

WESLEYAN,

The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda, it is an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

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SATURDAY, OCTOBER 28, 1876.

WHO SHALL BE MY EXECUTOR?

There comes a time in the life of every moderately successful man of business, when the question perforce presents itself—How shall I dispose of my money? To Christians there is, or ought to be, but one answer. Where money has accumulated a proportion belongs to God. Shame that it is so, but even Christians, occasionally, allow themselves to argue the question; they too often, moreover, take the wrong side in the discussion. But granted that conscience, asserting its right, really triumphs; that some thousands of dollars are to be disposed of for charitable purposes; that, by good common sense and prayer, certain most worthy objects have been selected, into whose treasury the money is to be turned. When should the duty be discharged, and by whom? We answer—At the earliest moment, and by the hands of the very man whom God has honoured with success.

What is to be gained by delay? The money may accumulate meantime, if left in good investments till the death of its owner. True, but may it not accumulate still more in the enterprises of holy benevolence? Besides, is the purpose to hold the money so long in reserve altogether free from the charge of praise-seeking? If I have ten thousand dollars ten years hence I will be more admired than if I give five thousand now. Is that the motive, stripped of all its specious surroundings? We will suppose the purpose is one of honest, practical intention, however—what then?

Scores of instances have recently occurred to prove these facts.

1.—No individual or individuals are so well adapted to the execution of a rich man's pleasure, respecting money, as the rich man himself.

2.—Scarcely any precautions in the legal construction of testamentary documents are sufficient to prevent doubts and disputes as to the actual intention of the testator.

3.—Very few families—supposing a family to be involved in this case—will yield with a good grace to the appropriation of monies which they judge should have been left to themselves. Hence,—

4.—A large proportion of such cases eventually go into the law courts, and end in giving great trouble and irritation, leaving no one but the lawyers satisfied with the results.

5.—Benefactions left by will are usually attended with more or less expense, which timely action could have prevented.

It seems to us that the wisdom of giving during life, instead of merely directing others to give after the man has ceased to be owner, is beginning to commend itself. Large legacies are less commonly announced; large contributions come under our notice more frequently. Would it not be well to encourage this disposition, by holding out a premium to those who will act as their own executors—by receiving contributions with greater applause than that accorded to posthumous acts of charity.

Why should Christians die without enjoying all God's good legacies to them? That luxury of luxuries—doing good—the bliss of seeing joy in others, of healing wounds, of drying tears, of comforting broken hearts, of educating, saving, ennobling their share of humanity—why should they die without this?

It would appear from our English correspondent's letter, that Lay Delegation is to be adopted by the official meetings of Methodism in England without much modification of the plan submitted to Conference. This scheme marks another grand epoch in the history of the English brotherhood.

LIFE PAUSES—VOLUNTARY AND ENFORCED.

Very few hard workers—whether by body or brain—have any method as to the regulation of their powers. All nature combines to offer them advice; yet they do not seem to consider that there is any necessity to stay their hands, but go on, day after day, with increasing application to duty. The ocean surges and reposes by turns; the atmosphere does not continue agitated for ever; brutes that roam the forest have their long intervals of retirement; even insects flash in the sunlight not more regularly than they yield to nature's demands for recuperative quiet. Mankind, in this busy, feverish day, are no exception to this general obligation to meet a stern merciful law. The professional life of our time, where men yield to the prevailing ambition for success—and who does not?—is an unremitting, suicidal life. It is a question now of how long a man can tug continuously at the professional oar, and not of how he may pursue the conquest with the most advantage to himself and his race. See the consequences. From the race-course these violent runners are dropping out in all directions. The madhouse takes many of them in. Not a few, finding their powers beginning to flag, betake themselves to strong drink. Others sink prematurely into the grave, the victims of overstrained minds and anxiety. A very considerable proportion of those who reach advanced life come out of the contest mere worn machines, having but little sensibility left, and less care for anything in a world whose acquaintance they have never cultivated.

Let the reader's eye glance over that class, the noble, intelligent, successful men who have won trophies in professional career. What was their method of life? They did not permit the world to rob them of all energy and compassion. They have not given their best nature to be devoured by care and ambition. They kept the world in subjection. They have emerged from the sea of politics or commerce in their full, fresh manhood. They rested when necessary; brought such system into their industry as enabled them to leave the machinery in full motion, under other guidance, while they went out in search of pure air and pleasant sunshine.

If only health and domestic happiness are to be endangered by this reckless expenditure of vitality—serious as those losses would be—the hazard might be pardoned. But the soul's strength is impaired. It is on this account that we deprecate excessive outlay of energy on the part of Christians. We need their zeal and genius in the Church. They cannot exhaust themselves in trade and accomplish much in God's cause. Only by systematic management can they meet their Christian obligations.

All this time, the purpose of Divine providence in respect to certain men is quite apparent. God calls them to greater usefulness: they fail to hear his voice amid the world's perpetual din and turmoil. They will not pause voluntarily: God prostrates them in sickness or poverty, and compels them to reflect. "I have often thought of late" said a sick man whom we attended pastorally "that I must narrow my limits of trade, gather in the lines which drew my thoughts so much from home and God. But the proper time never seemed to come. And now God compels me stop and let the business go." Naturally a particular class of workmen force themselves on our attention in this connection. Comparisons may doubtless be made by which clergymen will appear to have the advantage of many in the other professions as regards wear and tear of nerve and intellect. But to one who has studied the subject experimentally and by observation, it does appear positive that ministers of our time are negligent of physical and mental calls to pause and repose. For every week of actual rest permitted to a pastor, his congregation receives fifty per cent, in return, saying nothing of the perfect joy and sunshine which come to his own heart and home when the powers of body and mind have put on new energy and hope. Instead of this, alas! too many go on grinding till the stream is exhausted or the machinery breaks down.

St. John papers are justly indignant over a letter which has appeared in a Quebec French paper, the Editor of which lately visited that city. This vile and basely false expression has been made by that writer in regard to the Free Schools:—

"It is an established fact that after School hours in the common schools the children—girls and boys—go the most frequently to houses of ill fame. Result absolute and direct of schools being free and without religion."

Such weapons, like the celebrated Australian boomerang, recoil upon the cowardly assailant. For all the virtues which at best adorn the common population, we know no Town or City to surpass St. John. We say this after considerable opportunities for observation personally. But the free Schools are almost equally patronized by the wealthy classes, against whose children this is a horrible libel. We are glad to see that the Roman Catholic clergy in St. John give expression to a decided reflection upon their co-religionist who gave utterance to the sentence quoted.

MAITLAND, N. S., which we visited last Sabbath, has a fine new parsonage, and is preparing a large new church. The former is without debt, and the latter goes on only according to the people's ability. The old church was crowded with heads of families. Young people and children have no room there that we could see. The new generation sadly require the new church, and will enjoy it very soon we trust.

WHAT is to become of Turkey? Russia, Germany and Austria are understood to be opposed to it. Its Provinces are in revolt. Its credit is gone. England and France are standing aside to watch results. There can be no war in such a condition of things. The three greatest nations on the continent have united against one decrepit, effeminate government. Evidently the feeble nation is to be cut up, and divided among the hostile countries. It is said that Egypt will be left for Britain to occupy, should Turkey be divided between the powers mentioned. But will England be a party to any parceling-out of continental territory which is too weak to defend itself? Or while others so mighty and skilful are engaged in carrying this Turkey, will England quietly permit the process to go on without interfering? One thing is very certain, if not a little comforting—three nations cannot combine to rob a rich neighbour without soon quarrelling over the spoils. And then will follow—what?

AN INEBRIATE'S HOME was recently considered to be a charity almost beyond the privilege of the Maritime Provinces. One of these excellent institutions was started recently in Dartmouth, N. S. Its annual meeting was held a few days ago, at which it was made plain that the enterprise is really to succeed financially. As to its moral advantages, these are now beyond a peradventure or experiment. Numbers have been reformed by this means. Yet strange to say, some consider it a disgrace to be sent there, as if drunkenness were not an evil to be fled from if there be a refuge under the sun.

THE SACKVILLE MISSIONARY ANNIVERSARIES were held on Sabbath, the 15th inst. A sermon of great beauty and force was preached by Rev. J. A. Williams, in the morning, from Acts i. 8. In the evening able addresses were delivered by Dr. Pickard, John McDonald, Esq., Lay Treasurer, Revs. J. A. Williams, and James Dove. The services throughout were very enjoyable and instructive.

An additional fresh element was introduced into the Halifax Missionary Meetings this year in the persons of Dr Burns and the Rev. C. B. Pitblado. The former gave unmistakable evidence that Montreal Ministers were right when they declared at his farewell meeting they were losing their very best platform speaker. Great men have their special gifts; and the chief excellency of Dr. Burns seems to be his great power in speech illustration, and elevated wit. Mr. Pitblado is a modern John Knox, with a considerable vein of Thomas Guthrie running through the stern material. Sturdy as an oak in principle, he bends like a willow to the breeze of sympathy. Our people will welcome them another time.

MISSIONARY MEETINGS, HALIFAX.

BRUNSWICK ST. CHURCH.

As it has become a custom to present some report of the character and success of our Annual Missionary Meetings, the numerous readers of the WESLEYAN may wonder if no communication appears, and might interpret a paragraph of last week's issue into implying that bad weather had rendered them a failure.

So far as money results are concerned, it would require the gift of prophecy to state them. The fluctuating character of mercantile fortune which has existed in this city for the last two years, leaves many in uncertainty as to the amount which they will give. Only a portion of the supporters of the cause stated what their subscriptions would be. So far as these have been presented there is no indication of any disposition to fall behind. Promises have been made, in our hearing, to advance on last year's donations as much as possible.

With regard to the other features of the services we can speak more positively. The Sabbath congregations were sadly interfered with by the stormy weather, but those who do not catch cold more easily on Sunday than on ordinary days were more than repaid for their trouble in venturing out. The attendance at the annual public meeting on Monday evening was larger and more enthusiastic in interest than our most sanguine hopes had anticipated. The sermons delivered by Dr. Jeffers and Rev. Mr. Sutherland were full of spiritual interest and spiritual power. The visit of these honoured servants of the church was highly prized and will not easily be forgotten. To attempt to reproduce any of their discourses or addresses would only mar their beauty and efficacy. We regret that the temporary illness of a member of the church, who is connected with editorial work, prevented unexpectedly his presence at the public meeting of Monday, and deprived us of the opportunity of receiving an extended report of the speeches delivered. As it was, none of the daily papers, with one exception, caught either the facts or the spirit of the meeting.

The chair was occupied by M. H. Richey, Esq., Mayor of the city. The opening exercises were conducted by Rev. J. G. Hennigar. The Report was presented by the Pastor. In addition to the deputation from the Central Board, Dr. Burns, of Fort Massy Church, a warm friend of missions, was present, and spoke, as we all knew, he would, with great warmth of feeling. Perhaps we cannot do better than to give an extract from the columns of the evening Reporter of the 17th inst.:

In the six Conference there were 350 missions, 383 missionaries, and 36,472 church members. A recapitulation of all missions, including Japan, shows the following exhibit:—Missions, 422; Missionaries, 458; Members, 40,347. There are 30 day schools, with teachers, and 21 interpreters, the total number of the paid agents of the Missionary Board being 515.

The Rev. A. Sutherland, Secretary to the Missionary Society, was the first speaker. He referred to his visit to this city two years ago in company with the late Rev. George McDougall, to whom he paid a high tribute of praise. He expressed his pleasure at meeting with his Worship the Mayor and Rev. Dr. Burns, with both he had been previously acquainted. He spoke of the necessity for mission work in the Province of Quebec. One hundred years ago there were 70,000 Roman Catholics in that Province. Today there were a million and a half. He said it was the policy of that party to crowd out the Protestant element. He gave several incidents in proof of this. He then gave a very interesting account of the Province of Quebec; also the Indians of Ontario and the Great North West. He described the Industrial Institution twenty-five miles from London, where some forty youths, male and female, are instructed. The boys are brought up farmers, carpenters, and shoemakers. The girls are taught house-work. They all attend school, and when they have acquired sufficient knowledge they are sent back to their tribes. The Indians contribute \$1800 towards the work, the balance is made up by the Missionary Society. The work among the Indians, he said, was very encouraging. It had often been asserted that mission work did not pay, but it proved that it did pay. He gave an account of a Methodist Love Feast among the Indians, also of the late Mr. McDougall's labors in the Far West. He concluded his very interesting and instructive address by giving his audience some idea of the financial condition of the Society at the present time. The choir sang an anthem, after which the Rev. Dr. Burns, of Fort Massy, addressed the meeting. After a few witty preliminaries, he spoke of mission work among the San-

tals, in India. He showed how many lessons we may learn even from those Santhal Christians. His address was interspersed with amusing incidents and anecdotes, which were told in such a way as to convulse his audience. His address was interesting and instructive, and at sang another anthem. Again the choir a few remarks. The chairman, inferred to his first interview with Rev. Dr. Jeffers, some 22 years ago in Upper Canada, introduced that gentleman to the audience. Dr. Jeffers is a vigorous, forcible speaker, and is an earnest and to visit Halifax for the first time. He was born in Canada, where he had spent the whole of his life. He did not think that he had ever been so far from home as he was to-night. He spoke hopefully of the future of this Dominion—the success that had attended the missionary efforts of the Methodists as a Church, and pointed out the duty of Christians in the work of evangelizing the world, and believed the further prosperity of the world depended on Christian union. A collection was then taken, during which time the choir sang. The Chairman called upon the Rev. Mr. Goodison, Secretary of the Newfoundland Conference, to deliver an address, but as it was now ten o'clock, the reverend gentleman declined. The Rev. Godfrey Shore of Dartmouth, moved a resolution appointing a Committee for the ensuing year, and the meeting closed with the doxology and benediction.

GRAFTON ST. CHURCH MISSIONARY ANNIVERSARY.

The secular press of Halifax—the Chronicle, Herald, Citizen and Reporter—have given extended reports of the interesting and largely attended Missionary Meeting held in this church on the evening of the 17th inst. We appreciate new enterprise, and gladly utilize some of the facts furnished.

After devotional exercises, conducted by Rev. A. W. Nicolson, Dr. Black was called to the chair and delivered a neat and interesting address on Missions. The Rev. W. H. Hartz, Pastor of Grafton St. Church, was then requested by the Chairman to present an abstract of the report of the Missionary Society. From the report it is evident that there are five classes of missions under the direction of the Canadian Missionary Society.

- 1. The Domestic Missions are in London, Toronto, Montreal, Nova Scotia, New Brunswick, P. E. Island and Newfoundland Conferences; and include 330 missions, 383 missionaries, and 44,472 church members.
2. The missions to the Indians include 37 missions, 6 teachers, 42 missions, and 3,334 church members; 8 languages in Saskatchewan, Hudson's Bay Territory, British Columbia, Ontario, and Quebec.
3. French Mission in the Province of Quebec, employs 8 missionaries.
4. German Mission, 6 missionaries.
5. Japan Mission, 4 missionaries.

The totals are 458 missionaries; 40,347 members; 30 day schools; 21 interpreters; paid agents, 515. Received during the year \$162,000; of this amount the Nova Scotia Conference contributed \$10,673.52; and Halifax South Circuit, \$8,860.97.

Dr. Jeffers was the next speaker. In an impressive and eloquent manner he secured the attention of his auditors, and held them spell-bound as he descanted on the various phases of Christian missions. The doctrines preached by the missionaries of the church were briefly yet forcibly presented; the obligations devolving upon all the professed followers of God were plainly urged; the grandeur of the work was expatiated upon, whilst the leadings of God's providence in the missionary openings, and particularly in regard to Japan, were features of his address most pleasing and telling. Domestic missions, their value and importance, were then referred to, and the desirability of fostering a Canadian sentiment were themes in the advocacy of which the speaker proved himself to be a man of broad and enlightened views.

The successes of the past and the prospects of the future justified an appeal to the liberality of the church.

The Lord had been pleased to bless their work, and they had been well repaid for their labors. By now giving towards the missionary work, the church would be multiplying its resources. Canada was doing a large share in the evangelization of the world. Over \$19,000 have been subscribed by the children of our Sabbath Schools alone for the Society. Make haste and do our work while the day lasts, for there was no knowing when the night would come on.

The Rev. C. B. Pitblado was the next speaker, and certainly Mr. Pitblado was in one of his happiest moods, and delighted his Methodist friends by his appreciative references to the work in which they are engaged. The cause of missions in relation to church organizations, and the evidences from history illustrative of the beneficial effects of evangelistic efforts in different parts of the world, were topics of discussion. The practicability of the