

# The Provincial Wesleyan

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## ANTIQUITY'S LESSON TO MODERN PARENTS!

BY REV. A. STEWART DESBRIAY.

The life of the child Moses being thus guaranteed, two things were now of supreme importance in order of its full development into "the man of God." No partial investiture of this grand character was to mark the future leader of Israel. The man of God was to be thoroughly furnished into all good works. The coming of the law, the embryo warrior, the pioneer of the future, was to be the fruit of a liberal and courly education. God's work demanded a trained mind, an intellect polished and strengthened by abstruse studies. The leader of men must stand above his fellows. As the boy grew in love, he grew in manly grace, his fair complexion forgot not the beauty of the mind, and Stephen has testified to us that in all mental culture, in the wisdom of the Egyptians, Moses was learned, and was mighty in words and in deeds. This was necessary; and the care with which providence undertook his education teaches us the value that God sets upon a secular education. It will not quote to you as true in every case, the Mohammedan proverb that "the ink of the doctors is of equal price with the blood of the martyrs," yet I would say that education is a rich and valuable supplement to grace. Honour the matter of your children's secular education by introducing it into the list of your petitions for the throne of grace; labour to give it to them, and covet it earnestly as among the best gifts!

But the second necessity was a higher, holier one. While the estimable in Egypt was to be learned, all that was idolatrous, debasing, God-dishonouring was to remain unlearned. Could this be done? The answer to this question is an answer for the times. I call your attention to it especially now, because when you send your children from beneath the paternal roof into the world, the world itself, atheism and Romanism, will bid high for the privilege of educating and influencing them. Infidelity and Popery, those systems of hell, are lying in wait to take the children of christian parents, and in a few years return them, with either the brand of the fool who saith there is no God, or with the mark of the beast stamped upon their foreheads. Now notice in the case of Moses. To preclude the contamination of idolatry, he was first carefully placed by Providence in the hands of his pious Israelitish mother. The very first accents he caught and echoed were from a tongue, skilled in the praises of the God, and recognized by the infant. You know the joy of the mother as she pressed to her heart the child, no longer destined to the sword, but adopted in the palace. But have you thought of the secret prayers offered for him in the silence of her heart, of the holy tears, whose return, we believe, to God, the lessons imparted, the remembrance that nurse, unknown to her parents, but recognized by the infant. You know the joy of the mother as she pressed to her heart the child, no longer destined to the sword, but adopted in the palace. But have you thought of the secret prayers offered for him in the silence of her heart, of the holy tears, whose return, we believe, to God, the lessons imparted, the remembrance that nurse, unknown to her parents, but recognized by the infant.

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From the Christian Advocate.

## HUMAN AND DIVINE CO-OPERATION.

BY REV. J. L. HARRIS.

God has a great work to accomplish in the world, and to affect it he has called into requisition the powers both of heaven and earth. He has employed agencies and instrumentalities natural and supernatural, human, angelic and divine.

We will not say that God could not have accomplished this work alone, or by angelic or supernatural agencies. He certainly could if he had so chosen. But he has seen fit to associate man with himself in this great work. He has his part of the work to perform and we ours. It is his to create, enlighten, direct and supply.

This he is doing. It is ours, first, after having consecrated our hearts to God, to devote ourselves to all the services of the Church, such as warning sinners, instructing the inquiring, feeding the lambs, and nursing the feeble ones of the flock.

Then, secondly, we have the more manual part of the work to perform. For example, God wants church edifices built, and man must build them.

God sends him to the quarry and tells him to hew the rocks, and fashion them, and set them into a temple in which he may be worshipped. He wants engines to print religious books, and papers and Bibles, and locomotives to carry them over the land; and he sends man to the mines to dig the ore and smelt it, and make the iron out of which these engines are built. Then it is passed into the hands of those whose mechanical genius moulds and shapes it into tools, engines and flying locomotives, which are God's servants and messengers to help in the work of revolutionizing the world and bringing it back to Christ. They are his. He has writ-

ten his name, though it may be in invisible letters, on every locomotive in the land. He wants ships to carry types, and presses and Bibles, and missionaries to the islands of the sea; so he sends man to the forests and tells him to fell the trees, prepare the timbers, and build the ships. He wants gold to carry on all these enterprises, so he sends man to the mines to dig the shining metal and carry a portion of it into his treasury.

The law of human and divine action working together is a universal law. "It makes up the warp and woof of society." We see in every thing a combination of these forces.

It is divine power and human agency. All reformers who have left out of their system this element of divine power have failed. Mere human systems have demonstrated that leaving out the supernatural power, they have failed to accomplish the supernatural work. On the other hand, the divine element fails as utterly when separated from the human. I speak this with all reverence. All our blessings come to us through human instrumentalities, or nearness. All the blessing of life itself comes to us only through the kindness of material care. God has never yet, I presume, grown up a child to maturity without human help. God gives us soil, sunlight, rain and dew, but left to themselves they would produce only thorns and thistles. Human thought, and nerve and plan and skill are needed to bring forth bread. God through man, has developed the power of steam, but he never puts it into cylinders; man must do that. God creates electricity, but he never puts up wires to send it round the world; man must do that.

Now if this fact of co-operation is true, then Christ's kingdom goes forward or is retarded according as we are active or negligent. This is, I think, an inevitable sequence from the proposition that we are co-workers with him.

Who is prepared to say that God would not have succeeded long ago in the conversion of the world if man had been a honest and active co-laborer? God has provided everything to carry on the great work, but he has to wait on man.

Ages ago steam was slumbering in the water-drops, and the lightnings sleeping in the skies, only waiting for man to lead them forth and harness them to the car of reformation. And to-day there are latent energies slumbering in the ground, floating in the rivers, trembling in the winds, and hiding in the clouds, only waiting for man's invitation to leap forth and join in the work of accelerating the kingdom of Christ.

God says, "Go forward," but man delays. To the sluggard he says, "Awake thou that sleepest!" To the sluggard he says, "What thy hand findeth to do, do with thy might." "To one he says, "Go to work to-day in my vineyard." He says, "I pray thee, have me excused." "Thus the work is retarded.

Sometimes the work is suspended for want of means. I speak literally. God can no more carry on the work of evangelizing the world without money than the merchant or banker can carry on his business without it.

Who has not seen Church and educational enterprises suspended; the church building standing half finished, half the college the same? Why is this? Simply because some men who should have been God's faithful stewards men to whom he had entrusted much of this world's goods, withheld from him the portion which justly belonged to God, and invested in their own private business. Beware, brother, lest you are found guilty of withholding means which lawfully belong to God, and of investing it to advance your own personal interests instead of the kingdom of Christ.

How many missionary enterprises are crushed for the want of money to carry them forward! If the church would give an amount commensurate with its ability, a missionary vessel be sent on every vessel that crosses the ocean. "Ye are laborers together with God," we all have a work to do. Depend upon it, God requires us to set about it diligently, and he will hold us to a strict account for any dereliction. And since he has honored us so highly by uniting us with himself in this work, we ought to be ambitious to show ourselves worthy of such an association.

We should set about this work immediately. There is no time for delay. The day is far spent. The night is coming. Time is flying, death is approaching, and we shall soon be in the grave. "What thou doest," saith the Saviour, "do quickly." He looks with astonishment upon every idler in the Church, and asks, "Why stand ye here all the day idle?"

Up then, brother, and gird thyself for battle. Armies are marching, kings are trembling, thrones are tottering, the Church is awakening, the ark is moving, and Christ is marshalling the militant hosts for the final battle.

Interests which affect every human being call for your earnest co-operation. Interests as high as heaven, and as precious as the immortal soul, demand your highest energies. Interests that enlink themselves with your present life, and reach toward into eternity, require you to act, and to act now.

THE METHODIST NEW YEAR.

We shall not be charged by the Methodists with an anarchism if we now offer to the Wesleyan ministers and congregations our New Year's greetings. It is true we are not in the immediate vicinity of Christmas. The frost and snow are in the air, and the bright, blinding winter days are long since gone; but our congratulations are as sincere, and we hope as welcome, as if King Christmas himself were right royally enthroned.

Another year of Church life has gone. We are passing a new boundary line, and the opportunity arises to throw a parting glance upon the past, and then, with a good, courageous heart, to look into the future. Both with regard to ministers and people many happy times are just now severed, and new relationships are being formed. This is the week of the year when the heaviest strain is put upon the itinerant system. In the act of packing and unloading, in the last night of familiar and friendly faces, and in the introduction of new scenes; in the farewell tea meetings and congratulatory gatherings, the old Methodist sys-

tem undergoes a severe trial. But, without committing ourselves to the perfectness of any human plan, we may confidently say that it works well. In a little while the sorrowful countenances will wear a hopeful and bright aspect. Mutual confidence will be springing up; fresh, warm resolutions will be made; new plans of usefulness will be projected; while the grand old Gospel—the same, thank God, in all Methodist pulpits—will ring out its appeals and exhortations, and we trust that a year of great ingathering will, by the Divine blessing, be the result.

The review of the late Conference is very satisfactory. We do not refer so much to its general business, which, under the able presidency of Dr. James, could scarcely be other-wise than efficiently done, but rather to the religious tone which pervaded its sessions, and the blessed spiritual results both realized and anticipated. The Conference prayer-meeting was a season of great grace. The open session cannot be forgotten. The public services on the Sabbath were distinguished by the presence and power of the Holy Ghost. The meeting in the Free-trade Hall was marked by extraordinary religious influence. That session of the Conference which was devoted to humiliation, converse, and prayer must ever be a precious memory to all present. The first utterance of the President gave the key-note to all that followed. Most fitting was it that the Connexion should call forth heart-searching; and alas for any Church, or collection of Churches which could regard such a re-vent with indifference; but the glory is not departed, and the hour of decay in Methodism has not yet struck. We regard the arrangements for special session during the Septennial district meeting, to be devoted to religious conversation and prayer, as singularly well-timed. We recollect with gladness a similar service some years ago, to the great advantage of well-nigh every district in the Connexion. Ministers who cannot find either courage or opportunity for speaking freely at the Conference, will then give the benefit of their counsel and experience. The cause of even the small denomination, in numbers will be vigorously searched, and we cannot doubt that all Methodism, and even sister Churches, will realize a blessing from that day's devotion and decision.

The reading of the Pastoral Address, whether in the classes or congregations, will be confident, be attended with good. It is plain, practical, and brief. It is, moreover, adapted to the times, and is pervaded by a devout and hopeful spirit. We venture in all affection and earnestness to suggest that the year should begin, both on the part of ministers and people, with high and solemn consecration. Let all feel that in order to be made a blessing to others, they must realize the benediction themselves. "I will bless thee, and thou shalt be a blessing." "Go be merciful unto us, and bless us, and cause this face to shine upon us, that thy way may be known upon earth." We trust that the ministers will preach plainly and persistently on entire sanctification, and urge upon themselves and their people the possession of purity. John Wesley's life and labors should be held up to his successors. How often is the statement made in his history that when decline either in numbers or piety was reported, he urged upon himself and all his preachers the necessity of enforcing the privilege of personal holiness. If this be a year of deep and prayerful study of the doctrines of grace, and multitudes of believers are led by a sanctified ministry to "love the Lord their God with all their heart," no gift of prophecy is needed to tell the issue. A quickened life in the members will lead to vigorous and evangelistic effort. A living faith in Christ, which brings purity to those who exercise it, will also bring purity to benefit others. The prayer and class-meetings will be resuscitated, and they have declined. The congregations will not be satisfied with ritual or formal services, but will long for "greater things than these." Work in connection with the Sabbath and week-day and ragged schools, tract societies, home and foreign missions, and other evangelical institutions, will be undertaken in a higher spirit, and will therefore secure a richer reward. Nothing shall be left to care the Churches which are blessed with material property from sinking into formalism and decay. If real religion take full possession of the heart, and urge to loving labour, chapel extension and school enlargement, and the building of refuges for homeless children, and all the other evidences of increasing wealth, will be sanctified to the good of present and future generations. But let it never be forgotten that wealthly and even enterprising Churches, without much spiritual life, must, and indeed ought to decay and perish.

But as, according to the memorable Minutes of 1820, "we are deeply sensible that the great thing to be desired, in order to a revival and extension of the work of God, without any resolutions, or labours, or regulations will avail, is a new and abundant effusion of the Holy Spirit on ourselves, on our societies, and on our congregations; we solemnly agree to seek that blessing in humble and earnest prayer." To such holy compact we now desire to lead and to pledge our readers. We remind them of the utterance at the Gentle Penitence: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word." There was no necessity for a long interval between the preaching and the gift of the power. It would seem as if the fullness of spiritual blessing was waiting to come forth; and as snow and ice, and the bright, blinding winter days are long since gone; but our congratulations are as sincere, and we hope as welcome, as if King Christmas himself were right royally enthroned.

A serious question is suggested: How is it that in these days we lack the immediate results which were realized in the days of our fathers and in the times of the Apostles? We know that there may be spiritual power without any very marked and demonstrative proof of it. The precious dew-drop may fall upon the earth and percolate the soil, and quietly insinuate itself to the very roots of vegetation; and there are conditions of the ground when that process will be more effective than the bursting of a thunder-cloud, or the rush of

agitated waters. But on the other hand there are seasons when a gentle fall of rain would be no boon, but when the sake of life and health the fierce monsoon is welcomed, and the torrid waterspout is proof of the beneficence of God.

So in the Churches. The Spirit's grace may quietly fall into hearts softened to receive it, and where, noiselessly, the growth is rapidly maturing; while in other cases the long neglect of Gospel light and privilege has hardened the ground and rendered it impervious to ordinary influences, and where nothing short of a rushing flood can penetrate and bring forth fruit. We gratefully accept the gift in either form; but the question comes again with loud and painful force. "Why is it that the saving results are not immediately realized?" It surely is not because the Word is powerless, or because we have no right to look for immediate fruit, or because by Divine sovereignty the grace is withheld. We purposely leave the positive reply to the mind, and heart, and conscience of those who love the truth, and are anxious for the prosperity of Zion.

We close with a word of encouragement: "The promise is to you and to your children," and we may claim the immediate fulfilment, "Faithful is he who hath promised, who also will do it." He cannot be behind our most ardent expectations. "It shall come to pass that before they call I will answer, and while they are yet speaking I will hear." The Divine faithfulness and power are pledged to the result. "My word shall not return unto me void." Let the Methodist people get it into their hearts, and cry mightily unto God; let them be fully baptized in Divine influence, and rejoice in the possession of sanctifying grace, and the success of the year is assured.

Let the promise of a shower of mercy already from above; But the Lord will shew power All the Spirit of his love.

PREACHING.

Take heed to your preaching. This is, after all, the main thing. If you are no preacher, you are nothing. Let the pulpit be your throne. Who says that the pulpit has become effete? or that it has lost its power? God himself has put the pulpit on the throne. The preacher is not the lecturer, nor the philosopher, nor the critic, but the lifter up of the cross of the Savior. This is your work. O if you fail here you miss your way. If there be anything in our ministry which does not lead to Christ, it is strange doctrine; God himself will destroy it; it is a blenheim which disfigure the whole; it is but as the meteor of the marsh, which may be gilded, but cannot dissipate the darkness. It suggests the idea of darkness in the blaze of day, like the glare of the city gas-light kindled in the mockery of noon. Then preach Christ. You ask me how to preach Christ? In your own style. If you have the imagination of the poet, use it; if you have the eloquence of Cicero, use it; if you have a quiet style of your own, then use that. If you have the polish in the grain, bring it out; don't let the pine grain sneer at the mahogany grain. Don't let us have the class of revival and non-revival brethren. Be lucid as Matthew, if you can; logical as Paul, poetic as Isaiah, tender and melting as John the beloved, stern and fiery as Ezekiel, only let us feel the power! You need power—power over the conscience. If you speak to the imagination, the poet will beat you; if you speak to the disputer, you will be worsted; but speak to the conscience, and no man can rival you there. You are a Czar of many lands.

BEING WIDE-AWAKE.

Here is a valuable hint for teachers, who desire to hold attention and keep order in the class with as few words as possible:

Two teachers may be standing before the same class, one will merely be aware that there is a general disorder and noise throughout the room, without being able to identify any particular scholar as transgressing. The other teacher will notice that James is talking, that William is pulling his neighbor's hair, that George is in the two is the one's mind is awake and he sees all that is going on, and knows first where, when and how to stop it.

It therefore becomes every teacher to constantly have his eyes open, and see to all that is being done. A man's mind must be awake. In fact this secret of the quiet and the more the face and eyes are quiet and the mind is on the alert, the more will it manifest. Seeing is rather a mental than a bodily act, though of course the bodily organ is necessary to its accomplishment. Wherefore to be a good observer, we have learned that one must maintain a quiet and composed demeanor, but be thoroughly wide awake within.

A TOUCHING INCIDENT.

One who witnessed it gave it to the *S. S. Worker* last winter, soon after the death of a man who was noted for his life long devotion to Sunday-school work:

It was in the Fulton Street Prayer-Meeting, some ten years ago; the room was crowded; prayer, praise, and exhortation were following each other, when a gentleman arose, and said: "I lived, when a boy, in this city. I was a small boy, a very poor boy, an orphan. There was one man that took an especial interest in me; he took me to his Sunday-school class, he clothed me, found me a boarding place, procured employment for me, and in every way looked after my best interests both for soul and body; and this he did for years. Above all, he led me to Christ. I cannot tell you, he continued, 'how much I loved him, how low I lived when I was obliged to leave the city, and leave him who had done so much for me. It was many years ago; and I am here to-day for the first time these many years, and the first time in this meeting, of which I have heard and read so much, and the first time these years to see the face of the good man of whom I tell you, and who did so much for me; but he does not know me. We met face to face as we entered this room; I knew him. No wonder that he does not recognize me, for I have greatly changed since we parted.' And laying his right hand on the head of our departed brother, Lucius Hart, he said, 'This is the man. Yes, thank God that I now again see his face; thank God that I may here take his hand and thank him for all that he did for me.'

As the man resumed his seat (they sat side by side), Mr. Hart rose to his quick manner, and said in response: "I too thank God that I may be the face of another of the many that have been under my care and instruction many years ago; he said, 'The brother is right, I do not know him; but, brethren, I think I shall learn who he is before we leave this place.' And then, with glowing words, of flowing speech, said: Bless God that this Sunday school work pays. Yes, dear brethren, pay; not every work we attempt, but this blessed work pays.' He filled up his 'five minutes,' as well may be imagined, in a way that touched all hearts. And now, in a way that I can say, 'I am a man of the world, and he struck up that familiar hymn and tune:

Teachers and children there will meet— Will not get out nor more."

Tears filled all eyes, and some sang with him, while some of that assembly, I know, were not able, at the time, to join the song.

CHURCH CONTRIBUTIONS.

BY THE REV. J. M. WHITON.

The apostle says: "Make straight paths for your feet, lest that which is lame be turned out of the way." It will hardly be denied that a great multitude are lame in the matter of giving, and have turned out of the way of liberality, or rather have been standing still on a turnout their lives long. The sinfulness of men is not chargeable with all the blame. Our men of raising money for the gospel and its associated charities seems contrived as if to give the devil the best chance to work on our natural selfishness.

Suppose the government should require each citizen to pay in one sum, or even in four quarterly installments, all that he now pays in direct taxes as well as direct taxes. Instead of the percentage levied on all imported articles, and on manufactured goods, which the buyer pays in every purchase he makes, instead of the three cent stamp on letters and two cent stamp on [checks, etc., suppose that the sum total of all the pennies, dimes and quarters, that the Treasury rates in this almost imperceptible way, were demanded once a year of the taxpayer, or even a fourth of it every three months. The privilege of grumbling would be used to its full extent under such a rule. If there were any way to fight off the demand, it would be followed by a multitude who would excuse their meanness with the plea—"I really can't afford it."

Yet the churches for the most part follow a way of raising money for purposes quite as important and sacred as those of government, which tempts a great many to forewear their obligations on the score of alleged necessity. Once a year (would it were always as often as that!) the needs of some benevolent cause are presented. If it doesn't happen to be a very hot, or cold or stormy day, with unusually many absentees, there are always enough who find it inconvenient just then to give. Such excuses as out of work, or sickness and doctors' bills, or notes on pay, or recent losses, or prospective expenses or investments, make them either turn the cold shoulder to the contribution plate, or acknowledge its claims with the most trifling odd-bit of change.

The apostle adopted a plan to straighten the crooked path and keep the lame-keepers in the way. Many have not looked on the precept "On the first day of the week let every one

of you lay by in store as God hath prospered him," as of permanent obligation. This however is clear. The same reasons exist for it now as then. A candid mind can draw the inference. *Memento ratione manet lex.*

The apostle wished to raise respectable contributions from a poor people, and their weekly little would make much. The great majority of modern church-goers are persons of moderate means, who might in the same way increase their contributions largely. The can't afford it cry, with which selfishness contends the payment of considerable sums at a time, is not raised by the demand for moderate contributions, though frequent. There is a way to stir up the devil, and there is a way to get by him. "Lead us not into temptation," suggests to get by the devil when you can. This is one merit of the Apostle's financial scheme. It educated the Corinthians into the habit of giving. It drew out of them what they could afford without burdenedness. Those that were lame in matters of benevolence were trained to go straight. The devil of covetousness was outflanked.

The government system of raising the millions that a man is able to pay in one way that he is not able to pay in another. The churches are bound, as stewards over the Lord's treasury, to regard this principle, and to adopt such ways of raising money for the Lord's uses, as enable contributors to give the most with the least inconvenience. In this respect the Corinthian rule excels all others.

See how abundantly the Corinthian principle of little and often is applied in daily buying and selling. People who would hesitate at paying \$6 a year in one sum for their daily paper, readily enough pay the carrier twelve cents a week. Pianos and sewing-machines find purchasers on instalments. Illustrated Bibles, Cyclopaedias, and Shakespeares are sold in monthly numbers to persons who would never think of giving \$10 or \$20 for any book bill quarterly. They can do it as they will to a glass. Many a smoker would be compelled to reform, or to quit a quarterly settlement for all his daily cigars.

With such examples, subjected also to the sweating of a government even system that absorbs, we are almost afraid to say what percentage of the year's income—were it not that "the children of this world are wiser in their generation," we might have learned better than to cling to a system of raising money for church uses, that seems so adapted to defeat our wishes—quarterly payments for seats, annual payments for specific charities—putting the year's burden on a few points of support, instead of fifty-two, and tempting selfishness to contest God's claim in proportion to the largeness of the sum.

ught we not to straighten the paths? Many churches are now experimenting for that purpose with the Corinthian rule. It can be applied either to church expenses, or to charities, or to both together. The sums raised in this way for unspecified charities are simply given to Christ, and may be duly apportioned to his various benevolent objects by a committee.

A card before the writer reads: "FINANCE DEPARTMENT OF THE CHURCH. For the year commencing—, we wish to raise \$—."

"On and after the first Sabbath of — until further notice, I will contribute WEEKLY the sum of \$—, which I underscore by the mark [ ] for the service of Christ in the support of the Gospel, and the various benevolent works of the church."

Then follows a score of figures to be understood, denoting various sums from \$10 to one cent, nearly two-thirds of these sums being below half a dollar for small contributors. A space for signature and address completes the card.

MISCELLANEOUS ITEMS.

In a letter from the Rev. E. Gedye, of Kaffirland South Africa, a most affecting account is given of a case of Kaffir widowhood, resulting in the cruel treatment of the child's mother, who was unjustly suspected of the death of her infant to whom his great wife had just given birth. The missionary also gives a graphic and touching description of the perils and distresses of travelling in that wild and dreary region. Under date of April 10, 1871, he says: "Weather very wet and roads heavy. Traveled seven hours, and were compelled to desert and seek lodgings for the night in an uninhabited wilderness. Found an over-hanging rock, under which we were sheltered from rain, and with a stone for pillow, slept tolerably."

On the following day he describes the weather as still bad, and failing to find any better shelter for the night, he says, "We were compelled to encamp again under the stars of heaven. Here we pounded our coffee in a tea-cup with the knob of a stick and enjoyed our supper; but wood was scarce, the air damp, and our only shelter a perpendicular rock, so that it was literally 'embracing the rock for shelter.' We found it somewhat cheerless." But amid these and other privations the devoted missionary embraced every opportunity of preaching the Gospel to the wandering tribes with whom he came in contact. He mentions preaching "in Kaffir, translated into Secutu by a good interpreter," and of morning service on a broad shelf of rock under the shade of a tree, when "about two hundred were present."

MISCELLANEOUS GLEANINGS.

The number of the Wesleyan Missionary Notices for September, just issued, will amply repay the reader for a careful perusal of its interesting contents. The introduction consists of an appropriate notice of the Committee of Review recently held in Manchester, the proposed erection of Wesleyan chapels in Rome and Naples, and the seasonable and munificent contributions of Messrs. Fernley and Heald of £5,000 each towards the expenses of the noble enterprise. Nor do the Secretaries forget to acknowledge the liberal response of

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With such examples, subjected also to the sweating of a government even system that absorbs, we are almost afraid to say what percentage of the year's income—were it not that "the children of this world are wiser in their generation," we might have learned better than to cling to a system of raising money for church uses, that seems so adapted to defeat our wishes—quarterly payments for seats, annual payments for specific charities—putting the year's burden on a few points of support, instead of fifty-two, and tempting selfishness to contest God's claim in proportion to the largeness of the sum.

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A card before the writer reads: "FINANCE DEPARTMENT OF THE CHURCH. For the year commencing—, we wish to raise \$—."

"On and after the first Sabbath of — until further notice, I will contribute WEEKLY the sum of \$—, which I underscore by the mark [ ] for the service of Christ in the support of the Gospel, and the various benevolent works of the church."

Then follows a score of figures to be understood, denoting various sums from \$10 to one cent, nearly two-thirds of these sums being below half a dollar for small contributors. A space for signature and address completes the card.

MISCELLANEOUS ITEMS.

In a letter from the Rev. E. Gedye, of Kaffirland South Africa, a most affecting account is given of a case of Kaffir widowhood, resulting in the cruel treatment of the child's mother, who was unjustly suspected of the death of her infant to whom his great wife had just given birth. The missionary also gives a graphic and touching description of the perils and distresses of travelling in that wild and dreary region. Under date of April 10, 1871, he says: "Weather very wet and roads heavy. Traveled seven hours, and were compelled to desert and seek lodgings for the night in an uninhabited wilderness. Found an over-hanging rock, under which we were sheltered from rain, and with a stone for pillow, slept tolerably."

On the following day he describes the weather as still bad, and failing to find any better shelter for the night, he says, "We were compelled to encamp again under the stars of heaven. Here we pounded our coffee in a tea-cup with the knob of a stick and enjoyed our supper; but wood was scarce, the air damp, and our only shelter a perpendicular rock, so that it was literally 'embracing the rock for shelter.' We found it somewhat cheerless." But amid these and other privations the devoted missionary embraced every opportunity of preaching the Gospel to the wandering tribes with whom he came in contact. He mentions preaching "in Kaffir, translated into Secutu by a good interpreter," and of morning service on a broad shelf of rock under the shade of a tree, when "about two hundred were present."

MISCELLANEOUS GLEANINGS.

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of you lay by in store as God hath prospered him," as of permanent obligation. This however is clear. The same reasons exist for it now as then. A candid mind can draw the inference. *Memento ratione manet lex.*

The apostle wished to raise respectable contributions from a poor people, and their weekly little would make much. The great majority of modern church-goers are persons of moderate means, who might in the same way increase their contributions largely. The can't afford it cry, with which selfishness contends the payment of considerable sums at a time, is not raised by the demand for moderate contributions, though frequent. There is a way to stir up the devil, and there is a way to get by him. "Lead us not into temptation," suggests to get by the devil when you can. This is one merit of the Apostle's financial scheme. It educated the Corinthians into the habit of giving. It drew out of them what they could afford without burdenedness. Those that were lame in matters of benevolence were trained to go straight. The devil of covetousness was outflanked.

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