

THE WESLEYAN

THURSDAY, OCTOBER 30, 1884.

OUR PAPER FOR 1885.

The WESLEYAN will be sent from this date to Dec. 31st, 1885, for Two Dollars. Any person writing at once and sending the money can thus get the paper for fourteen months, while only paying for twelve months.

In a week or two further information respecting premiums, clubbing arrangements, etc., will be given.

THE WAY OF THE LORD.

The signs of the times are pointing to new fields for the messengers of the Churches. To countries where here and there a lonely agent pursues his work, and to others where no foot of preacher has trodden, are soon to be added immense populations whose mute misery or more intelligent appeal shall strengthen the Macedonian cry, "Come over and help us!"

At the recent meeting of our General Mission Board, while our work in Japan was under consideration, it was felt by the assembled ministers and laymen that the late change in the governmental relations of that distant country to Christianity demands from every church now at work there immensely increased effort. Elsewhere also in the East doors are being opened into which the church cannot content herself with merely looking. After the single Methodist missionary welcomed by the Corean ruler, and the single Presbyterian minister who has been quietly preparing a translation of the Scriptures for the Corean millions, must go scores and hundreds who shall only give precedence in coming days to Gospel preachers prepared under their own training. Nor can there be any doubt that it will be seen that in China even the wrath of man shall be found to praise God. Dr. Allen, of the Southern Methodist Church, and for some years officially connected with the Chinese government, is alluding to the present Franco-Chinese difficulty intimates that any collision of China with a western power means the ultimate advancement of civilization in the East. He who recollects how the connection of Italy with the Crimean war prepared the way for Protestantism in Rome, will not find his faith heavily taxed by Dr. Young's assertion.

The virtual annexation of the half of New Guinea to the British dominions may, from a Christian point of view, involve a more direct responsibility for evangelization upon the Australian churches than upon those of Britain or America, but it is evident that the field which it is certain will soon be opened up in Africa will demand the energies of the whole Christian world. With unwilling steps the English Government follows Gordon into the thick darkness of a vast Mohammedan territory, but the first step taken by the intrepid soldier has cost an advance which cannot long be delayed, and which must—sooner perhaps than we suppose—throw open a vast and thickly populated territory to trade, to commerce, and above all to Gospel effort.

Surely the king's business demands haste. While awaiting the call to advance, let the Church make all needed preparations. Let her consolidate her work at home, uniting her forces wherever possible, and so posting her men that the past waste of means and men shall no longer be continued. Who can doubt that all arrangements for the proper support of our men at home and the careful distribution of our force in domestic missions, and the consecration of our youth to Christ's service, with a proper training for that highest work, will all prepare the way for that onward universal move which shall with its very rapidity surprise the world and lead to the cry throughout creation, "Hallelujah, the Lord God Omnipotent reigneth." The field is before us; the forces were beginning to gather.

WINDSOR.

On the last Lord's day the Methodists of Windsor again assembled in the church which had for sometime been occupied only by the workmen busy in its renovation. The day was dull, but excellent congregations were

present at the several services. In the morning, after opening exercises had been conducted by the Revs. Dr. McMurray, R. Morton, and the pastor—the Rev. Dr. Latheron, the Rev. R. Brecken, A. M., preached from Matthew 16: 18 a sermon rich in its exposition of an oft-perverted text, and earnest in its setting forth of Christ as the true foundation. At the close the Lord's Supper was administered. The afternoon service was the children's special portion. They occupied the choir and to them the addresses by Mr. Brecken and the writer were principally directed, while the pastor, the faithful superintendent—John Sterling, Esq., and the various officers and teachers as well as many visitors, shared in the joy of the occasion. In the large gathering of the evening were representatives from all the Protestant congregations of the town, whose interest seemed unabated to the end of a service somewhat longer than is usual. In the absence of the Rev. J. J. Teasdale, who would have preached the evening sermon had the church been re-opened on the previous Sunday, addresses were given by the Revs. A. W. Nicolson, R. Brecken and the editor of this paper. Throughout the services the genial words of the pastor and the very appropriate and excellent music by the choir added much to the general pleasure and profit. Dr. Latheron has many attached friends in Windsor beyond the limits of his own pastoral charge.

Both pastor and congregation deserve to be congratulated on improvements which have made the interior of their church a model of beauty and convenience. The painter has reached a rare standard of church adorning, and the ladies, in the surroundings of the sacred desk, have acted in perfect harmony with his ideal, and as a consequence a warm, cheerful tone pervades the whole. No arched roof tears away the preacher's lungs and strains the ears of his hearers, and yet a fine taste has made the ceiling as pretty as any that could be desired. The somewhat vacant appearance of the organ recess, in which there stood on Sunday a pretty and powerful Karn organ, kindly loaned by Mr. M. B. Huestis, will be removed when the congregation shall have put in its place the large church organ which they intend to purchase at an early date. Towards the cost of the furnaces and the very fine gasholders, a collection was taken up, amounting to \$125.

Dr. Latheron's pastoral term at Windsor will close in a few months, much to the regret of the general public, but, from the recent improvements, his successor must derive great assistance. The attractive church, the strengthened choir, the more commodious Sunday school room, the Bible-class room, the room for the Young People's Institute, and other arrangements, costing in round figures not less than three thousand three hundred dollars, must help any pastor to begin his work under pleasing auspices. And, best of all, the coming pastor will find men and women of steady purpose, who will prove earnest fellow-workers in the Master's service.

A WORD TO FRIENDS.

The editor of the *Richmond Advocate* has some lively words on religious journalism. If given in full, they might teach our friends a thing or two.

A brother looks into our sanctum sometimes to say, "Don't work too hard!" Another kindly remarks, "Don't write too much;" and then some lay friend, who has the inside track, suggests that "it's not worth while to do more than you're paid for!" And more than this, some brother, wanting a trip away, visits the office to see if the editor will not, in addition to his own work, do a part of that of the absent.

We are not complaining. The pulpit is a pleasant place to this writer, when he can get time to prepare for a work that never seemed so important as it now does. To get away without care to a country church would be a treat. An exchange would be often proposed if all preachers had been trained to be editors. Since it is not so, the editor must be a man of one work, at least until his paper ceases to be a "one horse" machine, and the address of "literary editor" on an occasional book ceases to strike him as a piece of sarcasm. The art of editing is work, work, work. "Old sermon beat out

"thin" will not do for this day. As Dr. Lafferty remarks: "The editor whose sole work was to tear off two or three pages from an old sermon and turn up the corners for a 'leader' is in fossil. The scissors give place to the pen. Field notes are valued beyond bushels of disquisitions on the Lost Tribes or the Number of the Beast. A column of 'Drifts' is read where patriotic platitudes are passed by. Questions ought to be discussed in a direct, crackling style. Condensation and variety must be seen on every page."

Complain? by no means! Who preaches to a larger congregation? And yet for two reasons the editor longs to reach out to the families beyond. First, because with some assistance provided for by a larger list, the paper could be made what one man alone with pencil, scissors and proof-reader's pen—doing everything, in short—never can make it. Second, because if any good can be done by its presence in three or four thousand families, twice the benefit would result if it could be put in six or eight thousand homes. Please help us to accomplish our aims. Each new subscriber counts one.

EDUCATIONAL.

The remarks of the *Presbyterian Witness* in regard to the educational situation in Ontario, are not only sensible, but in some respects are also applicable to the educational question in Nova Scotia. The *Witness* says:

The movement in the direction of University consolidation in Ontario is not occupying so much space in the newspapers as it once did, but it is still discussed to some extent. It is doubtful if anything will be done in the meantime. There is no doubt that were colleges to be founded now with the University of Toronto on the broad basis on which it stands at present, one University for the Protestants of Ontario would suffice. Every one acquainted with the history of the question knows that it was the exclusiveness of the authorities of the University that compelled the Presbyterians to found Victoria. Now these institutions have a history, traditions are gathering around them, there are buildings and endowments with hosts of affections deeply rooted and widely spread. It is no easy task to go back again to the point where the multiplication of Universities began. Besides it is only the friends of Toronto that want consolidation now, and this because more endowments are needed and this cannot be had unless there be a measure of unanimity in the province in the premises. The friends of Queen's and Victoria cannot be expected to vote for a large increase of endowments from the provincial treasury when that means greater efficiency to Toronto and less to other institutions that are doing as good work as it is, are serving the province as efficiently in their own way as well as Toronto in doing.

A GOOD POINT.

The Rev. G. O. Huestis, in a short paper, which seems to have been intended for use at the recent dedicatory sermon at Mount Allison, makes a good point or two in the following remarks—

Is it not a fact that, for the last century, Methodism, in spite of efforts to ignore her influence, has been the divinity school for the world? Thousands, who came not near her Academic buildings, have felt her wholesome influence. She has greatly changed for good the style, tone, and thought of pulpit oratory.

There is also a fitness and propriety in the selection of Sackville—a part of the first Methodist circuit in Nova Scotia, only a few miles from the place where in the house of George Oxley, while Mr. Wells was praying, Wm. Black found peace with God—as the place where a monument to perpetuate the memory of Mr. Black should be erected. Here also in Sackville was built the first Methodist church in the Dominion of Canada. It was opened in the summer of 1790, by that eloquent and devoted man of God, James Mann, whose name and that of his brother John, should ever be associated with that of William Black as the pioneers of Methodism in the Maritime provinces. "Zion," of Halifax, two years after was opened by the Rev. Wm. Jessop. Three years later—1793—the first one in Upper Canada, by Looee. There was no other church in Sackville when the Methodist church was opened.

If all the students of theology, in connection with the Memorial Hall, shall henceforth cherish as strong a desire for educational attainments as did Mr. Black, the results will be glorious. How cheering to the aged among us, who have watched over the growth and expansion of our educational institutions with profound interest and tender solicitude! May they still flourish, and become more effective than ever in wisely developing the latent energies of our youth!

Here is an illustration of the promise that God's Word shall not return to Him void. An evangelist tells the incident. He says: "I was asked to go to a public-house in Nottingham, and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper. I looked at it, and found that it was part of an American paper containing an extract from one of Spurgeon's Sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I said. She answered, 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that. A sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part then torn off, as we should say, accidentally, for the parcel despatched to England, and, after all its wanderings, conveying the message of salvation to the woman's soul!

Joseph Cook will not be able to visit Halifax before January.—Col. Hickman's Lecture on Temperance on Monday evening, was a splendid one, worthy of a much larger audience than was present in the Y. M. C. A. Hall.—The Convocation of Dalhousie College and University, which took place on Tuesday afternoon, was quite enthusiastic. Prof. Alexander's address on the study of literature was marked by much ability, but was read in that monotonous tone which literary men, unfortunately, seem of late to affect.—The new city paper, the *Critic*, presents a good typographical appearance, and is managed with ability. In energetic hands it should be a success.

The secular papers often take a common-sense view of denominational points of difference. After a reference to the proposed union between the Calvinist and Free Christian Baptist bodies, and to some comments of the *Christian Messenger* upon that subject, the *Acadian Recorder* remarks: "Perhaps there might be a middle-ground arrived at—it would seem as if the close-communion Baptists might have something to concede. The curious spectacle has often been witnessed of a Methodist, Presbyterian or minister of other denomination preaching in a close communion Baptist church, of course taking his text from the same Bible that they all use. He might be a man eminent in piety, and renowned for his learning; all the same, after he has elucidated the Scriptures, and prayed and sang with the congregation, he is obliged to take a back seat while the sacrament is being administered to those who have just been instructed 'in the way of life' from his lips. The Free Baptists would gladly admit such to their communion."

The *Western Christian Advocate* has a suggestive paragraph: "A minister was giving a brother minister an account of a rather remarkable revival which had occurred upon his charge. The brother minister became much interested in the glowing story, and asked how many were received into the Church. 'O,' said the first, 'we did not receive any into the Church, but we turned seventeen out.' We were inclined to laugh a little when we heard this story, but, upon reflection, it does not seem so laughable. Perhaps there are churches in which it would be a true sign of a revival of religion if by some means they could muster courage enough, and conscience enough, to expel the unworthy. Indeed, we can almost recall some cases in which discipline failed because the Churches were morally too weak to administer it. We have an idea that this sort of revival is needed in a good many places."

If the American officials oppose the landing of the better class of Chinese, Europeans and Americans should say little if their missionaries are expelled from Chinese territories. A short time the Presbyterian Board of Foreign Missions shipped two converted Chinese women to labor in the Home mission at San Francisco, neglecting however, to provide them with the certificate of respectability which for obvious reasons the Restriction Act requires on the arrival of Chinese women. Taking advantage of this omission, which in view of the auspices under which the Chinese Christian workers came might well have been overlooked, the Treasury officials decided that they could not land. But, as a contemporary remarks, Chinese missionaries or missionaries to the Chinese are not popular in San Francisco. The golden rule is being poorly illustrated by a Christian nation; how then can we complain if it be not carried out by a heathen one?

Trouble is reported in two of our Provincial colleges. That in Kings, between members of the faculty, need not have been forced upon public notice through the press. A solution becomes doubly difficult when the public has been made partaker in this

way in a quarrel. It would seem in the case of the New Brunswick University that some one had been rather too ready at the first to notice a silly act. It is not well to see or even feel too much. True dignity on the part of a professor is not incompatible with a degree of "bendability" which secures a strong attachment on the part of the student while it increases the degree of real respect felt by the latter for his teachers.

A W.

DEAR B.—are enabled and popularly every family. universally they are in both the and also in Yes, from I wish to solid funds, it is subscribers persuaded *Wesleyan* would be listed and a regular pastor, likely would increase the our ministry with the in their faith cannot now would like mend it a wherever I I feel as perity of for it also, the increasing literature in the towns following p. Let agents in the circuit may to the respective books, who centage of subscribers *Wesleyan* stone). difficulty from the for the same one) could be done by self if necessary that supplied all our bo no more e for the B. sionary ca bath scho pointed a nate agen might kn minister around hi no diffic in all our fully unde misionair aid, and No more sufficient.

AN ITINERANT'S JOURNEY.

In our last letter we told our readers a few Indian stories: while doing so our train has been bounding along at the rate of thirty miles or more an hour. The first town of any importance at which we arrive, is Brainerd or the "City of the Pines," about 130 miles from St. Paul, on the east bank of the Mississippi River. It has a population of about 7000. The population of all these western cities, has to be taken with a little "grain of salt." Our iron horse only remained here long enough to take a cooling draught.

We had just quieted down to a train of serious thought, and had nearly solved that terrible bugbear of the theologian—the origin of wit in general, and those special types of it in the shape of mosquitoes and news agents on trains, more especially the latter, when we were suddenly disturbed by a rumbling noise; and looking out the car window to ascertain, if possible, the cause, we found our train passing over the bridge which spans the Red River of the North. This is called the Red River of the North, to distinguish it from the Red River of Louisiana. It rises in Lake Framouse, and, after wandering south and among the lakes of Minnesota, flows due north a distance of more than 200 miles, entering Lake Winnipeg in the northern part of Manitoba. This river marks the boundary between Minnesota and Dakota, so that, having crossed the bridge, we were now in Dakota. This territory is named after the great Indian nation who once claimed a great portion of the North West for their own.

It is a well-known fact, that the United States government has got along very badly with her Indians. As our train swept past Fort Laramie, we were reminded of the fact that the first fight which the government had with the Sioux Indians was near this spot, and we were told that this was the contemptible cause:—Some Mormons who were crossing the plains to Utah, had a lame ox, which they turned loose to die, and a camp of Indians found it and killed it, and made a feast. The Mormons saw this in the distance and, thinking that they could secure payment, stopped at Fort Laramie, and told the officer in command that the Indians had stolen their ox. The officer, half drunk, took some soldiers, went to the Indian village, and demanded the ox. The Indians said:—"We thought the white man had turned him loose to die. We have eaten the ox, we cannot therefore 'conveniently' return him; if the white man want pay for him, you shall have it out in our next annuity!" "No," said the drunken officer; "I want the ox, and if you do not return him at once, I will fire upon you." As this command, in the very nature of the case, could not be complied with, the fire was upon them, and killed their chief. The Indians rallied and exterminated the command. That lame ox cost the government "quite a penny," besides many valuable lives. Rum and polygamy are sure to be a faithful source of national trouble.

The Northern Pacific crosses Dakota from East to West, in nearly a direct line, and for a distance of nearly 300 miles. Our next stopping place of any importance is Fargo, and, here we must part for the present.

Fargo is a prosperous city of 10,000 inhabitants, the county seat of Cass Co., Dakota. It is situated on the western bank of the Red River, about 242 miles west of Lake Superior. The Red River is a very tortuous stream, but it is the boundary line between Minnesota and Dakota, which ever way it may happen to run. It is hardly possible to realize that ten or fifteen years ago all this magnificent country was a wilderness, and the life of a white man was not safe for a moment. In this vicinity is the celebrated Dalrymple farm. Some of your readers, I know, have but a very faint conception of what a bonanza

farm means. Let me describe this one for their benefit. In this farm there is about 75,000 acres. The plan adopted by Dalrymple and others, is to divide their land into tracts of 6,000 acres each, and these are subdivided again into farms of 2,000 acres each. Over each 6,000 acres a superintendent is placed, with book keeper, necessary buildings and storehouse for supplies. Each subdivision of 2,000 acres is under the charge of a foreman, and is provided with its own set of buildings, comprising boarding house for the men, stables, granary, machinery hall, and blacksmith shop, all connected with the superintendent office by telephone. Fodder and stores of all kinds are purchased at wholesale rates, and shipped by the car load. As the result of the thorough system and intelligent economy in every department, it is found that wheat can be raised and delivered at the railroad at a cost of about thirty-five cents per bushel. The net profit of a bushel of wheat is never therefore less than forty cents, and the average yield per acre is certainly not less than twenty bushels. Taking the lowest figures, therefore, as our basis of calculation, the profits in 1882, on the 27,000 acres which were under cultivation that year on the Dalrymple farm, could not be less than \$216,000. On this great farm 400 men are employed in harvesting and 500 in threshing. Two hundred and fifty pairs of horses are used, 200 gang-plows, 115 self-binding reapers, and 20 steam threshers. Travelling in line together, these 115 reaping machines would cut a swath one-fifth of a mile in width and lay low twenty miles of grain in a swath of that great size in the course of a single day. A correspondent of the *Chicago Tribune* describes a reaping scene thus:—"Just think of a sea of wheat containing twenty square miles—13,000 acres—rich, ripe, and golden, the winds rippling over it. As far as the eye can see there is the same golden russet hue. Far away on the horizon you behold an army sweeping along in grand procession. Riding on to meet it, you see a major-general on horse-back—the superintendent; two brigadiers on horse-back—reapers. No swords flash in the sunlight, but their weapons are monkey-wrenches and hammers. No brass band, no drum beat or shrill note of the fife; but the army moves on—a solid phalanx of twenty-four self-binding reapers—to the music of its own machinery. At one sweep, in a twinkling, a swath of 192 feet has been cut and bound—the reapers tossing the bundles almost disdainfully into the air—each binder doing the work of six men."

While we have been thus musing over the wonders of a bonanza farm, our train has been carrying us forward through magnificent prairie-lands and we soon hear the rumble of another bridge, and find ourselves crossing the Missouri River. This magnificent bridge was completed in October last, at a cost of over \$1,000,000. At the point where the bridge crosses, the river is 2,800 feet wide. Having now crossed the Missouri, we hope soon to see Montana. We will have something to say about this last mentioned place in our next.

W. W. P.

Victoria, B. C.

IS THERE NOT A CAUSE.

DEAR MR. EDITOR:—How we are to support and extend our work in these Provinces is a live question to-day. While strenuous efforts are being made to extend the work in the Northwest we are forced to consider how it may be sustained here in the East. The cries of the laborers are becoming sadder and louder as year after year passes, and each year fails to bring the looked-for relief from financial embarrassment. When we consider that more than half our men are on missions with a salary of \$450 or less, and that many more are on circuits, but little better than missions, it becomes a serious question how this state of affairs may be remedied. Allow a few suggestions. If I can write anything that will set others thinking and talking and writing and acting I will be satisfied.

I believe that I am correct in saying that the general conviction is that we have been the losers by giving up the old Home Mission Fund. That fund, growing in popularity, was rapidly reaching such a condition as to be able to place all domestic missionaries in comfortable circumstances. A glance at the receipts of the year preceding the union of 1874 shows a very decided increase. Had it continued to exist and increase in the same ratio, deficiencies would by this time have been a thing of the past. Since the H. M. Fund was abolished deficiencies have increased to such an extent that unless relief is soon afforded many of our home missionaries must give up the struggle or neglect their legitimate work in the effort to support their families.

Have we hope of relief from the ordinary working of the general Mission Fund? None whatever, I take it. The demand for extension in the Northwest and in Japan is so great that any increase in missionary receipts will be more than required there. If I rightly gather the sentiment of this (Nova Scotia) Conference, especially as expressed at the last annual session, it is that we have reached the time when there must speedily be some change in our relation to the Mission Fund.