

WESLEYAN. SATURDAY, FEBRUARY 2, 1878.

A DAY IN THE EDITOR'S SANCTUM.

Disraeli did not exhaust, by any means, the curiosities of literature. There are probably as queer contributions to-day coming in to newspaper editors as any over which that lover of the antique and marvelous ever drew pen. Our own experience of a single day in last week's editorial work will long rise before the memory, as one of the strange combinations of life. The correspondence, on business and otherwise, was larger than usual; and after selecting for more careful notice the matter intended particularly for publication, an hour or two was given to this purpose. We will enumerate the results.

First came two or three obituaries—always bringing with them a shadow of sympathy and sorrow. Who are the dead? How did they die? How did they live? What bleeding hearts are left behind? What is necessary to prepare these tributes of veneration and love for the eyes of the public?

Next a sermon—an elaborate treatise upon a rather difficult text. Plainly, the MSS. must, in these days of severe critical reading—lie on the table, like important resolutions in parliament, for future consideration.

Next, a cluster of marriage notices. Ah, those bounding happy hearts! Who that had the power would draw a single cloud of doubt or misgiving over their youthful tropical sky! Yet—yet, who can say, in a world so fraught with change, what shall be their history? The proportion of unbroken, lovely, pure and happy married lives, is surely but small, compared with those which are early riven by death, blighted by disease, cursed by vice, or poisoned by selfishness and jealousy. How inestimable is that gift of God which, received at the marriage altar, or brought thither, will go with the voyagers over life's troubled sea, throwing light upon darkness, giving strength in weakness, binding death itself ultimately in chains.

Shades of Euclid! Here is the extra of a country newspaper, carefully wrapped and addressed to the WESLEYAN. On the blank side of the sheet are two circles, scientifically drawn, with sectional spaces, intersected by parallel and angular lines, which meet at the extremities, forming compass-points, numbered and designated in pencil. One, for instance, is described as '7 times 2520 years, St. Andrew's Cross, the point where the earth was in her orbit round the sun, at the time Abraham received the covenant!' Another point is described as 'The Cross that Jacob made with his arms when blessing the sons of Joseph.' And so on round the compass. The unique document purports to have a double object—to lead to a discovery, by measurement, 'of the spot where the ark of the covenant now rests,' as also to afford 'a definition for Judge Marshall,' the absence of which, the author says, the Judge deprecates in Dawson's book. We are offered 'the privilege of publishing this discovery for four successive weeks;' at the same time, other publishers are solemnly warned against infringing upon this right. We hope they will obey!

Another marriage or two, and short obituary notices, with just a little here and there to indicate a brother's hopes or fears, a playful sally, a word of cheer, or a half sigh escaping from sentences where, though perhaps unconsciously, the writer had smothered it down when signing his 'yours sadly.' Circuit intelligence—the record of pleasant social amenities, of souls won for the Redeemer—of 'Donations'—awful misnomer!—of hopes and fears, trials and endurance, with a rare word of murmuring. This, a part of almost every day's correspondence, did not fail to swell the strange total on the day referred to.

A brother forwards a large yellow envelope, just received from Cincinnati, stamped 'From the National Art Company, 208 Vine St.' It needs but a glance to assure one that here is a shrewd 'art company'—bent upon

fleeing the Lord's innocent sheep, and leaving it to them to satisfy inquiries in due time. There were other evils and extravagances on both sides; but we are quite sure the chiefs of the parties did not sanction either of the very contemptible and dishonest means which were resorted to. These, however were but blots upon the election. We have to congratulate the country on the general indications that politics are no longer to be an occasion for turbulence and crime; but are to be held in subordination to the strong hand of the law and the power of wholesome moral sentiment.

EDITORIAL NOTES

A few circuits have not been heard from as to subscribers. Whose fault will it be if the names are dropped?

The Temperance Reform movement continues to gather headway in almost every direction. At Moncton particularly and at Woodstock, where the clergymen are lending their aid, a very decided advance continues to be reported. Altogether the movement is very remarkable, and sure, if rightly managed, to do great good.

Our Charlottetown readers will find in the WESLEYAN of this week a letter from an old friend. William McKay, twenty years ago, was a leader in the Methodist Church in that city, a man of noble spirit and very useful. When he left for British Columbia it was amid general regret. It will be seen, however, that Providence had a good design in his removal. He kindly sends a letter also from the Secretary of the Missionary Society in the town where he resides, furnishing details, from the pen of a missionary, of marvellous results of teaching among the Indians. This letter we will publish next week—a remarkable narrative truly.

Unusual space we devote this week to an article from one of the Magazines. The revision of the Bible is a work of such importance that it deserves attention; and only a comprehensive article, like that we have copied, could do it any justice. The writer is a very able and trustworthy narrator of the facts involved. We advise our readers to give the article a careful perusal, as thereby they will possess a very minute and reliable knowledge of the various versions of the word of God with which the world has been favored, as well as an intelligent apprehension of how the revising committee is constituted, and its great object.

When we alluded last week to the new Mission in Halifax we were under a misapprehension on one or two points. The trustees for the South are Messrs. Geo. H. Starr and H. G. Laurillard—not Mr. S. H. Black who was then named by us. It may have been surmised from another remark we made that the Quarterly meetings of the city had some joint control of the property. This is not the case—the trustees alone have all authority in its affairs, though they are glad to have the counsel and co-operation of their co-religionists, which are always freely afforded.

ALMANACS.—Mr. Harvey of Charlottetown issues a fine Almanac for P. E. Island. Mr. Chapell also sends out a similar publication, which has an additional good and useful feature of a directory.

It is the Editor's turn to be 'crowded out' this week. Matter which otherwise would have appeared has of necessity made way for our welcome letters. The space, however, is well occupied.

The mystery of the Shediac murder case seems daily to become deeper and more wonderful. The Parker girl has been closely and repeatedly put to the test by lawyers, but her story is always told with great energy and determination. Her descriptions are of the most cold-blooded sort, she herself having, by her story, taken at least some part in McCarthy's murder. If her tale should turn out to be a fabrication, she will hold a first class license for ingenious falsehood. On the other hand, should her evidence be established, the murder was almost without parallel in

the annals of provincial crime. Our opinion at this moment is that murder has really been committed, but all the facts have not yet been brought out.

CORRESPONDENCE.

LETTER FROM REV. E. R. YOUNG. PORT PERRY, ONTARIO. January 23rd, 1878.

MY DEAR BROTHER, In answer to the letter signed 'An Observer' in the WESLEYAN, of the 19th instant asking for information about the statement of the Deputation, in reference to the Sabbath Collection, in some places visited, not being included in the Missionary Contribution. I can only answer, by a reference to some of the facts which came under my own notice. Personal references are justifiable where grave assertions have to be proved, misunderstandings cleared up, thorough improvement effected, and uniformity of method adopted.

At Bridgetown, where I preached on the Sabbath, and attended the Missionary Meeting on the following Monday evening when the collection was being counted I asked 'What was the amount of the collection taken up at the close of the service yesterday, that we may include it with the amount now obtained?' The answer given, by a gentleman, who seemed to be the most prominent official in the church, and one who was a lay representative at the last General Conference was: 'Oh we never divert our Sabbath Collections from our local claims, to apply them to the Missionary Income.' I was very much surprised at this statement, as with us in the Western Conferences, on all Stations, Circuits and Missions, Missionary Sermons are preached if not by a Deputation appointed, always by the resident ministers themselves, and the collections of all the services, without any deduction, are applied to the Missionary Income.

While discussing the matter with Bro. Miner Tupper, Bro. Parker, the talented and beloved superintendent of the circuit, who had been collecting subscriptions in the church, came up, and after hearing the expressing of our sentiments on the subject, said, 'You are right, Mr. Young, the Sabbath collection ought to be included, and I will see that it is done if possible,' or words to that effect.

At Digby at the close of our interesting Missionary Meeting, when the financial matters were being attended to, I asked the Question, 'what was the amount of your Missionary Sabbath collections?' The answer was 'we never include our Sabbath collections in our Missionary contributions, they go to local purposes.'

Wishing that these two cases were the only ones, and rejoicing that in most places, the system of giving both a Sabbath, as well as the collection at the Missionary Meeting is carried out, and hoping that soon all will adopt the latter and more excellent way.

I am, your's faithfully EGERTON B. YOUNG.

MISSION TO THE NEW BRUNSWICK MISSION CAMPS. NORTH BRANCH, BARTHOLOMEW'S RIVER, January 18, 1878.

DEAR MR. EDITOR: I am again in the forest at my old work. I came here last night and as usual was heartily welcomed, the camp crew heard me gladly in the evening. This morning as soon as it was daylight I drove a few miles to an adjoining camp and read them the Bishop of Charlottetown's temperance pastoral, and now resting for a few hours I thought that perhaps some of your readers might wish to know how I am prosecuting my missionary labors this winter. To all interested let me say, now that the novelty of this work has worn off I am more than ever persuaded that this undertaking is of God, the number that gladly listen to me are more than ever accessible, and a willingness to contribute of their means is now apparent. Last Sabbath I preached to a crew of about twenty men and they gave a collection of \$28, and in other places they have done nearly as well. But there is something better than this, the moral results though not tabulated are to my eye very apparent. I believe the Missionary Committee made a mistake (even in a financial point of view) in not acceding to the wish of this Conference in adopting this Mission, for I am persuaded that if the claims of this work were fully presented to our people there would be no difficulty in making it self-sustaining.

Not long since I saw in the Missionary Notices some reference made in a speech to what the speaker was pleased to call the 'saddle bag brigade' that had done good work for Methodism ere it passed away. Could that speaker have seen your humble servant about a month ago threading his lonely way through miles of forest mounted upon a hardy little pony with horse blankets strapped on in front

à la Mexicain with saddle bag at the crupper containing hammock on one side and blanket on the other, on his own back a knapsack containing Bible, Hymn book, and about twenty pounds weight of religious reading for gratuitous distribution! That speaker might have thought as Mrs. C. did when she came to the door to see me off, that the days of primitive Methodism had returned. I am sure that if our people are interested in personal adventures, difficulty and self-denial, that desire can be met without drawing very largely upon remote Provinces, nor will the description that can be presented be made of results the most happy.

Perhaps Mr. Editor if you will undertake to decipher pencillings like the present manuscript (for ink is a luxury that in the woods cannot always be afforded) I may keep you informed of my wanderings and the results for another winter and I may try to gratify a good Supernumerary of Charlottetown by sometime attempting a description of scenery through which I pass.

Your's truly, W. WESLEY COLPITZ.

ST. MARTIN'S CIRCUIT.

DEAR EDITOR.—A few items from this circuit may prove of interest to you and the readers of the WESLEYAN.

LOCATION, EXTENT, &c. OF THE CIRCUIT. It is situated on the coast, 30 miles up the Bay of Fundy from St. John City, and about 25 miles from the nearest station on the I. C. Railroad.

It is 'beautiful for situation.' The scale upon which nature has here done her work, is, indeed, magnificent. The variety and grandeur of the natural scenery here existing furnish a supply for a great variety of tastes in this direction.

Whether one is in search of the mountainous or the level; the cataract or the rivulet; the rapidly rushing river or the gently gliding stream; the abruptly rising and rocky headland or the far-reaching and pebbly beach; the exposed and ever moving waters of the bay or the sequestered and quiet waters of the lake; the romantic and inspiring scenes of the forest or the active and bustling experience of country or village—the object sought is easily found here. This being the case it is not rash for us to conclude that it is only necessary that the railway now in course of construction and tapping the I. C. Railroad at Hampton, be completed in order that this region become the resort of many who are in quest of the grand and the beautiful in nature for the purposes of health and pleasure.

In extent this circuit is 20 miles. It has, as now worked, six preaching places, two churches, three school houses, and one private house—and its interests lie wholly along the Bay shore or a very short distance from it.

ITS HISTORY AND PRESENT STATE.

For many years this place has been visited by our ministry. The name of Taylor, Payson, Holland, Alcorn, Colter, Hart, Brown, Harrison, Hemmison and Ackman are frequently mentioned as connected with the earlier and more recent history of our church here. During the time of the ministry of these brethren (with the exception of the last named) in these parts, however, St. Martin's Circuit had no existence, but was included in the territory of the Upham Circuit. Three years ago after the close of the last Charlottetown Conference, Brother Opie was imported from England, sent to this station and re-appointed to it at the succeeding Conference, thus having the honor, &c., of being the Pioneer preacher of St. Martin's Circuit. He was succeeded by Brother Pepper, whose ministry, of one year's duration, was marked by much genius in planning, success in executing, energy in organizing, and fidelity in adhering to many of the excellent and time-honored usages of Methodism. The growth of our interests here has not been rapid; and that which has been attained has been in the face of strong opposition arising from a multiplicity of causes; hence to-day our church does not hold that position, present those features, possess that power, and sway that influence which it otherwise would.

THE WRITER'S CONNECTION WITH, AND WORK ON IT.

At the last Conference the 'powers that be,' under somewhat peculiar circumstances, decreed that this should be our field of toil for the year.

Reluctantly—strange? feeling for a Methodist minister to have relative to his appointed sphere of labor—I concluded to come. My very first experiences on the circuit warranted me to strongly hope for success, and to confidently believe that the Divine blessing would be given. In some good degree these have already been realized.

In the discharge of these duties much comfort and blessing were experienced and gracious results followed.

In obedience to the indications of Providence and the convictions of duty we