

DR. HALL ON MINISTERIAL SUPPORT.

Dr. John Hall, of New York, writes to the veteran Editor of the New York Observer, urging him to take up his pen on the subject of ministerial support. We publish Dr. Hall's appeal:—

We are a people growing in wealth more rapidly than any other. We have our largest church served by a ministry with an average income of about \$500 a year. We have thrown away the principle and the burdens of an "establishment," and we have a clergy in whose straits and privations the writer of touching columns finds the richest material for rousing cheap sympathy.

We in the religious world are lamenting—I had almost said whining—over a deficient supply of candidates for the ministry, and we are making things artificially and unhealthily easy for such as come; and side by side with our joy over ten millions of communicants is the pitiful tale of domestic distress and gnawing poverty in the homes of those who minister to these millions.

We rejoice that our Protestantism has set us free from the evils of a celibate clergy, and re-echoed the Bible assurance that "marriage is honorable in all"; and we condemn a large proportion of those who are looked to for examples in model Christian homes—the wives of our ministers, to a life-long struggle with limited means.

The salaries promised are all too often ridiculously small; and the churches and church officers, whom the word teaches to "owe no man anything," are at ease with even these salaries, irregularly, meanly, sometimes dishonestly, though technically paid, or paid after the laborer has had to mortgage the amount of his poor hire to get the necessities of life.

We require in most cases educated men for the ministry, and we demand the services of their lives in a majority of cases for incomes lower than a New York postman or policeman receives. And even the obligation to make regular payment of such incomes is all too often forgotten.

We require ministers to maintain a certain social standing as indicated by residence, dress, surroundings, habits, modes of travel, by courtesies that cost something, and by money contributions. The people fix the standard, and suspend the ministers' usefulness in a good degree on their coming up to it, and yet with combined folly and cruelty we make it impossible for them to maintain it.

We require hard work from ministers—work that wears men—and when a man's hair has grown gray, and when it would be better for the interests of religion, or for "the cause," to have a younger man. We magnify independence, and glorify those who "get on" financially, and yet we compel the majority of the younger men to toil on incomes that forbid the making of adequate provision for unemployed old age.

All this we do; and we do it while holding that our Christian system embodies the loftiest ethical principles, among which "to do justly" is by common consent fundamental.

In many instances church officers, trustees, deacons and others are at fault. In many instances the "evil is wrought by want of thought." In many instances the denial of rights is loosely justified to the conscience by overdrawn pictures of telegraph wire, or telegraph poles, which ought never to come into the case, and men neglect their ministers that Providence may care for them. It is not a "donation party," or a box of promiscuous valuables that is needed. It is a "living income."

We invite the sons of such men as can educate their boys at their own cost, as physicians, lawyers, artists, engineers, sometimes sending them to Europe for greater advantages—we invite them to the ministry, practically telling them in our literature and our life that we shall reckon closely the minimum on which they can live, and "retire" them without pension when they have passed their prime. And we wonder that they do not come to our seminaries. We may tell them, indeed, that the disciple has to take up his cross; but the average American youth has sense enough to know that ministers are not specially singled out for the cross; that it is for all; and that it is possible to serve God faithfully without being in the ministry. And so they stay away, and we have to adopt exceptional methods to draw good and educated men into this profession.

Now, Dear Sir, justice, truth, loyalty to God, regard for our national repute, and even a wise church policy require us to correct such evils; and I earnestly commend the cause to you for your advocacy. The time is favorable for calling attention to it. Our churches generally, under the various names, are full of hope, and a growing missionary spirit implies a readiness to learn, and to do duty at home.

You will pardon me for bringing this to your notice, asking your insertion of this plea, and copies of it which I shall

take leave to send to all our religious papers, in the hope that though the ideal of ministerial maintenance be not reached, some fresh movement may be made in the right direction. Many a time as I have mused and studied the condition of my brethren, the fire has burned, but the recollection that I was a new-comer and liable to be criticised for seeming to find fault has suggested silence.

Having spent over sixteen years here, and been allowed to speak on other matters, I may be pardoned for pleading this cause; and if only a hundred ministers—such as I have the opportunity to know of in connection with our own Board of Missions—should reap the benefit of the discussion, there would be ample reward. Many a more forcible voice than mine is silent on this matter, lest it should be thought to be raised for selfish objects. So placed that I have no need to plead my own case, I shall be credited, I hope, with honesty and disinterestedness in urging juster, wiser, better provision for the church's servants; and in help to my brethren there will be glory to Christ, "their Lord and ours."

I am, dear Sir,
Most truly yours,
J. HALL.

HALIFAX, NORTON.

The following is an outline of the religious history of several leading members removed from the Brunswick St. Church, nigh the close of my pastorate. As extended references were made by the local press, and from the pulpit at the time, it seemed fitting to postpone the placing on record of what might be called the official memorials and to make them extremely brief and synopsical in deference to good taste and the space at your disposal.

R. B.

AMOS A. BLISS.

Born in 1829 at Amherst Head in Cumberland Co., N. S., departed this life at Halifax, December 2nd, 1882. When a young man, about the year 1854, he removed to Albert County, in New Brunswick. Soon after he was converted and joined the Methodist Church, though not of Methodist parentage, and became an active member. He was local preacher, circuit steward, and Sabbath-school superintendent for many years on the Hillsboro' circuit, and gave generously of his means and his time for the building of the Hillsboro' church. He was the pastor's right hand man and in labors more abundant.

In 1867 Mr. Bliss was elected to represent the County of Albert in the New Brunswick legislature. Shortly afterward came those financial reverses which rendered the remainder of his life up-hill toil, and led to his removal to Halifax to embark in new enterprises. Abuse of the credit system, and the delinquencies of those who took advantage of his generosity, drove him to the wall. He gave up everything. It was under these financial burdens, more than in the days of prosperity, that the Christian spirit and the power of Divine grace was shown in him. He struggled all the remaining years to pay off every old indebtedness. It was a hard conflict, with delicate health, and a family to maintain and provide for. His hand was just reaching for the goal of independence when he fell, worn out and exhausted. God said, "It is enough, you shall toil on earth no longer, rest in Paradise."

Two years before his departure he had obtained the blessing of heart purity. Concerning his efforts for good in Halifax, especially his interest in the Beech Street and Barrack Street missions, I need say nothing. His death was painful, but he was able to give testimony briefly to faith and resignation. He said, "All is well, living or dying, all is well."

MRS. JOSEPH L. VINECOVE.

Our much lamented sister died on her 53rd birthday, having been born on the 7th April, 1830. Her parents were earnest Christians before they left England. Her father was one of the early Methodist local preachers and class leaders of Halifax. Brought up in the nurture and admonition of the Lord, she was pious from childhood. With her companions in childhood, or with her friends in womanhood, and managing her house, she was always the same consistent, painstaking, and amiable Christian. Happy in the Church, happy in her home, delighted in ministering to a most affectionate family, she said when stricken down, "Life is sweet, but I am ready." Divine truth and grace sustained her and hers under the trying separation.

SHERIFF BELL.

The late Joseph Bell, Esq., was born at Halifax in 1819 and was converted to God during the progress of revival services under the joint ministry of Messrs Churchill and Marshall, about the year 1841. It is universally characteristic of this new life that it impels to be use-

ful. Bro. Bell began by organizing a Wesleyan tract society, himself taking in charge the unsavory portions of Albemarle and Grafton streets. He was one of the earliest of the staff of Sabbath-school teachers, organized at Brunswick Street Church under the late Dr. Charles DeWolfe: the first of a numerous family gone out from Old Zion. It is a pleasing memory that the connection with the school was never broken through forty years of service. He died in the harness, for his last effort was to prepare the lesson appointed for his last Sabbath on earth, the 22nd April, 1883. The following day was the first of his heavenly Sabbath. The crown of flowers placed over his mortal remains by his Bible class was a most touching tribute of their affection, and sign of their evidence of things not seen.

As a man of faith and piety he was called upon to fill many posts of usefulness in the Church. He has been trustee and chapel steward, and class leader, and leader in prayer, singing, and exhortation, at week-night services, and superintendent of the Sabbath-school. He took an active part in the cause of temperance when it had few friends in Halifax, and during his last year addressed the inmates of the Home for Fallen Women every alternate week, not without fruit to his labors.

Perhaps our brother, of gentle spirit, did most good in ways unknown to fame. His unostentatious kindness to the poor, his visits to the sick, and the sinful, his words of cheer to the stranger, are recorded only in the books that will be opened at the judgment. His love of the Bible and his intense interest in its study and his endeavors to solicit the interest of others are known to few. He was too kind-hearted for all the duties of his civil office.

During his final illness, the culmination of four years of heart disease, aggravated by the unreasonableness of men with whom his duties brought him in contact, he gave many expressions of a resigned and trustful experience. He put no confidence in the sufficiency of his good deeds. "I am trusting in the Lord Jesus Christ who came into the world to save sinners, and I think I can now say, 'Though I walk through the valley of the shadow of death I will fear no evil.'" His last words were, "I am very tired." It seemed as if the listening Saviour immediately sent his angels to take his weary and faint servant to rest. Every wrinkle of care was smoothed out by angelic fingers and he fell asleep in Jesus.

THE SOUDAN.

A report to the Foreign Office on the Sudan, made a few months ago by Lieut.-Colonel Stewart, contains many interesting particulars, from which the following are taken:

"The country now occupied—or rather claimed—by the Egyptians under the name of Soudan covers an immense area. Its length from north to south, or from Assouan to the Equator, is about 1,650 miles. Its width from Massowah, on the Red Sea, to the western limit of the Darfour province is from 1,200 to 1,400 miles. To include this immense tract of country under a single name is, however, misleading. In the first place, it is inhabited by two totally distinct races. In the northern half of the territory—that is to say, north of the 11th parallel of north latitude—the inhabitants are almost wholly pure Arabs, most of them nomad tribes, professing a mere or less adulterated form of Mohammedanism. South of the 11th parallel the country is peopled by negro tribes, who, though officially described as Mohammedans, are really pagans. But besides these two main divisions of races, there are localities the inhabitants of which cannot be classed under either. The negroes, it may be said roughly, are all sedentary and cultivators; the Arabs are almost all nomads, and do little or no tillage. Up to a little more than sixty years ago, when the Egyptians sent first to have directed their attention steadily to the Soudan, the district was divided into a number of kingdoms and chieftaincies, and the petty monarchs seem to have lived in a state of chronic war. In 1819 Mehmet Ali, anxious to find employment for his troops, sent his son Ismail with a large army of regulars and irregulars to invade the country. This commander succeeded in obtaining possession of a large portion of the country; and from this beginning the Egyptians have gone on up to the present time extending the borders of their nominal sovereignty. But they have never yet managed to gain an undisturbed footing in any part of the vast territory they claim. In later years the Egyptians, in their effort to subjugate the Soudan, have had the assistance of several able Europeans, among them the German Munzinger, and Sir Samuel Baker and Colonel Gordon; but the disastrous war with Abyssinia, 1876, was a serious blow to their efforts, and in 1883 the Soudan still remains in a

state conquered, but never subdued or pacified. The physical difficulties which bar the progress of the Egyptian forces will be understood from the description which Colonel Stewart gives of the very district in which Hicks Pasha was engaged.

"On the country west of the White Nile," says the report, "between the parallels of Khartoum and that of Kaka (or Caka), about 11 deg. latitude, the general appearance is that of a vast steppe, covered with low, thorny trees, mimosa, gum trees, &c., and prickly grass. Occasionally low groups of bare hills are met with. The villages and the patches of cultivated ground are few and far between. Water is scarce, and stored in wells and tanks of baobab trees."

A clear head is indicative of good health and regular habits. When the body feels heavy and languid, and the mind works sluggishly, Ayer's Cathartic Pills will wonderfully assist to a recovery of physical buoyancy and mental vigor. The constipated should use them.

Boston has eight miles of run shops, New York seventeen, and Cincinnati six. London is credited with seventy-three miles.

No other medicine has won for itself such universal approbation in its own city, state and country, and among all people, as Ayer's Sarsaparilla. It is the best combination of vegetable blood purifiers, with the iodide of Potassium and Iron, ever offered to the public.

In England the average of life exceeds that of France by eleven years, notwithstanding the superior French climate.

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission (Church, Montreal West (Fulford St.)) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

One of the notable bridges of the world crosses an arm of the China Sea at Sangang. It is 5 miles long and has 300 arches.

For Cramps, Pain in the Stomach, Bowel Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 c. feb 10

BREVITIES.

Let a person find out his own peculiar weakness, and be ever suspicious of himself on that side.

He that is choice of his time will also be choice of his company, and choice of his actions.

The average girl with a big hat loaded with flowers and feathers seems all head till you talk to her.

In Scotland a promise of marriage must be in legal form, reduced to writing. Without this an action for breach of promise will not lie.

It is easy to criticise what is wrong in another man's life, but a very difficult thing to really do much better than he does.

It is a mean wretch who will slyly drop a hair-switch in a car loaded with women, and then smile as he sees every woman make a grab for the back of her head when she discovers it.

Some one, who must have been a boy himself once, advises fathers who want to have their boys stay on the farm, not to bear too hard when the boy is turning the grindstone.

A German chemist will undertake to freeze up any man or woman, depriving them of all appearance of vitality, and throw them out in good condition at the expiration of two years. There are no volunteers.

When a Maine man has tried various kinds of business in order to make money and has failed in all, he does not sit down in despair and tear his hair. No, he says to his wife with a beaming smile; "There's one chance still left; I can dig for Captain Kidd's buried treasure."

At one of the May meetings in Boston a distinguished D. D. said, in vindication of his course as a Christian preacher and reformer, "I am not afraid of the devil." Another said in reply, "That is not the great point, but this: 'Is the devil afraid of you, Doctor?'"

A member of the rhetorical class in a certain college had just finished his declamation, when the professor said: "Mr. —, do you suppose a general would address his soldiers in the manner you spoke that piece?" "Yes, sir, I do," was the reply, "if he was half scared to death and as nervous as a cat."

Two ladies recently presented themselves at the door of a fancy ball and upon being asked by the usher what character they impersonated, they replied that they were without any special costume, whereupon the stupid fellow bawled out, "Two ladies without any character!"

When disputing as to the comparative merits of their profession, Sir Henry Holland said to Robus Smith, ex-Advocate-General, "You must admit that your profession does not make angels of men." The lawyer replied, "There you have the best of it; yours certainly gives them the best chance."

Rev. Atticus G. Haygood says: "Intelligence spoils no man for any thing that a man ought to do in this world." There is where Atticus is at fault. Intelligence spoils a man for jury duty. In this place an intelligent man—one who knows any thing about the case, or any thing else—is promptly challenged by the defense.—N. O. Picayune.

For toothache, burns, cuts, rheumatism, use Perry Davis' Pain Killer. See adv.

RAILWAY ACCIDENT.—Frank Spink, Wilton Avenue, Toronto, some time ago received a bad injury by an accident on the G. T. R. The severe contusions were quickly healed by the use of Hagar's Yellow Oil.

And act was passed in 1747 forbidding the wearing of the Highland dress by a yab or soldier.

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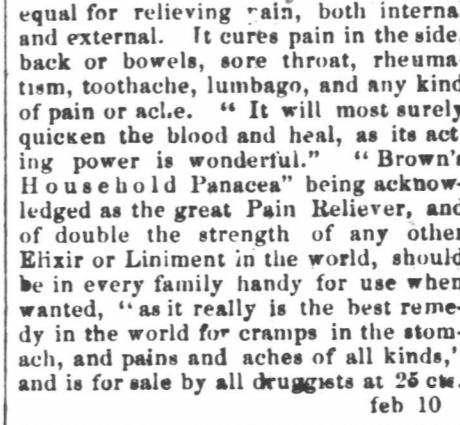
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We advertise extensively and wish to ascertain the relative merits of different papers as not five per cent. of our patrons refer to the paper in which they have seen our advertisement.

As the season is advancing when we make new contracts, we adopt the following plan, which we shall use as a guide in selecting papers in which to advertise for the coming year.

The public will readily understand the value of the information we get and why we can afford to pay liberally for it. We wish to impress upon our many thousands of patrons throughout the Dominion that this is a bona fide offer, and not a trade trick to sell goods.

The illustration at the head of this advertisement is a SOLID SILVER BROOCH, which we will furnish with ANY BRASS DESIRED for \$1.00; when accompanied by the annexed 50c coupon. In no case will we sell the brooch at the price without the WESLEYAN coupon. The brooch is elegant and beautifully finished, and is good value for twice the price.

We send by mail prepaid, and guarantee satisfaction.

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Our S. S. PERIODICALS, For 1884.

As a result of Mr. Stewart's report, the Sunday School Banners are now being prepared for the coming year. They will be ready in time for the first of the year. The Banners are prepared in the most complete and up-to-date manner, and are the best in the world. The last year's Banners have been the best in their history. It is estimated that the next year's shall be even better.

The Sunday School Banner

Was never so popular and so useful as now. We shall adopt every possible improvement to keep it in the best and most complete rank of Lesson Helps. In order to meet the needs of every school of the Methodist Church, we have made of this our supposed Teacher's Monthly.

ITS PRICE WILL BE LOWERED from seventy-five to sixty-five cents a dozen (10 copies) and from sixty-five to fifty-five cents a dozen (10 copies) more than one to any address. This gives the school which can take only two or three copies an advantage with the school which can take a large number. Thus:

FIVE CENTS A MONTH will place in the hands of a teacher twelve times thirty-two pages—384 pages a year—of rich, full, complete Lesson Notes and Teachers' Hints, adapted for the several grades of the Sabbath School, and well printed in a large type on good paper. What, so-called, "cheap" Lesson Helps provide all that is required for all grades, in one volume of 384 pages for the small sum of fifty cents a year, only five cents a month!

Pleasant Hours

Has nearly doubled its circulation during the past year, and has everywhere been received with the greatest favour. It is now being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special promises shall be given to Christian Missions, especially those of our Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with letters from the missionaries in "the high places of the field," will be a conspicuous attraction. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

Pleasant Hours, 8 pp. 4 to, every fortnight, single copies \$0 30

Less than twenty copies 0 25

Over twenty copies 0 22

Home and School

Began last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are twin papers—like in size, in price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sentiment, in loyalty to Queen and Country, and in wit and humor; and both have copious lesson notes. Many classes circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

Home and School, 8 pp. 4 to, every fortnight, single copies \$0 30

Less than 20 copies 0 25

Over twenty copies every fortnight 0 22

The Sunbeam

Will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pretty pictures, short stories, poems, and easy Lesson Notes.

Sunbeam, every fortnight, when less than twenty copies \$0 15

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The Scholar's Quarterly

Has been enlarged from twenty to twenty-four pages a quarter—nearly six pages a year—(for eight cents!) It will give full text of the lessons for every Sunday in the quarter. Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, Questions from the Methodist Catechism, Opening and Closing Exercises, The Creed, The Commandments, and Form of Temperance Pledge.

Price, two cents a quarter, or eight cents a year.

We cannot send single numbers of this, nor less than five, as the postage alone on a single number would be half the subscription price.

The Berean Lesson Leaves

Contain the substance of the Scholar's Quarterly, but not quite so fully. They will be sent in quantities of two and upwards to any address at five and one-half cents a year, or \$5.50 per hundred.

The Quarterly Review Service

Gives Review Questions, Responsive Reading, Hymns, etc. Very popular. By the year, twenty-four cents a dozen; \$2.00 per 100; per quarter, six cents a dozen; fifty cents per 100.

The above rates are all post paid. Specimens will be sent free to any address. Send orders early, that we may promptly meet the increased demand. Schools sending new orders for the year now will receive the numbers for the rest of the year gratis, including the special Luther and Christmas numbers.

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