

Obituary

The subject of the following notice, the late Mr. Samuel Daniels, was born in Lawrence...

About sixteen years since, he came to Liverpool, as he had been trained to the occupation of a mason, or brick-layer, and as business in that line was considered unattractive, and remunerative but, he determined to settle in this country...

In the year 1854, he married Miss McDonald, who with her friend had been accustomed to attend the Wesleyan Church in this town; and when he attended any place of worship, it was to listen to the Wesleyan ministry...

Yet the Spirit of God did not utterly forsake him—there were times when he felt there was a breath—... a boundless eternity, which made him feel very uneasy, and unhappy—ultimately he determined to read the Bible for himself, pray to God privately and lead a good moral life...

His conversation to God was sound, clear, and thorough, and he determined at once to unite himself to God's people. His language was, "This people shall be my people, and their God my God." He began to pray in his family, and in the house of God, at our public prayer meetings...

When informed by his medical attendant that he had not long to live, his friends were summoned to his bedside. He settled his worldly affairs as quickly as possible, and then calmly rested on the bosom of his Lord and passed to his mansion in heaven...

His remains were interred in the Wesleyan cemetery, on the 6th October. On the following Sabbath, his death was improved by the writer to a large and deeply interested congregation...

Rev. B. Brett, under date Dec. 2, writes: "I have just returned from Fort Lawrence, where I was called to attend the funeral of one of the oldest members of our Church in that place. The late Mr. Leslie had been a consistent member of the Methodist Society upwards of fifty years..."

Provincial Wesleyan.

WEDNESDAY, DECEMBER 5, 1866.

The Nineteenth Ecumenical Council.

The nineteenth Ecumenical Council called, which was organized in Rome to-day, the fifteenth anniversary of the dogmatic definition of the immaculate conception of the Virgin Mary...

The Council meets in a city illustrious by a thousand associations. For many hundreds of years, many millions of men have directed their reverent gaze toward Rome, in their judgment as the holiest spot on earth, the city of the Great King, God's Vicegerent among men...

The Council will only occasionally avow its name. The acoustic properties of the vast temple are of such a character, that debate within it by such a body as the Council is impossible, for though everybody might speak, nobody could hear...

Many theologians probably not Bishops are permitted to assist at the Council without the right of voting. But numerous as the attendance of the members of the Roman Catholic Episcopate at this Council doubtless is, and belonging as they do to every part of the inhabitable earth, the Council can in no proper sense claim to represent modern Christendom...

Concerning the other General Councils, acknowledged as such by the Roman Catholic Church, we append the following information gathered from many sources:

- 1. The first General Council was convened at Nice in Bithynia in Asia Minor by Constantine the Great. It was attended by three hundred and eighteen Bishops and many Presbyters. It assembled in June in the year 325. Its principal work was to deal with the Arian heresy, which was wide-spread, and which denied the divinity of the Lord Jesus...

11. The eighth general Council met at Constantinople, 680, and confirmed the reverence of images and other regulations of the church. 12. The ninth council and the first Lateran met in 1123...

13. The thirteenth general council met at Lyons in 1245. Its object was that of deposing the Emperor Frederick. It also treated of three other subjects: First, the assisting of the Empire of Constantinople against the Tartars; and second, the Holy Land against the Saracens...

14. The fourteenth general council met at Lyons in 1274, for the purpose, among other things, of re-uniting the Greek Church. 15. The fifteenth general council met at Vienna in 1311, for the purpose of suppressing the Order of Knights Templar, and the doctrine of the 'Brethren and Sisters of the Free Spirit', a German heretical sect...

16. The sixteenth general council met at Constance in Switzerland in 1414, and was the most numerous attended at all the Ecumenical Councils. Its chief work was to depose three rival Popes, elect a new one, declare the supremacy of a General Council to the Pope, burn John Huss, and provide for the burning of Jerome of Prague...

17. The seventeenth general council met at Ferrara and Florence, and thought it had effected a union between the Latin and Greek Churches, but it turned out otherwise. 18. The eighteenth general council was summoned by Pope Paul III. at Trent in the year 1545. The work of this Council was to put down the Reformation. It labored long and diligently, with various intermissions at the work, what success is tolerably well known...

What is to become of our Ministers and Ministry? NO. II. MR. EDITOR.—These letters are not produced by personal pressure or choice. The writer is one of the very few in our ministry who are not regarded by the 'wolf at the door', or compelled to resign upon an expedition to the frontiers of the line...

Our stand point of observation and remarks is within that circle. We write rather for those to whom we are bound by sympathy and by ordination vows. This information was necessary to prevent prejudice against our arguments. To our knowledge, from five to eight young men each year have gone from British American territory, from the cities in which they were converted and prompted to sacred work to the United States...

The majority of our 160 ministers are in the youth and prime of life. Their average salary is about \$500, with an additional allowance of \$400 for each child. On country circuits the salary is below this figure; in a few towns and cities above it. They have generally few residences; but that is counterbalanced by the cost of horse-keeping and the wear and tear of carriages and harness. At the close of ten years in the ministry our Superannuated Fund would pay for a Minister's necessaries for twelve years at \$1000. This, with \$40 for each child in his family would be his entire income should he have no private resources...

The Emperor of the French has been for some weeks absent from her home, visiting the Sultan of Turkey, and thence proceeding to Egypt to witness the opening of the Great Suez Canal. The Emperor has had an anxious time of late, and while the Empress has been receiving the splendid attentions and profuse hospitalities of royalty abroad, he has been keenly watching the troubles and dangerous political movements in his capital. The aspect of affairs in France is not at all bright...

Returning again to matters at home, we have to chronicle the election of Dr. Temple to the Bishopric of Exeter. Vain were all the petitions and protests. Regardless of the means of High Church and Low Church, the inexorable fiat went forth, and the Dean and Chapter dared not do otherwise than accept the nominee of the crown. The election so called was little better than a farce. The result was in accordance with the Royal Warrant...

Deep indignation and yet deeper humiliation are loudly expressed by the defeated moralists, and even yet some cling to a visionary hope that the Bishop will refuse to consecrate him. The intentions of the Government are not known, and for a full disclosure upon this point we refer to the 'Lancet' and 'Standard' which will publish Parliament's decision early in the coming year...

But the noisy affair will soon subside, little will come out of it at present, it may possibly be a marvel to many who, outside of Methodism, regard it as 'Christianity in earnest', and it is equally a marvel to many who, inside, are acquainted with its weak points, that with a large increase of the ministry, amounting in ten years to about twenty-five per cent, a division of many of the Circuits, so that the work of the Preacher is greatly reduced, and the people get; or ought to get, more ministerial labour among them...

A singular movement has been started in the midst of London by the High Anglican party of the English church. It is a series of so-called Reversal services to last throughout twelve consecutive days, and to consist of special services, sermons, and prayers for the promotion of the work of God. It is claimed that this special effort is being made in several churches of the metropolis, and certainly it bears no other fruit, it will succeed in drawing attention to the labors of an active and self-denying body of men, whose exertions might well be emulated by many who delight in idling themselves...

There is very little to report as transpiring during the past fortnight, in Methodism at home. Dr. Rigg, and the Rev. G. W. Oliver of Westminster in connection with the great educational League recently assembled there. The great principle enunciated at the various meetings, and in the papers read, was the maintenance of the Denominational system and its extension by means of increased aid, whether from Government or parochial sources. It is a subject for enquiry and reflection, that at this Congress, the Roman Catholic and High Church element was most numerous represented, and the strongest disclaimers against a system of denominational schools were found in their ranks...

The diffusing theorists and parties are ranging themselves in great organizations, and its discussion is taking precedence of all other topics. The Methodists have a great stake at issue, and may be expected to take no neutral part in the impending controversy. At no time have they sacrificed their principles for expediency, and they will not do so now. They have a noble system of Day schools, with a Training College unequalled for completeness and efficiency, and yet with all that has been done, and all that other churches have accomplished, the school provision for the youth of England is fearfully inadequate, and it is universally admitted that large and comprehensive measures must be speedily taken to meet this deficiency...

English Correspondence. DEAR MR. EDITOR.—The death of George Peabody, the great philanthropist, took place in London, on the 4th inst, after an illness of several days' duration. He had but recently returned from America, and it was his intention to spend the winter in some mild southern clime. His death will be mourned on both Continents. It is not necessary to record his deeds of princely generosity. They were numerous and unparalleled...

His grandest gift, and that by which he will be long remembered in this country; was in a £300,000 sterling for the erection of houses in various parts of London, for his working classes. All classes delighted to honor him. The high distinctions were offered to him but he quietly and modestly declined them all. Our Queen said him the thoughtful and delicate tribute of her admiration by the presentation of her L. R. in conflict setting with the inscription 'V. R. Presented by the Queen, to G. Peabody Esq. the Benefactor of the Poor.' More recently a statue was erected by his honor in the City, not far from the place where he transacted business, and realized part of the splendid fortune which he expended so wisely. He lived long enough to witness the successful working of his beneficial design. No lofty title will be recounted over his coffin. No coronet will indicate the order of his nobility as he is carried to his resting place. His name needs not those to perpetuate it in engraving on the hearts of the people of two hemispheres, and his enduring title is 'The Benefactor of the Poor.'...

The visit of the Queen to the City of London for the purpose of opening the New Bridge, and the Holborn Viaduct, was an event of great interest. It will be remembered by tens of thousands as one of the most imposing sights of the year. The weather cleared up, so as if for the auspicious event, and the day though cold, was fair and bright. The length of the route chosen for the procession to pass along enabled a vast number of people to witness the event. The route was well supplied from England. There was work for them at home; but they found better privileges elsewhere. How is this to be explained? Have we been losing ground in numbers and wealth during ten years, till our concentrated talent must be sacrificed in this way? The contrary is true. Methodism has been gaining perceptibly, if not in membership, at least in property and influence, and is notably absent from religious bodies. The result is in the conservation of indifference which has permitted young men's salaries to remain at the same stunted figure, while the cost of living has advanced twofold, and facilities of transit have opened markets which drain the ministers of home gifts such as cheerfully supplemented their salaries from time to time. Other demands have accumulated. Home missions and elegant churches; Conference Funds and Parsonage Furniture, Sabbath-school Libraries and instruments of music, with the endless *et cetera* of a wholesome and righteous ambition in ecclesiastical and scholastic enterprise. But no effort has been made to underwrite the Ministers' salaries, and the result is a steady depletion of dollars and cents. Let the Church direct its attention now to this department, as an act of honor to itself and of justice to its most devoted servants...

The majority of our 160 ministers are in the youth and prime of life. Their average salary is about \$500, with an additional allowance of \$400 for each child. On country circuits the salary is below this figure; in a few towns and cities above it. They have generally few residences; but that is counterbalanced by the cost of horse-keeping and the wear and tear of carriages and harness. At the close of ten years in the ministry our Superannuated Fund would pay for a Minister's necessaries for twelve years at \$1000. This, with \$40 for each child in his family would be his entire income should he have no private resources. Other churches allow their Ministers to hold and occupy farms during their connection with their congregations; indeed they encourage the system. The farm becomes a refuge in adversity. We have no such provision, as it is not in our economy admissible or desirable. The Superannuated Fund, sustained by an annual payment from each minister of \$10, is the hope of the majority. The consequence is, an effort on the part of every prudent man and woman to save against a possible calamity. Every habit becomes strong with visits to the farm, and sisters learn to deny themselves of the common necessities of life. Where children have to be educated, the present increases in proportion. Some of the first men in our commercial, ecclesiastical, literary and scientific circles have been prepared for their position by money eked out in this way. For Ministers sons and daughters occupy a place in our Colonial existence whose relative honor is most marked and gratifying...

In England, as any one can see who reads the Methodist news, justice is being done to the claims of Ministers, according as the times demand. The Parent Conference has honored us with frequent visitations through their wise and discerning delegates. Before their expressions we have again and again blushed with modesty, not with shame. They have applauded our self-sacrifices and approved of our diligence. From Becham to Pauson each has professed ardor and gratification at the ability contained in the Conference; they have indicated equal regard for our submission to such heavy and repeated deficiencies while the scale of allowances was so meagre. Our own shrewd men of business and literary taste have returned from distant lands to assure us that their Colonial ministry could bear comparison with the best. We have not extolled or covered these epigrams; they have been entirely voluntary and sincere. The conclusion, that we forced upon us—that religious labor and ministerial talent are appreciated amongst us, but very poorly remunerated...

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An Evening with a City Pastor. MR. EDITOR.—Life in the ministry and among the laity has its sunny as well as its shady side. It is a true yet real remark, 'one half the world knows not how the other half lives.' Still, whether we live in the city or in the country, occupy the princely mansion or dwell in the lonely cotter's home, how well it will be for the grand estimate of life formed by the poet is illustrated in our experience:— 'We live in deeds, not years—in thoughts, not in feelings, not in actions a day; We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best.' My letter has the heading 'An Evening with a City Pastor.' Our visit shall not be to the homes of the rich—festive scenes do not await us—we are not of a select party to spend the evening...

Christ has said 'the poor ye have always with you.' At six o'clock we stand at the top of a flight of steps—we descend into a subterranean apartment—we pass through a long, narrow alley-way, and are ushered into the parlour of one of God's elect ones. The occupant reclines there, though alone she is not alone, though poor, yet she is rich. Conversation is held about the rent now due, the fuel necessary for the approaching winter, &c. Relief is offered, for it is indeed a charity, prayer is offered, and we leave. We walk a few yards and enter another building. The house, though small, is occupied by four families. We pass to the second floor. A statement, including three items, will fairly convey an idea of the position of one of the families resident here: their child has been sick for months—the bacchanalian revels of the drunken inmates of the next room disturb their peace; and judge ye who know the difficulty of sleeping in cities on five hundred or seven hundred dollars a year, how family of three can be supported on one hundred and fifty! Our next call shall be on friends from the country. For several months the friends have been in the city, but not regularly attended worship. We accidentally heard of them. Why did not the brother from whom we sought them come to the city? Ministers are they? As the result of our call they have agreed to take a pew in the Church of God, promises of amendment have been made, grace is being solicited, and the next two weeks he is to be the house of mourning. Death has entered these dwellings. Young children have been taken to the skies. Jesus has said 'Of such is the kingdom of God.' It is profitable to converse with the heart of stricken parents, and to impress upon their minds that their loved ones are not lost but gone before, and that new voices call to them from the heavenly sphere. 'Come up hither.' Although it is nearly nine o'clock we must not omit to visit Mr. H. He has lost the use of both legs; he sits in his bed sadly bemoaning his deplorable condition. He talks incoherently. His physical distress has affected his mind. 'Rescue thou my poor soul.' Who can tell the anxiety realized by his wife, who affectionately ministers to his wants? What will mark the future? We take one case to the 'Mercy-seat,' and commit him to the care of the God of Providence and Grace. Such scenes are calculated to sadden. The account of such scenes should be wakened gratitude in the breasts of those to whom 'the lines have fallen in pleasant places.' Work for the Master is work that will advance the spiritual interests of men and promote the Redeemer's kingdom. The blessing of the poor, assurance of gratitude for sympathy with the bereaved, acknowledgment of the benefit of counsel on the part of the tempted and tried, and above all, the smile of the Master, are among the rewards to the faithful laborer in God's vineyard. Yours, &c. E. November 30th, 1866.

to the mountains to the beautiful valley beyond the Jordan. This is unquestionably one of the grandest drives in the country—no person fully describes the landscape as it reveals itself to the astonished gaze of the beholder—from the Jordan mountain, we had a fine view in the distance of Mount Pugh; and also of the 'Manning Country,' which was visited by the late venerable and much loved Dr. Knight, a few years before he left for the 'Mount Zion,' and the City of the 'Great King' of which mountain the Dr. gave a beautiful description in the columns of the Wesleyan.

The next in order was the Smith Creek retirement. The Church here was built about twenty-five years ago, and upon the plan of church building some forty years hence, as you enter you see what you judge to be a relic of the last century, and in connection with its antiquated appearance, there are striking indications of neglect; this drew from Mr. Stewart in connection with his admirable address, some cutting and sarcastic remarks, which many thought were well timed. A tolerably good audience—more than average attendance—patient and quiet attention and strong indications of religious influence, were prominent characteristics of the meeting.

The last part of the Hall at Sisseton retirement was the Rev. Mr. McCarty's occasional preaching; about twenty persons met in this highly lighted, cold and dry room; a very wretched place in which to either pray or preach, or deliver a Missionary Speech. We had a Missionary Meeting however, and probably we shall never know whether the audience were delighted or not, as it was too dark for the discovery, and too cold for a demonstration. It has occasionally called the names of our kind friends, and it would with the usual comments make the communication too lengthy for the Wesleyan. I have merely to say that we met every where with the most unbounded hospitality and warm thanks. The deputation arrived at home on Saturday after a week's campaign, in which five Missionary meetings were held, and two special services, one of a financial character, and the other for prayer, for the divine blessing upon the efforts put forth for the extension of the Redeemer's Kingdom in the World.

Should this communication meet your approval, and add anything to the interest of the Wesleyan, and further to any extent the cause of God, I shall be perfectly reconciled to the time of my introduction into this beautiful World, and the darkness of the egg in which the interesting event occurred. R. SALTER. St. John, N. B., Oct. 1866.

Kempt Circuit. MR. EDITOR.—Numerous meetings have presented me furnishing at an earlier date, a few remarks respecting the Missionary meetings on the Kempt Circuit. Said meetings commenced on the 18th inst. in our church at Kempt. As one of the deputation, I arrived in due time at the house of an excellent friend and brother, Ross Card; whose great kindness as well as that of his family, I cannot forget.

On entering our commodious church I was most pleased with the brilliancy of the light shed forth, by the new and handsome lamps recently procured as one of the financial results of the meeting held in that vicinity a short time ago. I also ascertained that from the same funds, the church had received important repairs, and that the heating apparatus was much more efficient. I wish all who are content with imperfectly lighted, and heated churches, could be persuaded to follow the example of our Kempt friends; and thus in these respects render the sanctuary of God more attractive.

The object of the meeting was clearly stated by our excellent chairman and long tried friend, Bro. Burgess. The report and following speeches were also all in keeping with it; and as the friends were requested to give a practical demonstration of love for the cause, the whole congregation with readiness of mind, without one word of further intimation, gave such a response as at once abundantly rewarded the glowing cheerfulness. It was easy to discern, that this loving people felt also, that sustaining the cause of God was an important part of their religion—freely and unhesitatingly they came up to the help of the Lord in his work.

Bro. J. Mosher the superintendent of this circuit, has truly the affection of the people and they begin to express their grief, that they must part with him at the expiration of his confidential year. Bro. Bisk of Meander the other members of the deputation, favored us with most telling speeches. Last week I attended the missionary meeting at Burlington unavoidably postponed in consequence of the unfavorable weather. On this good meeting, the truly eloquent, and eloquent Mr. J. G. Salter, also of the residence of mind manifested by the people—I could say much—but for the fact that I am not authorized to report— Nov. 30. J. G. HENRIKSON.

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Rev. R. Barry Mack, writes under date 20th Nov.—Bro. Wasson has been quite ill for some weeks past in consequence of an affection of the throat, but he is now resuming his labors again. The Great Head of the Church has been pleased to own and bless our feeble efforts towards the promotion of His Glory in this Circuit, this year, already. We have a gracious prospecting of the Spirit in a place called 'Guysboro,' and there are tokens of a speedy and well as the more abundant showers elsewhere.

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On entering our commodious church I was most pleased with the brilliancy of the light shed forth, by the new and handsome lamps recently procured as one of the financial results of the meeting held in that vicinity a short time ago. I also ascertained that from the same funds, the church had received important repairs, and that the heating apparatus was much more efficient. I wish all who are content with imperfectly lighted, and heated churches, could be persuaded to follow the example of our Kempt friends; and thus in these respects render the sanctuary of God more attractive.

The object of the meeting was clearly stated by our excellent chairman and long tried friend, Bro. Burgess. The report and following speeches were also all in keeping with it; and as the friends were requested to give a practical demonstration of love for the cause, the whole congregation with readiness of mind, without one word of further intimation, gave such a response as at once abundantly rewarded the glowing cheerfulness. It was easy to discern, that this loving people felt also, that sustaining the cause of God was an important part of their religion—freely and unhesitatingly they came up to the help of the Lord in his work.

Bro. J. Mosher the superintendent of this circuit, has truly the affection of the people and they begin to express their grief, that they must part with him at the expiration of his confidential year. Bro. Bisk of Meander the other members of the deputation, favored us with most telling speeches. Last week I attended the missionary meeting at Burlington unavoidably postponed in consequence of the unfavorable weather. On this good meeting, the truly eloquent, and eloquent Mr. J. G. Salter, also of the residence of mind manifested by the people—I could say much—but for the fact that I am not authorized to report— Nov. 30. J. G. HENRIKSON.

Guysboro Circuit. Rev. Levi S. Johnson writes under date 2nd Dec.—Last evening Rev. J. A. Rogers of Vermont delivered a lecture here before the Y. M. C. Association, on TRUE GREATNESS, abounding in beautiful imagery, instructive, and true, and was well attended. It was listened to with great attention by a highly appreciative audience. Such lectures cannot fail to do good. After a vote of thanks had been presented to the Rev. Lecturer, brief pertinent addresses were made by the Rev. Messrs. Johnson, Giffing Buckley and Thurston. The music by the Choir was particularly good, and the entire exercises were productive of true profit so well as the enjoyment.

Rev. R. Barry Mack, writes under date 20th Nov.—Bro. Wasson has been quite ill for some weeks past in consequence of an affection of the throat, but he is now resuming his labors again. The Great Head of the Church has been pleased to own and bless our feeble efforts towards the promotion of His Glory in this Circuit, this year, already. We have a gracious prospecting of the Spirit in a place called 'Guysboro,' and there are tokens of a speedy and well as the more abundant showers elsewhere.

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to the mountains to the beautiful valley beyond the Jordan. This is unquestionably one of the grandest drives in the country—no person fully describes the landscape as it reveals itself to the astonished gaze of the beholder—from the Jordan mountain, we had a fine view in the distance of Mount Pugh; and also of the 'Manning Country,' which was visited by the late venerable and much loved Dr. Knight, a few years before he left for the 'Mount Zion,' and the City of the 'Great King' of which mountain the Dr. gave a beautiful description in the columns of the Wesleyan.

The next in order was the Smith Creek retirement. The Church here was built about twenty-five years ago, and upon the plan of church building some forty years hence, as you enter you see what you judge to be a relic of the last century, and in connection with its antiquated appearance, there are striking indications of neglect; this drew from Mr. Stewart in connection with his admirable address, some cutting and sarcastic remarks, which many thought were well timed. A tolerably good audience—more than average attendance—patient and quiet attention and strong indications of religious influence, were prominent characteristics of the meeting.

The last part of the Hall at Sisseton retirement was the Rev. Mr. McCarty's occasional preaching; about twenty persons met in this highly lighted, cold and dry room; a very wretched place in which to either pray or preach, or deliver a Missionary Speech. We had a Missionary Meeting however, and probably we shall never know whether the audience were delighted or not, as it was too dark for the discovery, and too cold for a demonstration. It has occasionally called the names of our kind friends, and it would with the usual comments make the communication too lengthy for the Wesleyan. I have merely to say that we met every where with the most unbounded hospitality and warm thanks. The deputation arrived at home on Saturday after a week's campaign, in which five Missionary meetings were held, and two special services, one of a financial character, and the other for prayer, for the divine blessing upon the efforts put forth for the extension of the Redeemer's Kingdom in the World.

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