

THE WESLEYAN.

SATURDAY, FEBRUARY 2, 1878.

MINISTERIAL HEART-ACHE.

"The Ministry would be—with all its drawbacks—a pleasant profession, if it were free from heart-ache. But even sorrowful as it must be at all times, because of the indifference of mankind to their religious interests, it is still the grandest position on the earth."

Extract of letter from a young Minister.

Every profession has its pains and sorrows. He is but a child at best who looks out upon the surface of any avocation to see only its smiles and blushes. Depend upon it life is life, everywhere and always. In every cupboard there is a skeleton—among the wines and the honey and the luscious fruit, a fleshless body moves about bringing awe and anxiety to every feast.

If any profession could be providentially free from trouble, it would surely be that of the sacred Ministry. Not that its members are always so pure in the sight of God as to deserve special privilege; they are human, have their full share of imperfections, and, when at all mercenary, are the most flagrant—because the most notably—inconsistent of mankind. But the profession after all, is more directly of divine appointment and obligation than any other. God has thrown around it the mantle of His best promises, and His warnings stand guard over it with the shield of majesty and justice. The first of privileges he has doubtless bestowed upon the ministerial brotherhood that is consistent with the principles of a wise, paternal government. Sorrow and anxiety, however, He has not withheld. The best of God's ministers have been among the tearful, solicitous of humanity. What is more paradoxical, the most tearful of God's servants have been among the chiefs of the world's useful and noble beings. Indeed weeping and working are the seed of all rejoicing harvests.

It is far easier to assert the fact of ministerial sorrow, than to define it. Many a true heart finds itself trying to solve this question—"Why should I not enjoy life to the utmost, and dismiss every distressing thought? I have enough and to spare; my social position, as one of respectability, is assured and permanent; with an upright life and average faithfulness my future may now be without a cloud." And the perplexity always ends, or ought to end, in submission to the will of God, in unswerving trust that He who has sent the sorrow will also send the balm; well knowing that joy can only come with ministerial success in soul-saving. Each such mourner stands in the long line of prophetic and apostolic succession. Men of rare endowments—the peculiarly favoured of Heaven—have stood weeping among the ruins of the Temple—always typical of that more general ruin in the moral realm—in past ages. For them God has provided great things in the economy of Providence. Springs must open in the arid desert; a widow's oil and meal shall be strangely multiplied; ravens—whatever that may mean—shall carry flesh and bread to this servant of God, rather than one true promise respecting him shall fail. Yet he is a weeping prophet, notwithstanding. He is always a weeping prophet. For others—"for the slain of the daughter of my people"—for the sins of "the inhabitants of Jerusalem"—is his soul distressed. Christ came and continued sorrowful. He could not be aught else and fully illustrate the character which God would have his ministers assume. But in no words of Prophet, Priest, or Apostle do we find a definition of this passion, so subtle and powerful, which holds its way in the heart of the true man of God. The same burden which bowed down the soul of Jeremiah, which rested on Christ as he turned away from the unbelieving multitude, which wrung from the heart of Paul the awful cry, "I could wish that myself were accursed from Christ for my kindred's sake"—is still an element in human grief, a feature of the true minister, serving to distinguish him from the false and formal. We only know that it is a part of the divine in man. The inexpressible motive, "God so loved the world," coupled with the results "He gave His only be-

gotten Son," at once reveals that this passion lies beyond the power of language to describe, while it stands ready to make the last, most precious sacrifice.

What a problem to the world is Christ weeping over Jerusalem? Not only the tramp of approaching soldiery, the scaling of sacred walls, the fierce conflict in the streets, the scenes succeeding of blood and fire and total destruction—seen fifty years in the future by our Lord, but concealed from others—made him weep. He wept as a patriot, doubtless, over the coming humiliation to his country; but the sins underlying their woes—the unbelief, the obstinacy of the multitude, this was the prime sorrow of the Saviour's vision. It says much for Christian philanthropy that, with this grief weighing it down, it goes from the mount of vision into the doomed city, to work for the ungrateful and fallen, and into the temple to plead for them before God. Thus must the true follower of the master do to-day. Carrying a burden of anxiety and sorrow for the world's iniquities and unbelief, he will still go down among the multitude to work and wait. He goes not alone!

This profound commiseration—this abiding inexpressible, heart-trouble—always marks the true minister, as of the world, yet distinct from it, as kindred with Christ in sympathy and aims, and as endowed with the first great qualifications for success. "He that goeth forth weeping, bearing precious seed, shall return again, bringing sheaves with him." Out in nature the parching fields are ever looking to the sky for refreshment. First comes the cloud, growing always more dense and troubled; then the wind, in sighs and spasms, announces coming change; a single drop and soon a shower falls from the heavens; flowers open their petals to receive the welcome baptism; the sun breaks out from behind the cloud and a thousand songsters in the groves chant the praise of a divine Benefactor.

Man of God, thy heart-ache but precedes a coming joy—thy tears are but silent heralds of a chorus among the redeemed and regenerated. Take courage!

THE FIRST OF OUR ARTICLES ON THE PROFESSIONS—A gentleman of experience and education, presents to our readers this week an inside view of army life. His article is, of necessity, somewhat extended; but we will give the remainder of it next week. Our military friend is himself so successful a specimen of what he recommends in young men who seek promotion in the Army, that we do not wonder at his enthusiasm. We are inclined to think from all we have learned in intercourse with soldiers recently, that the army presents a good opening for a class of young men who are prepared to respect themselves and aim at promotion. But of this opinion our military contributor is the best exponent.

Our correspondence shows plainly enough that the church is at work. If not aggressive, it will surely decline in strength and numbers. All forms of enterprise are worked at high pressure in our time; and the tendency is to exhaust Christian strength in worldly pursuits, leaving but an unwilling and weary residue of effort for the cause of Christ. Let our ministers and readers see to it, that at least a fair proportion of the church's vitality shall go in the direction of carrying forward the ark of the covenant. "What shall it profit a man if he gain the whole world," &c.

We note with great satisfaction that the Allan steamers are, by arrangements soon to come into operation, to leave Halifax on Saturdays instead of on Sabbaths. This will do away with the necessity of employing large companies of men on the Lord's day. It is delightful to find rich proprietors thus disposed to concede to Christian opinion, even at a sacrifice of deranging in part their own plans.

THE Rev. D. D. Currie, of Moncton will preach in the Methodist Church at Spring Hill Mines, on Sabbath next, at half-past six, p.m.

68 Much Matter crowded out.

LETTER FROM MONTREAL.

DEAR MR. EDITOR,—

THE WEEK OF PRAYER.

at the beginning of the year as an institution patronized by Protestant Christians throughout the world, is entitled to a brief notice in a letter written in January in the largest city in the Dominion. As recommended, meetings were held daily, from the 6th to the 12th inst. There were more meetings this year than in previous years, they were well arranged, and were numerous attended. There were daily two meetings at noon, one of which was for ladies only. There were several evening meetings, one of these was constantly held in the same church, the others in different parts of the city, both east and west. Thus all interested could easily attend some of the services. Laymen assisted ministers in conducting the daily worship. Addresses were delivered on the topics for the day. The singing was lively and sweet. The prayers were devout, tender and earnest. It would, perhaps, be an improvement, if the speakers at those meetings would each select a different topic of those on the programme, and if no one would speak long. Please consider this. If you approve, you might advantageously call the attention of your readers to it in the numbers of your valuable paper which will be given to them on the 28th December, and the 4th January next. The immediate benefit of the union concert for prayer in each year, is the good feeling which they promote among the ministers and members of the different churches. This is obvious, and very precious. Gracious answers to the reverent pleadings with God have been recognized in the increase and wider spread of pure religion in many places. Thus may prayer be still made for the prosperity of the Redeemer's kindness, until He shall have the heathen for his inheritance, and the uttermost parts of the earth for His possession.

THE OKA INDIANS.

accused of burning the Catholic Church of their village, have been put on their trial. A true bill was found by the grand jury against fourteen. One of these, of whose conviction the crown prosecutor had the strongest hopes, was tried separately. The jury was a mixed one, and did not agree in their verdict. Their diversity of judgment coincided with the difference of their language and of their religious profession. The judge dismissed them without the thanks of the court. The Indians have since been liberated on very large bail. The trial is to be repeated, if the prosecutor can prevail to have it so, not in the District in which the crime is alleged to have been committed, but elsewhere. The condition of the Oka Methodist Indians is a pitiful anomaly. It is a scandal to the Christian civilization of the age. Here is a duel carried on between the rich and learned Seminary of St. Sulpice, backed by the hierarchy of the province, and the Quebec Government; and a few Indians who have become wretchedly poor since they have been denied the use of the forests from which, for many generations, their fathers obtained a livelihood. The Indians have a few good friends. These cannot be expected to feed and clothe them in all time to come. Nor should they, even if they could. It is now said that the testimony lately taken of a dying Indian will be found important. But this is uncertain. It is more than time for this tragedy to come to its last act.

THE METHODIST FRENCH-CANADIAN MISSIONARY.

the Rev. L. Beaudry, has been encouraged in his work by the conversion of promising young men, and by accessions to his congregations. A meeting, chiefly of ladies, was lately held in the St. James St. Church, over which the Rev. L. Gaetz presided. A constitution was then adopted of an organization to be known as the Ladies French Missionary Society of the Methodist Church of Canada. The object is, as may be gathered from its name, to co-operate with the General Missionary Society in extending the Gospel to the French speaking people of the country. It is hoped that branches will be formed in many places throughout the Dominion. Mrs. Scott, a minister's widow, Principal of the Ladies High School, is the President. Mr. Beaudry is now from home, but working in the interests of this society. So far as he and his fellow-labourers in the ministry and their lady helpers shall succeed, they will be doing an indisputably good work. Their success will be the leading of the Catholic Canadians to look above their images of saints, and lay aside their gaudy statues of Mary and her child, to exchange the crucifix for the living Christ Himself, and take Him alone as their Redeemer and great high Priest. Thus shall they escape from the gloomy bondage of a hidden and perverted gospel into the liberty, light and rest which Christ promises to all that come to Him.

THE ANNIVERSARIES of the chief religious societies that have their centres in Montreal, were held in the largest Methodist Church, in the week beginning on the 20th inst. Foremost of these is the Bible Society. Of the interesting details of its last year's record may be mentioned—the decease of an unusual number of its late friends who, for many years, had lovingly and effectually laboured for the advancement of its interests—the bequests of some of these amounting to \$1,400, and the distribution of 17,496 copies of the Scriptures. The society employs one general agent and four colporteurs. The issues and the receipts during the past year exceed those of the year preceding. Hence an appropriation was made to the parent society of £100 stg., and the purpose formed of placing a copy of the Scriptures in every room of the new Windsor Hotel. There is also a Ladies Bible Association, which employs six women, of these three are employed in the wards of the city, and the others find their spheres in the Jail, the General Hospital, and the houses of those who speak the French language. The oration of this Anniversary was pronounced by Sir A. T. Galt. His sentiments and style were worthy equally of his patriotism and his Protestantism. He did honour to both. Were all the statesmen of Canada endowed with faith in the Bible like his, the pernicious designs of those who oppose the universal circulation of the word of God would be effectually checked.

Next in popular regard is that of THE FRENCH-CANADIAN MISSIONARY SOCIETY.

Its operations are now confined to colportage and education. The principal school is about five miles from town. The pupils of both sexes were brought to the annual meeting. They were regaled after their drive to town with a bounteous and warm supper in the basement of the church. During the meeting the pupils occupied seats in the western gallery, and added largely to the pleasure of the proceedings by singing appropriate hymns in French. This is one of the oldest of the specifically French evangelizing organizations in Canada. It has accomplished much already. Opportunities for Christian usefulness are as great as ever, and the call thereto is no less urgent than in former years.

To one accustomed to these yearly gatherings of evangelical Christians in Montreal and observant of what transpires in them, nothing was more conspicuous in the various resolutions which were proposed and adopted and in the addresses of those to whom their advocacy was entrusted, than the overt antagonism avowed to the system of the Vatican—both as a religion and as a social policy. The notorious Syllabus, based on the dogma of the Pope's infallibility, was denounced in no measured terms. The pastor of the church, the Rev. L. Gaetz, was among the most outspoken on these subjects. A state of warfare in the domain of doctrine and worship between the Protestants and the upholders of Romanism in the country was implied, and the fact was endorsed in the meetings night after night. This war of opinion and faith, this long drawn-out battle of religion, without cannon, or rifle, or sword, is understood throughout the land.

Evangelism has made some progress. This is undeniable, and it is, no doubt, vexing to the dominant ecclesiastical party. When the priests are brought in to personal contact with the active agents of the declared opponents of Romanism, it is not a thing to excite surprise that they should say and do, or encourage their minions to say and do what is illegal, unjustifiable and discouraging. This must be expected. Instances will occur probably more often in the time to come than in time past. When incidents of persecution arise, they should be met, not by complainings, to Protestant partisans, but by the meekness and gentleness of Christ. If advantage can be obtained by the law, it is, of course, to be promptly sought. Thus personal injury may be punished and prevented. But the spirit of conquest over Romanism must ever be the spirit of truth, and love, and purity, and the catholicism of Christ. The conflict may be long, the process of subjugation may be slow, but ultimately the uncorrupted, glorious Gospel of the blessed God will prevail over all its rivals, and lead captive all its enemies. Haste, happy day!

THE STATE OF BUSINESS has not been nearly so satisfactory as was expected a few months ago. Mercantile failures still continue, and the end of them, it is feared, is not yet. These have been the cause of a great many lawsuits. Some persons concerned appear to have become bankrupt in character as well as insolvent in trade. The Book says—"He that walketh uprightly walketh surely." Bunyan sings:

"Better, tho' difficult, the right way to go,
Than wrong, tho' easy, where the end is woe."
It is saddening to consider that many

families that lived in comfort a short time since have been reduced to penury. Clerks have been discharged, and are not likely to find congenial places for a long time to come. Younger men will act wisely if they learn some mechanical trade. The labouring class are less impoverished in this city than in some others. This arises partly from the fact that the Corporation are continuing the construction of the tunnel in Craig St. It is a costly improvement, and gives employment and wages to a host of men. The tunnel will be the principal sewer of the city. Hundreds are at work on the enlargement of the Lachine canal. The building of the Montreal and Ottawa railway has, to this time, engaged a great many men. Some of these may soon be idle as the road is finished and open. Ottawa is now easily reached from Montreal by railway direct to Hull, which is merely across the river from the Dominion capital. There are, however, multitudes of poor and needy who exhaust the resources of the charitable bodies. The officers of these are compelled to call to their fellow-citizens for further subscriptions. The appeal will, as in all such cases, be suitably answered. Thus it is hoped the remaining weeks of winter will pass away without any severer hardship than is now suffered.

The event of the next fortnight, anticipated here with universal enthusiasm, is the formal opening of

THE WINDSOR HOTEL.

by His Excellency the Governor General, Lord Dufferin and his Countess are to be the guests of the city. Committees have been appointed with instructions to provide an entertainment worthy of His Excellency's acceptance as occupying with applause the highest place in the Dominion, and as being the representative of the Queen. The arrangements will comprise a levee and dinner in the new hotel. The magnitude of the building, the sumptuousness of its drawing-rooms and parlours, and the attractive conveniences which exist from the cellar to its uppermost story, may be partly estimated by persons at a distance inasmuch as the Governor General and his Countess readily consented to give importance to the opening ceremonial by taking a prominent part therein. Indeed, the Windsor may be spoken of as scarcely less than a marvel of beauty, luxury and comfort. Already business has begun in it. Guests are accommodated in its palatial rooms. The chill of the newly erected edifice will thus be taken off before the coming of the Governor General. The lessee is Mr. Worthington. Every one wishes that he may find this new business a most profitable enterprise.

Yours truly, E. B.

January, 1878.

CORRESPONDENCE.

"POOR AND DESTITUTE ANnapolis."

MR. EDITOR.—Your Lunenburg correspondent, in his glowing account of circuit finance, says, "They will raise this year \$400 to send the gospel to such poor and destitute places as Annapolis"—naming several other circuits along the valley, in the same unenviable category.

Now Sir, we are at a loss to know what Mr. Rogers means by "Annapolis." Does he mean the County? the Town? or does he mean what Methodists technically call "the Annapolis Circuit?" If he mean "Poor and Destitute" to qualify the old Annapolis Circuit, we beg to say, his qualifications are incorrect, misleading, and reproachful. Or if he use the qualifying term, ironically and mean by them, to reprove a wealthy Circuit for not "following the example of Lunenburg" &c. he is just as far from a just judgment of the Annapolis Circuit, as he is in using his by no means flattering epithets, in the former sense.

Now Sir, Annapolis Circuit does not boast of either wealth or poverty, but is free to say, that in point of members, is one of the smallest Circuits in the Nova Scotia Conference, and considering our numbers, Annapolis is one of the most liberal Circuits of the Conference.

"Annapolis" moreover, has been of late divided and sub-divided into three Circuits—Hillsburg, on the one side, with a very respectable history; and Granville Ferry Circuit on the other, in a prosperous condition,—and gloriously independent of Lunenburg's vaunted help. Hence at present, the numbers in this Circuit are necessarily small. Beside having spread herself into "bands" and giving off her sources of income on the right hand and left, when Annapolis—or what remained of the old Annapolis Circuit—needed a more central Parsonage, the few remaining members and congregation nobly responded to the call, secured a fine corner "lot" most "beautiful for situation," erected a very commodious and comfortable Parsonage which is an honor to themselves and a credit to the Conference; toward the heavy expense of which the