of a minister of the Free Baptist Church of her native place, and united herself to that church membership. But not finding on her arrival here any society of that denomination, she joined herself in church fellowship with the Wesleyan Methodists, and continued a worthy and consistent member of the Methodist society until her removal to the family of the redeemed in heaven. Her christian walk, by God's grace, was such as to procure for her the esteem and love of a large circle of christian friends of different sections of the Redeemer's church. She also greatly endeared herself to a numerous family, entrusted to her care, and having striven to lead them to Christ in early life, she had the unspeakable happiness of witnessing the conversion of the most of them, and their dedication to the service of the Redeemer in lives of christian usefulness.

Her last illness continued about four months during which at times her sufferings were very great. When first the solemn conviction presented itself to her mind that death was at hand, she spoke of the need of a more sensible enjoyment of the divine favour. In answer to importunate prayer however, she was enabled, at last to meet death without fear, and chose for her funeral text the words of the Psalmist "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Her remains were followed to the grave by a numerous company of sorrowing relatives and friends. Rev. Mr. More, resident Baptist minister united in the service of the occasion, which tended much to its interest and profit.

American Messenger please copy. W.


# Provincial Wesleyan.

WEDNESDAY, MAY 26, 1869


## From our English Correspondent.

*May Meetings—The Maharajah Duleep Singh Mission Work in Egypt—Meeting of the Baptist Union—Report of progress and effort to increase the Stipends of Ministers—Conference of the Reformatory and Ragged School Union—Dr. Raleigh at Great Queen Street and Exeter Hall—Breakfast Meeting on behalf of the China Mission—Exeter Hall Meeting.*

Our friends in the metropolis are now in the midst of their "May Meetings," and perhaps I had better commence by giving some account of a few of the gatherings which have recently been held. One of the earliest was in Exeter Hall on behalf of Christian Missions in Egypt. What added very much to the interest of the occasion was the presence of an Indian ex-prince, by birth a Mohammedan; and at his side was the late Viceroy of India, Lord Lawrence, who has just returned to this country, and has been raised to the peerage. The former, the Maharajah Duleep Singh, Knight of the Star of India, is a man of high intelligence and culture, and the possessor of great wealth. He presided over the meeting and in telling words informed the audience that nineteen years ago he renounced Mohammedanism and became a disciple of Christ, that ever since he had felt the inestimable advantage of having been brought to the faith of Jesus, and that his being there was to express the interest he took in Christian Missions. His special interest in missions to Egypt seems to have arisen from the circumstances connected with his marriage, an event which occurred a few years ago, and which at the time attracted much public attention. As nearly as I can now recollect he was travelling in Egypt and visited the schools connected with the Protestant mission at Cairo. In one of these schools was a teacher who took such hold of his Highness's attention and affection that before long she became his wife. The marriage seems to have been a happy one, and so we can understand why the Maharajah should feel his sympathy particularly drawn to Missionary work in *Egypt*. A missionary from Cairo who is connected with the American Presbyterian Mission explained to the meeting that the work in question was being prosecuted chiefly among the Coptic race, of which there remain some quarter of a million of people. This mission has been in existence about fourteen years. There are ten missionaries, and fourteen schools with about 600 children, who receive the elements of a Christian education. There is also a Theological school in which twenty-two young men are being trained for religious work. A printing press has been set up, which gives out some sound Christian literature, and towards 1000 volumes are sold every year.

Another meeting, viz., the Baptist Union, has been holding its sittings in London during the past week, and a very gratifying report of progress was made. The annual address was given by a very able and esteemed minister, Rev. Dr. Brock, a man who has the charge of a very influential church and congregation in the metropolis, and whose words are everywhere received with respectful and earnest attention. From the annual statement afterwards presented to the meeting, it appeared that in the course of the past year, forty six new chapels have been opened, and twenty-nine have been enlarged, at a total cost of £92,950. The increase of accommodation has been over 18,000 sittings. The increase of church members has been 9,982, and the aggregate number of members in the Baptist churches as returned to the Union, is 231,606. On the second day of meeting the subject for discussion was the inadequacy of the stipend paid to a very large number of ministers. Both among the Baptists and Independents, there is a great inequality in ministers' salaries. In large and wealthy congregations, the minister's stipend will amount to £600, or £800, or £1000 a year, while in numerous other cases the income will be considerably under £100. They are now trying to remedy this evil, and it is proposed to raise a Sustentation Fund in order to provide every minister with at least a decent maintenance. There are evidently some difficulties to contend with, one of which arises from the dulness of some churches, able to do better, to see their obligation to their minister. One of the speakers, the Rev. C. Williams, said that on one occasion he had recommended a church of well-to-do people, who paid their minister £60 a year, to raise his salary. The people were much shocked that such an unspiritual thought should be entertained, and at one of the next prayer-meetings one of the deacons prayed that their pastor might never be so worldly as Mr. Williams; but, added the speaker, "I have since been invited by the deacon of that very church to preside on the occasion of their presenting their pastor with a sum of money; and now his income has been increased threefold." There is no religious denomination in this country at present working more energetically and successfully than the Baptists; and we may well rejoice in their progress, inasmuch as they are holding firmly to the cardinal truths of the Gospel, and bearing a clear and faithful testimony against a sadly prevalent scepticism and ceremonialism.

One of the noblest Institutions of our land is that which is known as the "Reformatory and Refuge Union." While one of our youngest, it bids fair to be one of our most useful societies. Its object is to enable the various Reformatory, Industrial, and Ragged schools, Homes and Penitentiaries to systematically co-operate with each other in their common object to repress crime, and secure the wisest and most effectual forms of relief to poverty. A Conference of this Union has just been held, at which nearly 200 persons were present from various parts of the United Kingdom. The sittings extended over three days, and addresses were given by eminent Christian philanthropists, among whom were the Earl of Shaftesbury and the Earl of Lichfield.

The great feature of interest, as far as the general public were concerned, was the annual meeting in Exeter Hall. The proceedings were announced to commence at half-past six o'clock, but the doors were besieged a couple of hours previously by a dense crowd eager to secure admission.

A reporter of the meeting writes: 'The scene inside the building was, as might be expected, both remarkable and impressive. Standing room there was none, and yet hundreds had been left outside. The numerous seats which rose above each other behind the platform were occupied by an army of juvenile choristers, some 700 strong; and it was difficult to believe, glancing at their clean, happy features, that this mass of boys and girls had been rescued from the metropolitan street-gutters. Yet so it was, and never was the all-powerful influence of Christian love and teaching more conspicuously exhibited than in this significant transformation of the once-neglected offspring of the drunken, the dissolute, and the criminal, into boys and girls, whose one great aim is to work out the grand lessons of self-help, in the love and practice of which they are being ceaselessly trained.' If we could have industrious and ragged schools widely extended, we should find less demand for police and prisons.

And now for a little information about our own Missionary Anniversary. The sermon last Friday morning, in Great Queen Street Chapel, was preached by the Rev. Dr. Raleigh, late Chairman of the Congregational Union. He enjoys considerable repute as a preacher, and has well earned his reputation. The trumpet utters no uncertain sound from his lips, and his style is marked for its force and simplicity, while his spirit is eminently persuasive and catholic. He also addressed the meeting at Exeter Hall last Monday, and concluded his speech by saying, with winning warm heartedness, 'I am here this morning, just from another department of this grand army, to say to you all, good speed! in the deepest and best sense. Your success is ours, and I believe also, our's is yours.—The Lord add unto your people, both at home and abroad, how many soever they be, a hundred fold. When I see the upturned faces, of an assembly like this, and observe the beating of that unity of purpose and feeling, I am almost sorry I was not born a Methodist, but there is no help for it now; and I hope you are charitable enough to believe that I am the next best thing.'

The China Breakfast Meeting was the largest gathering of the kind that we have had. It is estimated that about 900 persons were present, a number greatly exceeding what had been calculated upon. John Napier, Esq., one of our Manchester Methodists occupied the chair, an arrangement that was felt to be very suitable to the occasion, inasmuch as Mr. Napier is the father of one of our Missionaries now labouring in China. Sir Francis Lycett, in supporting a vote of thanks to the Chairman, contrasted the numerous meeting of that morning with the small attendance of ten years ago, when only some 150 or 200 used to respond to the invitation to sustain the newly-formed China mission.

Our noble-hearted friend, Wm. McArthur, Esq., M.P. presided at the Exeter Hall meeting. The meeting commenced at 11 o'clock, and by that hour the spacious building was completely filled. Mr. McArthur's speech was thoroughly to the point, clear in argument and earnest in appeal. It also contained an able and well-timed vindication of Missionary work, in reply to some severe and ill-natured reflections recently made against Missionaries by the Duke of Somerset in the House of Lords. The venerable and much loved Thomas Jackson spoke at the close of the meeting, the vast assembly spontaneously standing up to greet him, as he rose to move a vote of thanks to the Chairman.

He referred to the fact that he had attended every annual meeting of the Society, with one exception, ever since the year 1821, and concluded a most energetic address with these heart-stirring words: 'Oh, Methodists of the present day, maintain your religion in its fidelity, its blessedness, and its power; live in the Spirit, and walk in the Spirit, and use every means in your power to spread spiritual religion in your families, amongst your neighbors, and to the very ends of the earth.'

Of Monday last a writer in the *Watchman* well remarks: 'So the red-letter day of Methodist Missions came to its close. Another year of prayer and labor has been entered upon. Labor will be more earnest, prayer more fervent, if the weighty topics brought before the immense audience obtain from Methodist people the amount of attention and reflection they deserve.'

*May 7th*, 1869.

## Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—How time does fly! The month of May is upon us. The month in which we hold our District Meetings, preparatory to Conference. Now is the time for review. How many seasons of humiliation will transpire among Methodist preachers as they look back on the past, and see how little fruit there remains of their labor. What anxieties too are felt, as the future is contemplated! To what fields of labor will we be sent? Methodism contains many peculiarities, some of which press heavily upon the Ministry, but taking it, even with the trials of its Itinerancy, it is well adapted to the wants of the world.

It would be premature to speak confidently respecting the state of Methodism within the bounds of the Canada Conference, but, your correspondent incurs no great risk by stating, that he believes the coming Conference will receive some cheering tidings of success from different quarters. Our eloquent Missionary Secretary told us, a few days ago, that they had lately heard delightful news from the Foreign Missionary Districts, which greatly cheered the Committee. New churches, some of which are very costly structures, have been erected in various parts of Ontario, while the Missionary income is greater so far than it was this time last year. It will need to be some thousands in excess, to meet the necessarily increased expenditure.

A few days ago we paid a visit to our University at Cobourg, to be present at the services of the Convocation. Our honored President of Conference preached the Bachalaureate sermon. It was worthy of himself. Hundreds were not able to obtain standing room, after every possible means had been adopted to secure accommodation. The Rev. the President also gave his famous Lecture on the Huguenots on the following evening, for the benefit of the Endowment Fund. The church was well filled, and the Lecturer was repeatedly greeted with rounds of applause.

The Degree of B. A. was conferred upon seven young men who had completed their course at the College, and several also received the degree of M. A. A goodly number passed the faculty of Law, very creditably, and were honored with the Degree of L. L. B. Next came the students from the *two* affiliated schools of Medicine, *one* at Toronto, and *another* at Montreal, the total of which, we think, was more than 40, all of whom received the degree of M. D.

The number of persons present at the time of conferring the Degrees, was estimated at 1000. Some prizes were awarded to such of the students as had distinguished themselves beyond their fellows; and some well-timed remarks were addressed to them by several gentlemen appointed for the occasion. The President of the Conference was the last speaker, and certainly, considering that his remarks were altogether *impromptu*, they were well adapted to the occasion. Work and pray were the words upon which he particularly dwelt.

The Convocation was a success. All connected with the College were cheered. You will be glad to learn that the Endowment Fund has realized a little over $50,000, and several Districts are yet to be visited by the President of the Conference and the Clerical Treasurer of the College,—so that we hope the sum of $100,000 will certainly be realized, if not before, at least after the coming harvest. Of course, owing to the income of the College being less than in former years, as the Government grant has been withdrawn, the expenditure this year will not be met, but the College has passed through so many crises, and has thus far survived them all, that we do not despair but that it will still outlive the storm. The most trying time will be, until the Endowment Fund has been completed.

You will no doubt have seen that our excellent Book Steward intends to issue a *Daily Guardian* during the sittings of Conference.—This will be a great affair, and tend to make the proceedings more interesting. There are at least four dailies published in Toronto, all of which will, no doubt, publish reports of the Conference, but a paper of our own will be sure to do so much more fully and completely, and being the first of the kind ever published in connection with the Canada Conference, there will necessarily be the more interest felt in it. We will no doubt have a large Conference, as 300 ministers are permitted to attend. A plan of religious services has been published, the total number of which is great.

Our indefatigable Brother, Rev. John Carroll, who has been more than 40 years in the Ministry, and is still one of the most laborious sons of Wesley, is soliciting subscriptions towards a new weekly paper, which he intends to publish at $1 per year. His design is to try to bring about a Union among the different bodies of Methodism, and he has established his paper to prove a medium of communication among all those who favor a union. His subscription list already runs up close to 1000, and, I believe, he will soon issue the first numbers. He will make a good family paper, but your correspondent has feeble hope of any union taking place. Bro. Carroll's organ may, however, help the matter, which all acknowledge to be desirable, but how to accomplish it is the question.

You receive news, I suppose, almost as soon as we do, from the capital, Ottawa. We are all glad that you have returned Mr. Howe, and hope that this is an omen for good: though we hear that some of your people still cry out for *repeal*. You will have seen the letter of the Hon. John Young, Montreal, who argues in favor of having Canada proclaimed an independent nation. Some contend in reply, that if we become independent we should soon be annexed; but the Hon. gentleman argues that in case any difficulty should occur between England and the United States, Canada would almost be sure to be annexed, hence he contends that our independence is our only safety.

The manner in which the United States' authorities have acted in respect to the Alabama affair is certainly discouraging, but we will hope, that both nations have too much of the spirit of Christ, to think of drawing the sword against each other. Never was there a time, when there was greater need to pray that our Senators may be blessed with wisdom.

The Chaloner Whitaker affair has ended as many predicted in the acquital of the former. The whole evidence, was against the prisoner, but the jury, knowing the consequence if a verdict of *guilty* were rendered, acted the part of a judge, and pardoned the prisoner. All would have been sorry, had Chaloner been hung, as no doubt, his object was, to be revenged for an irreparable wrong, done to his sister, but it is a sad state of society, when a man becomes his own avenger. Let us hope, that this painful case, will be the means of causing some amendment being made, in the law affecting seduction.

We have had a great addition to our population lately, by means of emigration. Some hundreds of persons have reached our shores, all of whom, have we believe, met with employment. It is said that some hundreds more will soon be here. Our Provincial Government are making every possible arrangement to facilitate the interests of those, who may come to find a home in our midst. It is somewhat anomalous, that while hundreds are coming to our shores, that there should be such a great exodus from Canada to the United States.

We have lately had a very exciting Liquor case in Napanee. Some time ago the Donkin Bill was carried in Richmond Township, but it was believed to be little else than a dead letter, however, a few days ago some eight persons were brought up for violating the law, and were severally fined. While the cases were being tried, a cruel fellow, armed with a horsewhip, rushed upon a man who had been one of the informants, and struck him with great violence across the face, producing a fearful sight. The Chief Constable immediately laid hands upon the fellow. The magistrate saw the act perpetrated, and fined the prisoner to the highest possible amount, as the case was of the most shameful description. The case clearly shews, how that those who seek to enforce the Law, render themselves liable to injury from the blood thirsty fellows that pursue the unholy trade of rum. The whole traffic is one of cruelty and murder and should be restrained by *law*. We are glad that the case has transpired, as we hope the Government will see that an agent must be appointed, whose duty it shall be, to see to the enforcement of the law, relating to the drink traffic.

I forgot to mention, that we have been favored for several weeks past, with the presence of the Rev. W. G. Campbell, Itinerant Missionary from Ireland. He has preached in several of our churches, and also in the open air at several places. Sometimes when waiting for a train, and finding that an hour would elapse before it would be on hand, he would go into the street, and hold a religious service. Thus he is instant in season. We expect to hear him at Conference, as he is appointed to preach in the Queen's Park.

ONTARIO.

*Ontario, Canada, May* 13, 1869.

## Bedeque Circuit

MR EDITOR,—It will no doubt be interesting to yourself, as also to a number of our beloved brethren, who have in years past laboured in this extensive Circuit, to learn that the arm of the Lord has again been made bare, in the awakening and conversion of scores of precious souls "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

Our very interesting week of prayer in which Rev. C. Patterson, A.M., and his congregation most harmoniously co-operated with us, was no sooner brought to a termination, than we commenced special religious services at Tryon, and the results were beyond our most sanguine anticipations. The Lord of Hosts was with us, the God of Jacob was our refuge. More than forty professed faith in Christ.

We then commenced at Centreville, where we had a time never to be forgotten. The body of the large Church was crowded night after night for seven or eight weeks, and the rails of the communion were often more than filled, so that frequently some of the square side pews were also filled with weeping penitents. Good Friday was observed as a day of fasting and humiliation before God, and such a day as we have not witnessed for many many years.—"Some wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people:" Some would cry down this as being too much excitement; but they would have done the same on the day of Pentecost when the Apostles were all filled with the Holy Ghost, and the multitude 'mocking said, these men are full of new wine." Excitement is allowed in politics. Men are in earnest in every enterprise. But if there be a subject calculated to excite, it is religion. If the hope of heaven, and the dread of hell, if an alarmed conscience, and a sense of the wrath of an angry God will not excite a man, that man must be cool indeed. Here we continued for seven or eight weeks, till I and my beloved colleague, Bro. Desbrisay were exhausted by our abundant labours. Our highly esteemed Local Brethren Hudson, Strong and others, with a noble band of praying men, laboured most efficiently and acceptably in the good work, until in consequence of the bad state of the roads, and other circumstances it was deemed desirable to close the services. But we found that our devoted praying band of men, "whose hearts the Lord had touched," brought the fire to Searletown, and opened for us an additional campaign of three weeks, and every successive night our beautiful little church was filled with attentive hearers of the word, and night after night the communion rails were crowded with anxious inquirers after mercy. Again, and again the song of praise to Father, Son, and Holy Ghost rose to heaven over new born souls. For this revival, one of our dear brothers T. S. has been praying and believing for the last three years, and he has lived to see it, and has given his shout of "Glory be to God!" Throughout the Circuit over a hundred have professed faith in Christ.

The following features in the revival were conspicuous. It commenced among the young people, principally the children of praying members of the church. But it went on embracing others, and often there might be seen, kneeling side by side, husband and wife, brother and sister, parent and child. Clearer views, and more earnest desires were manifested after the blessing of "perfect love."

Some of the converts are young men, whose souls are burning with zeal for the glory of God, and who have at once directed their attention to a course of preparation for the ministry, if the Head of the Church should open up their providential path.

R. WEDDALL.

## Musquodoboit Harbour Circuit.

DEAR MR. EDITOR,—Our ordinary services have been well attended, but not satisfied with these, we held during the year a series of special services on several parts of the circuit.—We began at Kent's Island. In answer to prayer the Holy Spirit was poured out—the church revived and seven added to the membership. At the head of the harbour we held a similar series of services. The bad state of the travelling and unpropitious weather militated very much against us; the church, however, was greatly quickened and much good done, though not all that we desired. During the year our efforts were directed to Upper Jeddore West. Here the church was blessed, backsliders reclaimed and ten received on trial for membership. We feel thankful for these blessings, and pray for a richer baptism of the Holy Spirit.

The present is a very critical period with this circuit; for during the past few years five families have moved away. By these removals it sustains a great loss numerically, and not less than $50 financially. We hope that the rising generation will fall in and fill up the ranks.

We feel deeply indebted to Rev. E. Botterall, who visited us three times, preached, administered the sacraments and attended missionary meetings.

He also delivered a very excellent lecture, on the "Apostle John," before the young men's Christian Association. We also tender our thanks to Bro. J. Gaetz, for the good assistance he rendered in protracted services.

A. E. LEPAGE.

*Musquodoboit Harbour, May* 7, 1869.

## The Preacher's Salary—how to raise it.

It so happened that one of the Deacons in the Reformed congregation moved away, and Mr. Lewis was chosen to fill the vacancy. He proved to be a right man in the right place. At a meeting of the Consistory which convened soon afterwards, Mr. Lewis referred to the meagerness of the Pastor's salary, which was then only four hundred dollars and parsonage, and so quite an animated discussion started up, the Pastor himself not being present. Deacon Bergner thought the salary was indeed small enough, but he did not see how any more could be raised; that he always had trouble in collecting the amount expected from his own section, and he believed the other Deacons had as up-hill work as he had. Deacon M'Nair said that was so; and Deacon Myers whined that preachers don't need such a dreadful salary. He also hinted that the Pastor was not as popular as he might be and that was one reason why it was hard to get people to subscribe liberally.

'What seems to be cause of Mr. Black's unpopularity?' inquired Mr. Lewis.

'Well, things don't just go very brisk in the Church, and some think if we had another man we would get along better.'

'Nonsense!' exclaimed Elder Williams; 'I know there are a few in the congregation who are never satisfied with *any* minister, and are always wanting a new broom, and such can be found anywhere.'

The Deacon dried up.

'In fact,' continued Elder Williams. 'I am glad Brother Lewis has struck out on the salary question. It is certainly a shame that we have been giving our minister no more than four hundred dollars a year. And if matters do not look as promising among us as we would wish who is to blame but ourselves? We must give Mr. Black a better support.'

'I am glad to hear that,' said Mr. Lewis. 'And now let it not amount to a mere resolution, which is paper money of the lowest sort, but let us begin right here and set the people an example. Brother Williams, how much have you been giving yearly as your subscription? For I suppose we will have to begin with the Elders and then we Deacons will follow you, and the people will follow us all.'

'Well, I have been giving eight dollars, and I believe that is the highest subscription on the list,' said Mr. Williams.

'You are mistaken,' said Deacon Bergner; 'old Pap Tuttle has subscribed eight dollars since his conversion, and when he finds out that we are increasing the Pastor's salary I am certain he will not be behind any one.'

'You don't say so,' said two or three. 'Well,' said Mr. Williams, 'I suppose Mr. Tuttle is determined to be up with *me* since I outpopped him at that famous meeting, and I am glad he wants to rival me in a good cause. I hope he will prove a good match for me. Bergner, put down fifteen dollars to my name.'

'It's there,' said the Deacon, as he quickly moved his pencil.

'Fifteen for me,' said Elder Smith.

'You belong to *my* section!' shouted Deacon Myers, the grumbler, who now began to exhibit signs of new life, and for once he looked something like a man.

'Fifteen for *me*,' said Elder Beck, and down it went into one of the books.

'Fifteen for me,' said the modest Elder Reed, in a suppressed tone of voice, and the Deacon gobbled it faster than the man could say it.

Then there was a laugh.

'Now comes the Deacons' turn,' said the late grumbler, 'who first?'

'*You of course*,' said M'Nair.

'Well my crops have been good this year, and I'll put down fifteen.'

'Good for Myers!' shouted M'Nair and Bergner, and they both did the same.

'Now, Lewis you are the author of all this noise you must cap the climax.'

Mr. Lewis put down thirty dollars.

'*Hurrah for the Consistory*! One hundred and thirty-five dollars to go before the people with!' said Myers, who was now a real live man, and his revival was as sudden as Mr. Tuttle's conversion.

'Now,' said Mr. Lewis 'we must fix upon a definite amount as the Pastor's stated salary. We have in this congregation about one hundred and twenty-five members, and if the Pine Run congregation, with its seventy-five members, can raise two hundred dollars, I think we can raise five hundred, which together would make a respectable salary.'

'Seven hundred dollars! That's rather steep,' said one, shaking his head.

'But we have already a considerable amount raised,' continued Mr. Lewis, 'and I believe we can reach that figure. It will require some exertion on our part, it is true, but then it is a matter of very great importance that the minister receive a good salary. The congregation cannot make a better investment, for we have the direct testimony of Scripture that if we in a matter of this kind sow sparingly, we shall reap also sparingly; and if we sow bountifully, we shall reap also bountifully. It seems there has been some dissatisfaction in regard to the Pastor, and complaint that the congregation is not in as prosperous a condition as could be desired. I believe it—indeed I know it to be so. But why is this the case? Just because it could not be otherwise, when the people stint their minister, whose precious time, instead of being occupied with the duties of his high calling, is constantly intruded upon by the question, How shall I feed and clothe my family? Will God bless the people who thus treat his ambassador? No, never. The increase comes from him, and how easily can he withhold it, and how certainly he will do it, if the people do not conform to that absolute law of his kingdom: As you sow you shall reap; as you give, so shall you receive. We must pray for our Pastor, as Paul says, that the word of the Lord may have free course; but how can we do that consistently if we do not properly furnish him with the things of this life? Like a man praying, Thy kingdom come, with his hands in his pocket holding fast to his purse string! No, brethren, this thing of withholding from a Pastor his just dues is not only wicked, but it is the most unwise of all things under heaven. And now, my word for it, give the Pastor a liberal support, pray for him and co-operate with him in all good works, and you shall see an instant change for the better.

These remarks of Mr. Lewis produced the desired effect. A resolution was passed without a dissenting voice, to raise five hundred dollars in their congregation, feeling sure that Pine Run would make up two hundred, if not more. This meeting was held on Saturday, and Mr. Black was the same day officially informed of the action taken. The effect upon him was electric. Though he had received much encouragement through the personal liberality of Mr. Lewis, yet now that his influence had so materially effected the whole Consistory—a sure harbinger of a better state of things throughout the congregation—with the certainty of a comfortable salary which in these days of low prices was quite respectable, more than one thousand dollars would be now—he felt like a new man, rid of those temporal cares which had been a continual incubus, crippling his usefulness, and impairing his energy and zeal in the work of the ministry.

The next day the people saw Mr. Black walk up the aisle and into the pulpit with a more elastic step than usual. His eye was full and clear; his countenance revealed the unusual peace within, and the vigor of a richly endowed mind was visible in every lineament of his face, whose fine contour and manly beauty were too long obscured through the penuriousness of a people quite able, but unwilling and too small-hearted to give him a salary commensurate with his wants. But the sermon! that was something unusual since undue family cares had quenched the native fire of his former eloquence. The old spirit returned—care was banished—the mind was free—memory did her work; words, aye the right words, came flowing softly, slowly, rapidly, vehemently; like soothing balm like pointed arrows. All eyes and ears were open, for the Pastor was himself again.—*Reformed Church Messenger.*

## Building Stones, or Stumbling Stones.

We were reading, recently, the obituary of a very distinguished clergyman of our Church in which his biographer, thinking to eulogize him, stated that during a long ministry, he was never heard to laugh aloud, his joy always restraining itself to simply a smile.

We frankly confess that we read the remark with sorrow, feeling that the feature of the character which thus pleased the biographer, and which he plainly intended to hold up to his readers as a model, was really a sad deformity of Christian character. We believe it to be one of the unfortunate relics of superstition and false theology inherited from the Romish Church. Milman, in his history of Latin Christianity, relates the case of a saint of the Romish Church, who, from the time of taking her confirmation vow, was not only not ever known to smile, but never even to lift her eyes to look one in the face, except in a single instance, where she was being addressed by her Bishop. She was thus representing one grand idea of that Church, which was, and is, that one to gain the next world, must lose this; to be happy there, must consent to be miserable here. We all know how, in carrying out this idea, the votaries of that Church have resorted to self-imposed suffering in the way of coarse and scanty clothing and food, and painful penances of flagelations, and the like. So inwrought was this feeling, in that Church, so thoroughly permeating the entire membership of the Church, that in the Reformation it seems to have transmitted not only its shadow, but even much of its substance to Protestantism. Every minister must have felt that in addition to the natural depravity of the human heart, which holds men back from Christ, there is a very false ideal of Christianity in the minds of multitudes of sinners which prevents them from becoming Christians. Instead of seeing religion as having a smiling face, and dressed in white robes, they see her wearing a mask depicting sadness, and arranged in sombre dress. They consider that in coming to Christ, they are coming to a funeral rather than a wedding. We preachers may claim that the general tone of our preaching has not tended to such a result, but beyond question, the great mass of young people at least, have somehow become educated into this belief, and beyond doubt multitudes are being kept back from Christ under the influence of this false idea of Christianity. What has given them this false conception of religion? We believe it to have been the unfortunate presentation of religion we have ever been wont to give in relating our Christian experience. Let us explain by an illustration. I sit down to a man's table covered with every luxury that can tempt and please the palate. As he passes me my plate, he praises the quality of the potatoe and steak, but tell me of the high price he had to pay for each. As he passes the bread he praises its whiteness, but speaks complainingly of its high cost. As he hands me a cup of coffee, he praises it as the best article in the market, or country, but in the same breath, tells me of the almost ruinous prices he had to pay for it. And thus with every article on the table; he praises its quality, but complains of its price. We could not listen to such a man without feeling that his sense of the cost must deprive him of nearly all happiness in partaking of his luscious meal. And something of this impression must go forth upon the minds of our hearers, when, in relating our experience, we talk so much of crosses, and trials, as though our minds dwelt chiefly upon the *cost* of our religion rather than upon its comforts.

And so too, a common element in songs and speeches is that of considering this world as a kind of prison, from which we should desire to escape as soon as God will kindly open our prison doors.*

To the unconverted this world seems full of beauty and attractions, and can it be thought strange that our modes of expression, which seem to indicate so clearly that our religion has thrown a shadow over this world, should give them an unfavorable impression of it.

Do we not owe it to ourselves and the unconverted, to revise our mode of expression in speaking of these things. In God's plan, this world is not designed to be to us a sad prison-house, in which we are to sigh and mourn for deliverance, but rather as affording us the most wonderful opportunities of building up a sublime moral character. Should we not represent this world something as follows? There are two building lots, both covered with heavy stones, and timber, and other building material. One man goes into the midst of the mass, and clearing away a space, builds himself a mere hut which barely shelters him from the sun, letting in the rains of summer, and the wind and snow of winter, so that he suffers from fever in the one season, and from cold in the other. Nor is this the worst of his case. Every time he goes forth from his hut, he has to clamber over the stones and timber, oftimes falling and bruising himself, and sometimes breaking his bones. In his suffering, he is ready to curse the rubbish about his hut over which he is forced to climb. That is one man. The second goes to the other lot, and digging a trench, first puts in the heavy stones until he has built a solid foundation wall. Next he places upon this the large timbers, and thus he proceeds, building in one thing after another, until at last he has built himself a splendid mansion, defying alike the rains of summer and the blasts of winter, and in doing this he has built in all the loose material about him, so that nothing is in his way to stumble over. This is the second and wiser man. Thus would we represent this world. All the circumstances of life surrounding a man here, are, in God's plan, building material, out of which we are to build up character. Some are satisfied in the midst of all this material, to build but a little hut of moral character, leaving all the rest to stumble over, bruising their spiritual being, if not now and then breaking an arm of the soul. Others, have a nobler conception of life, build all the circumstances they encounter into their character. Everything about us is building material, and the whole question as to whether this world shall be to us a blessing, or a curse, depends upon whether we will faithfully use up all the building material that God places at our disposal. Where God says, "*All* things shall work together for *good* to them that love God," and when he say's, Rejoice evermore and in *every* thing give thanks," he aims to teach us a better lesson than many of us seem to have learned of the true character of this life and its relationship to our spiritual good. Let us then cheerfully say of our religion, "It has done me *good* and not *evil* all the days of my life."—*N. W. Advocate.*

* Dr. Charles Elliot was at a love feast when one after another arose and told of his life troubles, and of his longing desire to escape from earth to Heaven. The Dr. seized the opportunity and in his emphatic, repetitious brogue sought to turn the tide of the meeting. "You may wish to go to Heaven," said he "all of you. It is a very good place, it is, I hope to get there some day. I'd rather just now go hence and see Betsy"—referring we presume to his wife

## Plain it a Little More.

As a general rule, the best method to avoid the always threatening danger of being 'common-place,' is to labor to say what one has to say in the fewest and shortest words. We shall never forget the different manner in which two of our college professors were accustomed to utter themselves. One—when the class had become uneasy and restless, during a long lecture or recitation in a hot day, and the consequent confusion was getting beyond propriety—would enlarge:—'Young gentleman, I beg you to remember that respect for yourselves and each other, equally with your due regard for the comfort and feelings of your instructor, would enforce the restoration of that repose of manner by which the assemblies of gentlemen should always be marked.' The other would look us in the face, with a sudden flash from his gleaming eye, and say: 'I wish you would be still!' and stillness came quicker to his word than to that of the other, and lasted longer.

We have no idea that public speakers, in general, are aware how much of their ordinary address fails to do its intended work upon at least a portion of their audiences, simply by not being thoroughly understood. A good minister had long preached to a congregation of average culture and character with little apparent good result,—to his deep grief. Thinking the matter over, one Saturday morning, after he had finished writing his weekly sermon, the thought occurred to him to go down stairs and read it to his pious simple-hearted domestic.—'Perhaps,' said he, 'I shoot too high.' Calling her from her work, he read a few sentences, selected as containing the clearest announcement of the truth which the sermon was intended to convey, and asked her again, 'Do you understand that?' 'A little,' was her answer,—kindling with an interest which proved the truth of her words,—'but please, Sir, *plain it a little more!*'

Once more he expounded his original thought, in the most lucid manner and with the fewest and shortest words he could think of, when she exclaimed, with great delight,—'I see it all now, sir, and I like it very much.' He went up stairs, re-wrote his discourse, as nearly as possible into the same style which he used in his experiment, and went to church next morning trembling, lest his people would be disgusted with his preaching, but fully resolved to try the experiment. To his amazement the very sentences seemed to awaken a listening, such as he had never before been able to secure. And as he went on, he could see one eye after another moistening, until almost his whole congregation were visibly touched as he had never seen them before; and as the result of that service, more than one came to inquire, 'What must I do?' The effect upon his own mind was such that he changed his style of preaching from that time, thoroughly declaring that as for him—let others do what they may—he would speak so as to be *understood by all* whom it was his duty to address.

We are almost sure that a lesson is suggested here to which the great majority of those who address their fellow-men, and more especially those who are habitually called upon to address them upon themes which always touch upon the abstract, often soar towards the infinite, and not unfrequently labor under the disadvantage of exciting ill-feeling by their very mention, while always, in one sense, 'old and threadbare,' would do well to take heed.

Urgently we commend, especially to our younger brethren in the ministry, when they have just finished their most eloquent discourse, to go over it again, with remorseless pen in hand, and *plain it a little more.*

## Sketches of Bible Abstainers.

BY A GOSPEL MINISTER.

NO. VII.—THE PRIESTHOOD.

*(Concluding Sketch)*

IN drawing these papers to a close, we must go back again to the Old Testament dispensation, and briefly call the attention of our readers to another class of abstainers, overlooked in our previous sketches, but occupying a most prominent place under that dispensation—the Jewish Priesthood, while they ministered in holy things.

Whilst discharging their sacred duties, they were solemnly and imperatively enjoined by God himself to be total abstainers; and the reason for such an injunction we find to have been this—Nadab and Abihu, sons of Aaron the high Priest, had, under the influence of intoxicating drink, offered incense with strange fire unto the Lord, for which they were, in the Divine anger, consumed. "There went out fire from the Lord and devoured them, and they died before the Lord."

It was then the command was given to Aaron—"Do not drink wine, nor strong drink, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations."

Such was the law for the priests when they ministered in the sanctuary, and taught the people, and this abstinence was enjoined because of its enabling them the better to "put difference between holy and unholy, and between unclean and clean," as well as to "teach the children of Israel all the statutes which the Lord had spoken to them by the hand of Moses." In other words, in the judgment of infinite wisdom, entire abstinence from wine and strong drink, on the part of the priests, was considered and solemnly declared to be a special qualification for the faithful and efficient performance of their sacred duties. Might not the ministers of the gospel now, conform with advantage to this law?