

ly friends who have stood by him in all the emergencies of life. He is all alone.

You cannot touch his sensibilities at any point. Bankruptcy, poverty, calamity can no longer alarm him. You may flash the keen edge of a deadly blade before his eyes, and he does not wince. You may pluck the flesh from his limbs with white-hot pincers, and he does not wince. Pestilence may be sweeping the city, and he cares not. The house may be on fire, and he heeds not. He may be lying on the battle-field where has been raging a conflict in the results of which he has staked all that a man values; and he may have been in the front, on fire with enthusiasm, pushing the enemy, clearing his own forces, alert, vigorous, virile, wrapping ten thousand times a thousand hearts about him, and having the eyes of the civilized world on him. But the fatal blow falls. He sinks to die. He is not dead; but crown, and wife and child and country and fame have all vanished from the brain that was full of them. The artillery thunders past him, and he hears not. The cavalry gallops over him, and he heeds not. He is alone in the dense centre of massed troops—alone, all alone. In the heart of intense life, in the core of intense activity, death sweeps a place clear for the man to lie down and die in.

Nay, we cannot have companion or bride in death. The husband and wife on the burning deck may lash themselves together, striving to make their faces one, and clasp each other in the last embrace of fondest love, and leap together into the sea; but down there in the waves, heart to heart and cheek to cheek, each dies as lonely as if the other were a thousand miles away. They cannot die together. A moment comes when the bodily embrace is forgotten in a solitary wrestle down in the dark waters with the personal fate.

A mine may cave in on a hundred workmen, and smother them together so closely that they become one compact mass of jellied flesh and bone; and yet each one of the hundred dies as solitary and alone as if he were the only one buried alive. To smother indignation nothing seems so indubitably and solemnly and awfully lonely as the act and fact of dying.

To save us from the breathless terror of this isolation our most holy Faith comes in with Paul's assurance, "No man dieth unto himself." That breaks the solitude. And then it adds: "If we die we die unto the Lord." That binds the human hope to the things beyond the grave. "Whether we live or die, we are the Lord's." That sanctifies all activity and aspiration. Looked at from this light, the death fact is the loneliest; looked at from the other side, it is surpassingly brilliant.—N. Y. Independent.

Provincial Wesleyan.

WEDNESDAY, AUGUST 2, 1871.

OUR COMING MINISTRY: WHAT IT OUGHT TO BE?

NO. IX.

Where ought our coming ministry to be educated? Generally without doubt in our Institutions at Sackville. For many reasons it will be best to have its members there educated.

We cannot reasonably expect to obtain trained candidates from the English Theological Colleges. The men trained in those Institutions are educated at the expense of British Methodism, and to do its work at home or in the Foreign Mission field, British Methodism cannot afford to train men for our pulpits. It would not and should not educate such men for us at its own cost if it could. The supply of well educated men furnished by the Theological Colleges of British Methodism is not at all equal to the regular demand for them. So pressing are the exigencies of the work within the bounds of the British Methodist field that young men are frequently withdrawn from the Theological Colleges while yet in the midst of their preparatory course, and with other young candidates who ought to spend three years in those Institutions are pressed forward to supply vacancies in the ministerial ranks that cannot otherwise for the time be filled up. This pressure for trained men is likely always to be felt in British Methodism, and felt more and more unless its educational operations, designed to secure a high-cultured ministry, shall be conducted on a much grander scale than seems to be at present contemplated by any save the most advanced minds in the parent Church.

But were it otherwise, were the supply of candidates furnished by the English Theological schools in excess of the demand for them created by the necessities of the Home and Foreign work of British Methodism, were these schools in a position to train men for the service of Methodism in Eastern British America as well as in England and in the Foreign Mission field, we should still contend that it would be better for us to have our coming ministry educated at Sackville than at Richmond, Didsbury and Headingly. We hold it to be demonstrable that a general Collegiate course at Sackville, supplemented by such special training for the ministry there as is even now provided for, is preferable by much to the course of study commonly pursued in the Methodist schools of the prophets in England; though we rejoice to know that some most splendid men have passed through those schools, and profited greatly in the passage.

But apart from this consideration, it would seem to be best that candidates for the ministerial office in our Church should be trained among us, whether they come to us from the Mother country or are raised up in our own circuits. Every field of labor has its own peculiarities; every people its own idiosyncrasies. It adds to a minister's comfort, contentment and efficiency to be completely familiar with the state of things amid which his lot is cast, and to be in full sympathy with the people around him. An education for the work of the ministry obtained in another country, even though that country were the dear old home of our fathers, would not prove as conducive to the early acquirement of that familiarity and the complete production of that sympathy as such an education received in our own Institutions.

If it would not be desirable even if practicable to have our coming ministry educated in England, still less desirable or prac-

tionable would it be to have that ministry educated in the United States. Yet we would not have it supposed for a moment that we arrive at this conclusion in forgetfulness of the most important and valuable services which have been rendered to our cause, and are still being rendered to that cause by men educated at United States Colleges. We have fallen into no forgetfulness of the immense debt of gratitude which we owe to British Methodism for its priceless gift to us. Nor must we be regarded as wanting in just appreciation of the character, position and prospects of our magnificent sister Church of the United States. Our heart is filled with gladness when we contemplate the position already achieved by Methodism in the United States; and we gratefully evince in view of the glorious future which Providence has in reserve to rely upon American Colleges and Theological schools for men to replenish our ministerial ranks. So wide and fertile is the field occupied by Methodism in the great Republic; so powerful is the attraction which its numerous and varied appointments is ever likely to exercise upon some minds in our ministry, that we are destined to suffer loss in consequence of our nearness to that country, and because of the commanding position occupied by Methodism in it, take what precautions we may to prevent the undue depletion of our pastoral ranks. But were we to send to American Colleges or Theological schools, year by year the bulk of our ministerial candidates, the influence necessarily brought to bear upon them, the prospects that would be unfolded to the more promising of them, would cause us losses altogether irreparable. Clearly we cannot depend on American Methodist Seminaries for ministerial supplies.

And if we can rely neither upon English nor upon American schools for the education of our ministerial candidates, can we depend upon the Colonial Colleges besides our own to do the work for us needing to be done? As a general thing they cannot, and must not. It is true, however, that now and then graduates from other Colonial Colleges will present themselves for admission to our ministry, just as now and then graduates from Colleges abroad will join our ministerial staff, and will receive according to their merits a hearty welcome. But we are so situated, our work is of that kind, our settled views concerning a special vocation to the ministerial office are so peculiar, the candidates offering will in the future, as in the past, be in such different stages of mental development, the desirability of combining special training with the acquirement of general culture, will be felt to be so absolutely necessary, that we must do our own work in our own way, and that work must be done at Sackville, or for the most part it will not be done at all. But it must be done, and thoroughly well done, for its satisfactory accomplishment is of vital importance to the prosperity of Eastern British American Methodism.

J. R. N.

ENGLISH CORRESPONDENCE.

Peace rejoicings in Berlin.—The Pope's 25th Anniversary.—Royalty rebuked.—The Tichborne trial.—The Irish Wesleyan Conference at Belfast.—Dr. Crook's appointment.—The Weather and the Crops.

DEAR MR. EDITOR,—

Friday, June 16th, 1871, will long be remembered in Berlin and throughout Germany as the day appointed to celebrate the victories gained over the French armies in the recent war.

Extraordinary preparations were made for this great event, and visitors in countless numbers thronged up to the gay Capital. The trophies captured from the French formed an important part of the imposing display. The way was lined on both sides with cannon, mitrailleuse, and other material of war. The French standards and eagles were conspicuously displayed, and nothing was wanting to make this one of the grandest celebrations which has been witnessed by the present generation. An impressive military display formed part of the programme, and for two hours the mighty stream of armed men of war, unparalleled for strength and discipline, marched past the Emperor, and his suite. An equestrian statue of King William the Third, father of the present Emperor, was unveiled on the same day, and the grand Germania appear to have gone almost wild with excitement and joy. Thanksgivings in the churches, demonstrations in the theatres, feasting for the troops, and banquets in the palaces, completed the doings of this great national rejoicing. These celebrations may be proper on the part of a victorious nation, but what an awful story they tell of the garment rolled in blood, and the other miseries and sorrows of this fearful war.

The Pope has just completed the 25th year of his reign. This is a very long Pontificate, for it appears that very few of the so-called Holy Fathers attain to so lengthened an occupancy of St. Peter's throne. His adherents have been making great demonstrations of joy, and uttering prophecies of the returning glories of the waned splendours of the Papacy. This may be pleasant employment for them, but there are no signs of such a turn in the affairs of the poor old man.

Italy retains its rightful hold upon Rome as its capital city, and is gradually removing into Rome its governmental staff, and ere long its Parliament will meet there also. Rome is free for Divine worship, for evangelical labors, and efforts are now being made on behalf of the little children of Rome to gather them into Day and Sabbath schools. The Pope frets and chafes at the restraints under which he is placed, and doubtless much more at the presence of so many liberalizing and Protestant agencies bristly at work all around him.

Coming to the topics of the day nearer home, there is one to which a passing reference may be made, as it indicates an improved tone of public feeling, and has drawn forth sharp and free criticism upon many occupying high places. A recent shooting match between members of the House of Lords, and the Commons, exhibited much barbarity upon the victims of the sport—helpless imprisoned doves or pigeons, a few of which escaped, others were sadly maimed, and many happily were killed outright. The Prince of Wales, one of

his Royal brothers, and many others of exalted rank were of the party engaged in this most ignominious sport. There was the usual accompaniment of betting, and the whole exhibition was of such a low type, that on every hand much disgust and dissatisfaction have been expressed, and it is hoped that we have seen the last of such affairs in the high places of our country.

A great trial is now proceeding in the Court of the Queen's Bench, which is attracting immense attention, and is likely to prove one of the most extraordinary of modern times. It has already occupied over thirty days, and yet one has not finished with the proceedings. There are yet above one hundred witnesses on his side, and as the time at the command of the Court is nearly expired, the case will be adjourned till November. The plaintiff claims that he is the long lost and missing heir to a wealthy Baronetcy, and his opponents assert that he is a pretender, and has been posted up in the concerns of the true heir by some of the family servants. One remarkable feature is the frightful amount of expenses which are being incurred, as witnesses in great number are brought from the uttermost parts of the earth, and the best legal aid which the country can furnish is being employed for both sides in this remarkable trial.

The proceedings of the Irish Wesleyan Conference appear to have been of a most happy and joyous character. It is just sixteen years since our honored President visited Ireland, and at that time the trials of the brethren were of a painful and distressing nature, and scarcely any feature of hopefulness for the future presented itself. The labors of the past year have been rewarded with much success. The number of members, notwithstanding the constant drain of emigration, is slightly increased, and fifteen young men are received on trial for the work of the Christian ministry.

There is yet the pressure of financial burdens, with which the faithful tithing preachers have to contend, and which compels them to turn from many an inviting field of labor, and cripples their operations in places where they are already at work. Yet it is evident there is a decided increase of effort and sanctified liberality on the part of the laity of Methodism in Ireland; and a great work to be done for Christ in the future. Ireland yet needs Wesleyan Methodism in its midst, and the brethren will go forth from their annual gathering with renewed courage, thankful for that which God has wrought by them in the midst of Romanism, and resolved to attempt yet greater things for the honor of Jesus.

The College at Belfast has had a successful year. It will now lose the services of Mr. Arthur, who returns to the Mission House in London; but his successor, Dr. Crook, is an eminent educationist, and well fitted to take his place at the head of the great Methodist College of Ireland.

The past month has been as much unlike summer weather as can well be imagined. We have immense quantities of rain, and much cold and cloudy weather. A few hours of sunshine are eagerly welcomed, and the labors of the laymakers are much retarded. Much apprehension is felt on account of the growing corn crop, but a few weeks of fine warm weather would yet save that. The first crop will be very small, and on the whole the season has been unfavorable and rather trying to the health.

June 30, 1871.

HELP WANTED.

RED BAY, NORTH SIDE OF STRAIT OF BELLE ISLE, MARCH 28, 1871.

UNKNOWN CHRISTIAN FRIENDS.—We the undersigned, and other residents of this harbor, having long felt the need of a spiritual guide and teacher, and having tried in vain to obtain one from various sources, hereby appeal to some Evangelical Christian Society of Canada, or the Wesleyan Methodist Society of the United States, to "come over and help us," and we trust that our prayers and request this time will not be in vain.

With full faith in the efficacy of prayer, any society who will be willing or kind to help us, and therefore desire Mr. Thomas Robinson of the Salmon Bay Mission, to bring our case before you, and request him to write us, as fully as possible, of our needs, circumstances, &c., both spiritually and temporally.

With full faith in our Heavenly Father, knowing that he is in his good time and manner, will help us, we have the result in His hands, and subscribe ourselves,

Your humble brethren in Christ,

(Signatures) NATHANIEL PIKE, THOMAS MOORE, THOMAS W. ASH, MARK JOHN D. PIKE, WILLIAM YETMAN, JAMES YETMAN.

The foregoing was clipped from "The Montreal Witness" of 21st inst. In the same paper appeared Mr. Robinson's statement of facts and strong appeal to Christians of any name for assistance.

There are a few facts in connection with the above, worthy of more than a passing thought from us as a Church and Conference.

1st. Red Bay is within the presumed boundary of our Conference, and is part of the ostensible field of labor of our Labrador Mission.

2nd. The inhabitants are, from the statements of Mr. Robinson, Wesleyan Methodists in hand and training, and if we judge from the names appended to the appeal, are natives of Newfoundland, and men in former days members of our church and congregations there.

3. In temporal matters they are poor, barely securing the means of living in a constant contest with rugged and opposing nature.

4th. They need spiritual oversight and care, and wish for an opportunity to furnish their children with the rudiments of a common education.

In view of these facts we deem this people to have a strong claim upon the Conference of E. B. America. This claim cannot be met by an occasional visit from our Labrador missionary during the summer months, even should he find his way to the locality. His labors are directed to the families of our people who are transient residents on the coast. As a church we cannot fail to recognize the claim. Are we prepared to fully consider its weight, and act upon the conviction of duty thereby engendered? Again, with our present organization and our acknowledged feebleness in numbers in our ministerial force is it possible that we can give the needed assistance?

If for the inception and successful subsequent working of a mission at Red Bay, we are dependent solely upon those who are at the present moment in the ranks of our ministry, we should be compelled to allow this opportunity for doing our Master's work, to pass unemployed. But we have faith in the Church and in its Head. So far as material resources go, there are springs of sanctified liberality, that wait only the touch of such a wand as that found in the uplifted hands of this beseeching people, to send forth perennial streams. And for the man,—we cannot believe that in our

Churches there is no one young man who is possessed of the necessary talents, and who has in his heart sufficient grace to enable him to make the sacrifice. The fire of Divine love has not yet died out on every heart altar. Some stalwart soldier must be ready to take the field in the name of the Lord of Hosts. Who will be the man to give himself to this work? Christian young man, the call is to you, loud and imperative as that which fell upon the startled ear of the Apostle of the Gentiles. See that you be not disobedient and gainsaying. Let every one fix his eye on the Crucified Saviour, and with Pilate's inscription fluttering over his glorious brow, but with this instead, "I suffered this for thee, what dost thou for me?"

J. G. A.

Circuit Intelligence.

Sydney, July 22, 1871.

DEAR BROTHER,—We left St. John on the 10th and arrived at Sydney on the 12th, at 3 o'clock, p. m. Our "Bazaar and strawberry festival," was opened the same day as noon, and we had the honor of presiding at the same. The satisfaction of counting in the evening \$104 as the pecuniary proceeds, to be devoted to the benefit of our "Parsonage." The Ladies of the "Parsonage Aid Committee," deserve great praise for their "work and labor of love," and the benevolent public great thanks for their liberal patronage on the occasion. Bro. Clarke and his wife were our fellow passengers from Pictou, and proceeded the next day to Gabarus, hastening on to get to work for the Lord on his new circuit.

J. V. Jost.

(From the London Watchman.)

METHODISM IN SCOTLAND.

WE have received "The First Report of the Relief and Extension Fund for Methodism in Scotland." The statements contained in this Report have deeply interested us, and we believe many of our readers will be equally gratified by perusing some of the principal paragraphs, which we have taken over, and printed in another column.

Scotland has never had a Methodist Conference, hence the affairs of Methodism in that country do not come separately and formally under the notice of English readers, in like manner as those of Ireland and some of the colonies which possess affiliated Conferences. One result of this is that much less is known of the state and progress of Methodism in that country by English Methodists than those of other and more distant parts of the Empire. Indeed for a long series of years the prevailing sentiment concerning Methodism in Scotland was that from a variety of causes it had proved a failure. It was not likely to succeed but must be regarded as a dead weight on the resources of the Connexion, without any results at all commensurate with the amount of money expended and the number of ministers employed.

This was a gloomy period of the history of Scottish Methodism. It extended from about 1816 to 1856, or thereabouts. During this time from 1819 to 1856 the number of members decreased from 3,786 to 2,143. It will be seen that this Report, in giving a brief, but instructive retrospect, attributes much of this decline to the erection of a number of chapels in the earlier part of the century in a speculative manner by loans, which speedily produced embarrassment; and as there were no local resources at all adequate to meet the ever-recurring claims for interest and expenses, stations and chapels had to be abandoned, while large subsidies had to be obtained from English or Continental sources to make retirement honorable. This was a melancholy and discouraging state of things, and we need not marvel that many persons in Scotland became disgusted and were alienated from Methodism, while not a few impatient movements, led to adopt the opinion that, except in two or three of the largest towns, it would be wise for the Conference to withdraw entirely from that unproductive field.

Happily these views did not prevail in the British Conference. It was called to mind and gratefully acknowledged that Scotland had, in comparison of the number of its members, furnished a large proportion of ministers, not a few of whom in previous times, and in the current period, were distinguished for great ability and usefulness. We are glad to know, indeed, that there are still living and laboring with pre-eminent zeal and success, both at home and abroad, some Methodist ministers of Scottish parentage who would be a credit and a blessing to any Christian Church. Viewing this branch of success as a token of the Divine approval, and fully believing that the principles of Methodism and its Church system are adapted to all climes and countries, the call to retreat from Scotland found no favor in the Conference, but from time to time carefully considered the present state of the work in that country, sent the President of the Conference every year to meet the ministers and leading laymen in council, and thus various measures were devised from time to time which seem to have had a most beneficial effect, for under the Divine blessing "a brighter day has at length dawned upon the Methodist Church in Scotland." The efforts of the people, with the aid of the Wesleyan Chapel Fund, have resulted in the removal of all the most burdensome old debts except one. The lowest point was reached in the year 1856. Since then fifteen new chapels have been purchased or erected. Six of these are modern and commodious substitutes for old and dilapidated buildings. The other nine represent additional stations occupied chiefly through the beneficial operation of the Home Mission Fund. Considerable and in some instances extraordinary success has attended this extension; indeed, several of the home missions promise to become self-supporting churches more speedily than in other parts of the Connexion. The number of ministers in the district has increased from 20 to 31. Seven minister's houses have been acquired. The Church membership is now higher than ever before in the history of Methodism in Scotland. Within the period referred to it has nearly doubled, thus showing a ratio increase of more than twice as large as in the whole of Great Britain during the same time. This property has not been partial or spasmodic. Nearly every circuit in the district has shared in it, and there has been a gradual, steady advancement from year to year. These Report before us, are very cheering, and they corroborative of the remarks contained in the article on the "Connexion and the Society," published in our last number, where, in speaking of the decennial period included in the census, it is observed that "in Scotland the increase of population has been ten per cent., and the increase of Methodists twenty-two per cent. Report before us, are very cheering, and they corroborative of the remarks contained in the article on the "Connexion and the Society," published in our last number, where, in speaking of the decennial period included in the census, it is observed that "in Scotland the increase of population has been ten per cent., and the increase of Methodists twenty-two per cent. 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