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Religious Miscellany.

LEAD ME AND GUIDE ME.

Lead, kindly Light, 'mid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet: I do not ask to see
The distant year; one step enough for me.
I have not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to see and choose my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.

SUCCESSFUL MINISTRY.

For several weeks past the Cincinnati Preachers' Meeting has been occupied largely with the subject of ministerial efficiency. The discussion has been lively and interesting, and no doubt good will arise from it. It seems well to call up frequently in our ministerial gatherings such topics as will awaken inquiry in regard to the aim and results of our ministry. Self-education is important to personal advancement in the divine life, and it cannot be less valuable in the special work to which, as ministers of the gospel, our time and energies are devoted. The question is, How can we become more successful as Christian ministers? In every other department of labour success is the great thing to be aimed at, and it ought to be here. No preacher should be satisfied with himself whose life does not bear reasonable evidence of fruitfulness in his calling. It is true that he may not always see the good results of his labour at once, but he should not content himself during life with the reflection that the seed sown will sometime grow. A faithful worker will find encouragement in actual results, such as he can see and understand, and such as will bring to his heart a rich assurance of the Divine approval of his efforts.

It is well, however, to know that the outlet which constitutes success in the ministry, does not consist in the attainment of a beautiful style of sermizing, nor in securing large audiences, nor in commanding the popular applause. All this may be enjoyed, and yet the ministry prove a failure. Nor is the general acknowledgment of one's gifts as an expounder of the Word, taken in connection with the occupancy of exalted stations in the Church to be accepted as infallible evidence of success. God calls men into the work with perfect knowledge of their capabilities, and he only is successful who does well the particular work which falls to him in the Providential allotments.

There may be success where there are few conversions, for a time, but it is not probable that a successful ministry will be exercised in any Church for many years without an ingathering of souls. If the people are indoctrinated by faithful exposition of the truth; if they are trained to active co-operation with the pastor in Christian work; if they are edified with wholesome doctrines and built up in holiness, their influence will be felt in the community, and sinners will be converted. The occurrence of the revival after intervals of apparent fruitlessness, manifests the fact that faithful labour though not immediately crowned with success, is never lost. The ways of the Spirit may not be comprehended, but His presence and power to bless may be depended on with unbounded confidence.

He who would be a successful minister must meet all the conditions of success. In the first place he must have a work to do—a work or mission of Divine appointment. This implies a call to the ministry. Never can we afford to forget or disregard or undervalue the truth so vehemently asserted by our fathers in the work, that God calls his labourers and sets before them an open door. And being satisfied of his call he must ascertain his sphere as nearly as possible from providential indications and from his own aptitudes, and give himself to the work without mental reservation. Nothing like experimenting should be indulged. If the path of duty be not plain, and the heart be not drawn to it so that happiness is found only there, depend upon it something is wrong. Only successful minister must prize his calling, and cultivate contentment with his work. This is especially important to concentration of mind, and equally important to the development of earnestness and activity. A dissatisfied man cannot succeed, because he cannot love his work. His restlessness will divide his thoughts and sooner or later embitter his spirit.

The successful minister has a definite aim and a singleness of purpose. His aim is to save souls. Perhaps he will see it needful first to prepare the way by leading the Church to a higher life, by organizing his working forces, by judicious administration of discipline, or even by rigidly applying the law of the church, where offenses have abounded, but in all this his ultimate look is to the salvation of the largest number. In looking to this end he will cultivate habits which can only be formed with self-denial and persevering effort. But few men love to press stern duties upon others, or to rebuke friends and brethren for neglect; but this must be done. Many do not readily take to pastoral work, and dread the thought of personal appeals to the irreligious; but this work is necessary to a successful ministry.

The successful preacher cherishes a love for souls. His heart moves with sympathy in the presence of all human suffering, but nothing stirs the deep feelings of his soul like that which exposes men to the wrath of God. To his sensitivities sin is the most terrible thing in the universe. Sometimes the thought springs up in our mind that the failure to regard sin in its proper light is one of the commonest faults of Christian people, and a fault which might be justly charged upon the ministry. In theory we all condemn it, and when we speak of it we characterize it correctly, but still fail to allow it deep down in our hearts as God allows. Sometimes we even smile when others rebuke us. The Saviour did not. He rebuked sin, and looked upon sinners with anger, being grieved at the hardness of their hearts.

The successful minister must have strong faith. To his mind the possible salvation of

every man is a certainty. In the atonement of Jesus Christ he sees ample provision for every child of Adam, and a fullness and freeness of grace that brings the cup of salvation to each and all, and such tenderness and compassion as will not rest till all possible means are employed to gain the sinner's consent to be saved. He accepts the promises of God as yea and amen in Christ. He looks for the co-operation of the Holy Spirit, and will not rest without it. And then he expects the results for which he labours. At this point many of us are at fault; we go and preach, and yet do not expect the awakening or conversion of sinners. The Apostles did not so preach. While they were yet speaking the Holy Ghost was given, and they looked for it. It was so in the days of the Reformers. Wesley expected immediate results, and according to his faith so it was everywhere. The pioneers of our own land went everywhere preaching and looking for conversions. When they preached and nobody was awakened or converted, they thought the time badly spent. Now too many look only to please and interest, and expect nothing like conversions till the season of revivals comes around. We need to re-examine the foundations.

Personal holiness is the crowning qualification for this work. Learning is good; eloquence is a gift of God to be used and never to be despised; zeal is commanded of the Lord, and indispensable in the sacred calling; but all learning and eloquence, and zeal should be baptized in love and sanctified by the Holy Ghost. To the wicked God says, "What hast thou to do to declare my words?" and the injunction is imperative, "Be ye clean that bear the vessels of the Lord." He that leads souls to Christ must himself live in communion with Christ. Whenever the cultivation of personal piety is allowed to become secondary, even to the preparation of sermons or the study of sound doctrines, the power of the ministry will diminish. Hence entire consecration to God is a condition of success; and entire consecration to the work of the ministry is not less important, if the highest measure of success would be reached.

The theme is exhaustless. It brings up the whole field of thought in relation to the official work of the pastor, with his calling and his qualifications, his relation to his people and the world, and the methods and instrumentalities to be employed. We trust the attention of the ministry will be called to it more and more, and shall rejoice to know that thousands are sincerely inquiring how they may best accomplish the work assigned them, and fulfil the call which they have received of the Lord Jesus.—*Western Christian Advocate.*

THE DEVELOPMENT OF CREATION.

BY REV. DR. MOORE.

The following is the closing summary of Rev. Dr. Moore's first lecture before the Boston Theological Seminary, on the history and order of creation:—

And what do we learn from this rapid run through the ages? We gather first that in the midst of the potencies of nature, controlling and subordinating them, there is a marshalling power, bringing order, I do not say of confusion, but of confusion in that order. There is a confusion in God's universe; chaos is a fact in the actual world, but producing order where there would have been confusion; making a cosmos where there would have been a chaos. Herbert Spencer indeed tells us, in his usual dogmatic manner and in his customary generalizing flights, that the operation of physical law must be beneficial. But I see no necessity for this; I can find no security for it. If these laws be blind forces they might as readily produce now the one and now the other. True, it is by modes of God's intelligent action the issue must be beneficial, but it is because there is intelligence in them and benevolence in them. It might be difficult to prove directly from nature that God must have created these sixty elements with their properties, as they appear in the world. But then these elements are so suited to each other, and their properties so act on each other, that we seem to see design in their very make and structure, and we seem entitled to argue that they have been created by the same intelligence which adapts them to each other. Thus we have a being of power working to produce ends. These ends become more and more wonderful. The blind forces are made to work out ideas in the Platonic sense. The Mundus Intelligibilis appears as the Mundus Intelligibilis, taking forms with geometric proportions, and of aesthetic beauty, assuming colors of harmonious hues, and giving evidence of a lofty intelligence. In the midst of these, sensation and feeling appear, and there is a wonderful structure of limb and joint and nerve to furnish means of activity and of enjoyment, which in the whole animal creation becomes great beyond our comprehension. We now see that this intelligent is also a benevolent power. Crowning all, we have the law written in the heart, declaring that right is above might; and we have the good advancing in the midst of opposition, and asserting that it will at last subdue all its foes and rule in the name of God. And we now see what God reckons the highest of all, and this is holiness. Holiness is not independent of intelligence, but a holy intelligence, a holiness not independent of love, but a holy love. God is the same in all time, but as the ages roll on they display higher and higher perfection. These three, the power, the intelligence, the love, are thus the three beams which unite to form the pure, whole light of a holy love. We have now risen to the contemplation of a God, the same as is described in the word: God is a spirit, God is love, God is light. Those are the stars which have come out of the star-dust to form one grand central sun of pure and dazzling brightness, which we cannot open our eyes without seeing, but which, as we gaze upon it, causes our eyes to close in awe and adoration.

I do not know whether any of my hearers have gone up to the Riffelberg to Gomer Grate, in the high Alps, to behold the sun rise. Every mountain catches the light, according to the height which the upheaving forces which God set in motion has given it. First the point of Mont Rosa is kissed by the morning beams, all eyes had to be on the watch to prevent the disappearance of thread, or scissors, or any of the little things one ordinarily leaves about.

An evil at any time, it was doubly so then,

other grand mountains embracing the distant Jungfrau, revive each, in its turn, the gladdening rays, and blush each for a brief space, and then remain bathed in sunlight. Meanwhile the valleys between lie deep down, dark and dismal as death. But the light which has risen in the light of the morning, and these shadows are even now lessening, and we are sure they will soon altogether vanish. Such is the hopeful view I take of our world. "Darkness covered the earth and gross darkness the people." But God's light has broken forth as the morning, and to them who sat in darkness a great light has arisen. Already I see favored spots illuminated by it: Great Britain and her spreading colonies, and the United States with her broad territory, and the United States with her broad territory, already stand in the light; and I see not twenty, but a hundred points of light striking up in our scattered mission stations in all continents and secluded isles and barren deserts, according as God's grace and man's heaven kindled love favored them. And much as I was enraptured with that grand Alpine scene, and shouted impressively as I surveyed it, I am still more elevated and feel as if I could cry aloud for joy when I see the light of knowledge, secular and sacred, advancing from point to point and penetrating deeper and deeper into the darkness, which I am sure is at last to be dispelled to all our earth to stand clear in the light of the Sun of Righteousness.—*Zion's Herald.*

"UNION" AND "ESPRIT DE CORPS."

Rev. E. A. Helmershausen, writing from Bucksport, East Maine, has the following:—

In some parts of this district there has been much talk about "blessed union." A real union, in spirit, of all Christians is very desirable and beautiful. But the union of which we speak now is far from desirable. The apostles of it have a *causally after-call* to follow up Methodist meetings and mark the lambs. It is a regular "dog-in-the-manger" policy. Places may remain destitute for years, and no man seems to care for their souls; but when we attempt to occupy and more interest is manifested, these unionists fill the place and express great love for the dear people, and an intense desire for their souls. They profess to be extensively unsectarian. They are narrow-minded bigots, and intemperate sectarianism, who attempt to build up churches out of the fruits of our meetings. There is work enough to be done, laid enough to be occupied. Why do they not push out into the great harvest-field and pioneer for themselves, and do something for humanity and for God? Such a course would be sublime and glorious, and would meet the approval of the Master; while their present course hinders a true union, and prevents the salvation of men.

Napoleon Bonaparte laid great stress on the *esprit de corps*. A proper amount of sectarian feeling is necessary; cannot maintain the organization of Churches without it. Those persons who say they have no choice between the denomination they do not belong to, they are like the prophet's lackey. "Thy servant went to whither?" As the *esprit de corps* is indispensable in an army, so the spirit of the denomination is indispensable to the success of the Church. Believing, beyond all reasonable doubts, that the theology, discipline, and methods of the Methodist Episcopal Church are among the very best for the world's salvation, we should act accordingly. The fact that the net increase of the Methodist Episcopal Church, for three years, exceeded the entire membership of any other Protestant denomination in the United States, except one, by almost a hundred thousand, is sufficient proof of the Divine approbation. Let there be a grand move still all along the line. Bishop James once said, "A minister who has not a passion for saving souls, is not worth the hat he wears." The Methodist ministry and Church have been providential for this passion. May they never lose this old-new fire! It's the glory of the true Church of Christ.

EFFORT FOR SOULS.

A Russian prince a few years since approaching a stream found a man just drawn from the water and apparently dead, but the prince having recently studied the methods of resuscitation in such cases, by long continued efforts at it, in great aims and small, he thoroughly in earnest, restored him to life. The first signs of returning animation, says the narrative, filled the prince with ecstasy, though they were agony to the reviving man. "He that winneth souls is wise." Find a man dead in trespasses and sins, and by a thousand efforts succeed in arousing his stupid soul; stir up in him, by God's grace, the bitterness of repentance, and you may well feel an inexpressible rapture. You have saved a soul from death and hid a multitude of sins, and if you continue the work shall yourself one day shine as the stars forever.—

"Watch for souls;" watch lovingly as the lion and the vulture watch greedily for their prey, we must be in wait for souls to capture them for God and heaven. We must hunt for them, "go out into the highways and hedges and compel them to come in." Christian duty is not fulfilled merely by accepting such opportunities for usefulness as present themselves, but by seeking them out, by creating them where they do not exist. At the foundation of all this labor must be an intense love of souls, a longing for their salvation. This love will quicken our vision to discover opportunities, it will fire the words we utter, else bedew them with tears, it will redouble our ingenuity in inventing plans to save men, and will nerve the whole being to Christy activities. Oh! for the love of souls and its legitimate result, tireless, personal efforts for their salvation.—*Western Advocate.*

BE EFFICIENT.

Whatever you try to do in life try with all your heart to do it well; whatever you devote yourself to, devote yourself to completely; in great aims and small, be thoroughly in earnest. Never believe it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain the end. There is no such thing as fulfillment on this earth. Some happy talent and some fortunate opportunity may form two sides of the ladder on which some men mount, but the rounds of that ladder must be of stuff to stand wear and tear; and there is no substitute for thorough-going, earnest and sincere earnestness. Never put one hand to anything on which you cannot throw your whole self; never affect depreciation of your work, whatever it is. These you will find to be golden rules.

CONIOLENCE VS. CONGRATULATION.

During Dr. Payson's last illness, a friend coming into his room, remarked familiarly, "Well I am sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"It is that we may look upward."

His friend said to him, "I am not come to condole, but to rejoice with you; for it seems to me that this is no time for mourning."

"Well, I am glad to hear that," was the reply; "it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet everybody persists in offering it; whereas, when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

JOHN WESLEY'S CHURCHMANSHIP.

Under this head, says the *Nashville Christian Advocate*, a correspondent of the *Methodist Recorder* (London) furnishes some Wesleyana which will not be very palatable to those High-churchmen who are so eager to put John

Wesley into their calendar of saints. If John Wesley were now living, they would have no more use for him than their fathers had. It would be refreshing to hear the grand old man thunder away at the formalists of his own day. John Wesley a successionalist! John Wesley opposed to the non-proletarian Church which he organized! John Wesley, in his ripper age, a High-churchman! John Wesley no Methodist! Well, that is rich! And it will appear peculiarly so on the perusal of the following paragraphs:—

For the last half-century or so it has been no unusual thing to find clergymen of the Established Church proclaiming the fact, as if it were a discovery of their own, that the writings of our founder contain passages which prove him to have been at one time a High-churchman; and on that ground they have accused the Methodists of the present day of a departure from the views and wishes of their founder, so far as they have *de facto* separated from that Establishment. The frequent repetition of this charge, after it has been so often answered, would indeed be ludicrous did it not involve the necessity and impose the labour of reiterating the answer; otherwise the imperfectly informed might conclude that there was some ground for the vaunted "Eureka!" I remember, more than thirty years ago, a clerical attack in a Church and Conservative provincial paper, headed, "Are the Methodists Wesleyans?" which it is of course decided in the negative. The editor was fair enough to admit a reply, which was followed up in the same paper by other letters on both sides, resulting, I believe, in the no small mortification and discomfiture of the accuser, and in equal satisfaction and triumph to the accused.

About seven years ago a pamphlet fell into my hands, entitled, "Pastoral Advice of the Rev. John Wesley, M. A., extracted from his Works by George P. S. Latimer, M. A., and James T. Pollock, M. A." The date is 1861. A hand-bill also, consisting of selections from this pamphlet, was circulated in my neighbourhood by a clergyman who, being considered evangelical and pious, owed his election as incumbent of the parish to the votes of the Wesleyans therein. The hand-bill was headed, "A few extracts from the Works of the Rev. John Wesley, showing that Wesleyans ought to attend the Church." A brochure of four pages, in reply, was published and circulated, entitled, "A Few More Extracts from the Writings of the Rev. John Wesley, A. M., Showing why Wesleyans generally seldom attend the Service of the Established Church." The author proposed to show, by evidence adduced from the works of our founder, giving references to volume and page, from the fourth edition, 1841, that all Wesley's prophecies were in favor of the Established Church. That the treatment which he and his followers received would have driven him from it had he not been endowed with inexhaustible patience and unexampled generosity. 3. That he continued, nevertheless, a member and a minister of that Church up to the time of his death, and employed his vast influence with the Societies to prevent their separation from it, or mitigate the evils of a separation whenever it should occur. 4. That he foresees a gradual separation as unavoidable; and, to a certain extent, allowed and sanctioned such a separation during his life-time.

The change in his views and feelings, and the causes of it, are thus traced from the beginning:—

WESLEY SETS OUT AS A HIGH-CHURCHMAN— HIS PREJUDICES ARE MODERATED.

"In my youth I was not only a member of the Church, but a bigot to it, believing none but the members of it to be in a state of salvation." Vol. xiii. 255.

On a letter from J. M. Bolts, dated July 25, 1749, Wesley remarks: "What a truly Christian piety and simplicity breathe in these lines! Yet this very man, when I was at Savannah, did I refuse to admit to the Lord's table because he was not baptized; that is, not baptized by a minister episcopally ordained. Can any one carry High-church zeal higher than this? And how well have I been since beaten with mine own staff!"—ii. 154.

In December, 1745, he writes: "We believe it would not be right for us to administer either baptism or the Lord's supper, unless we had a commission to do so from those bishops whom we apprehend to be in a succession from the apostles. Yet these bishops are the successors of those who were dependent on the bishop of Rome. We believe that the three-fold order of ministers is not only authorized by its apostolical institution, but also by the written word."—i.

Even the Evangelical clergy kept aloof from and reproached him. In writing to one of them he says, "As to irregularity, I hope none of those who cause it complain of it. Will they throw a man into the dirt, and beat him because he is dirty? Of all men living, those clergy-men ought not to complain who believe I preach the gospel as to the substance of it. If they do not ask me to preach in their churches, they are accountable for my preaching in the fields."—xiii. 227.

It will scarcely be deemed credible, but it is actually true, that the Methodists were persecuted by Churchmen for going to church! Mr. Wesley writes thus to a Member of Parliament: "Last month a few people met in Lincolnshire to pray and praise God in a friend's house; there was no preaching at all. Two neighboring justices fined the man of the house £20. I suppose he was not worth 20s. Upon this his household goods were distrained and sold to pay the fine. He appealed to the quarter sessions; but all the justices avowed the Methodists could have no relief from the Act of Toleration, because they went to church, and that so long as they did so the Conventicle Act should be executed upon them."

Last Sunday, when one of our preachers was beginning to speak to a quiet congregation, a neighboring justice sent a constable to seize him, though he was licensed; and would not release him till he had paid £20; telling him his license was good for nothing because he was a Churchman."—143, 144.

Some of the Bishops were the promoters to this and other modes of persecution. To one of them he wrote as follows:—

"Why do you trouble those who are quiet in the land, who fear God, and work righteousness?" Does your lordship know what the Methodists are? That many thousand of them are zealous members of the Church of England, and strongly attached to his Majesty? Why should you throw away such a body of respectable friends? Is it for their religious sects' sake? Alas, my lord, is this a time to persecute for conscience sake?—137.

His letter to another of those persecuting Bishops is dated Hull, June 26, 1790. The following is an extract from it:—"The Methodists, in general, are members of the Church of England. For what reasonable end would your lordship drive these people out of the Church? Do you ask, 'Who drives them out?' Your lordship does, and that in the most cruel, yet, and the most disgusting manner. They desire a license to worship God after their own conscience. Your lordship refuses it; and then punishes them for not having a license! No your lordship leaves them only this alternative:—'Leave the Church or starve.' And is it a Christian, yes, a Protestant bishop that so persecutes his own flock? I say persecutes, for it is persecutory to all intents and purposes. You do not burn them indeed, but you starve them. And how small the difference! And your lordship does this under colour of a vile, execrable law, not a whit better than that *de heretico comburendo*.—137, 138. "That execrable Act, the Conventicle Act."—i. 287.

WESLEY'S CONTINUED ATTACHMENT TO THE CHURCH.

This appears from various passages in his later writings, too numerous to be here transcribed, as well as from the dying words recorded by Hampson, and quoted in "A Few Extracts from the Writings of John Wesley." One more extract may suffice to show his magnanimity, and to cover his clerical maliganders with confusion: "They are enemies of the Church, are enemies to me. I am a friend to it, and ever was."—xiii. 107.

A SEPARATION UNAVOIDABLE; AND WHY.

"The last time I was at Scarborough I earnestly exhorted our people to go to church, and I went myself, but the wretched minister preached such a sermon that I could not in conscience advise them to hear him any more."—xii. 144. "A keener sermon (satire?) I never heard. So all I have done to persuade the people to attend the church is overturned at once! And all who preach thus will drive the Methodists from the Church in spite of that I can do." June 20, 1784—i. 269.

Wesley was asked by some of his people, "Would you have us go to a church where the doctrine of Calvinism are continually inculcated, and that of Christian Perfection constantly exploded?" His answer is,—"When the case occurs, I advise all the Methodists in the congregation quietly to go away."—xiii. 282-3.

"One may leave a church (which I would advise in some cases) without leaving the Church."—xii. 145.

"What is the Church of England? Those members of the universal Church who are inhabitants of England; that body of men in England in whom there is one spirit, one hope, one Lord, one faith; which have one baptism, and one God and Father of all. This, and this alone, is the Church of England, according to the doctrine of the Apostles."—iv. 476.

"In what cases do we allow of service in churches-ours? I answer: 1. When the minister is a notoriously wicked man. 2. When he preaches Arian, or any equally pernicious doctrine. 3. When there are not churches in the town sufficient to contain all the inhabitants. 4. When there is no church at all within two or three miles."—xiii. 234.

"I have not gone too far yet, I know; but whether I have gone far enough, I am extremely doubtful. I see those running whom God has not sent, destroying their own souls, and those that hear them, perverting the right ways of the Lord and blaspheming the truth. I see the blind leading the blind and both falling into the ditch. Soul-leading clergymen lay me under great difficulties than soul-saving laymen."—177.

"I took a ride to Croydon, one of the seats of the Archbishops of Canterbury. Was it one of those who were ordered, many years ago, (for the characters are of old standing) that dreadful injunction to be placed over the communion table, 'And now, ye priests, thus say to the minister for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord, I will even send a curse among you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.'"—ii. 485. J. W. T.

PROVIDENCE.

A good old farmer was busy one day in his garden, when a strange restless came over him. He felt impelled to lay aside his tools and "harness up" for some trifling errand, which he knew could be done just as well some other time. It was easy enough to persuade "Mother" to go along, and as it was in their way, they thought it would be just as well to put in a little "garden stuff" and take along to the minister. He was a poor, toiling, pious missionary, and for two long months he had been prostrated with a wearisome sickness. The neighbors generally were much absorbed with their own tools for daily bread, none knew just how matters stood in the missionary cabin home.

Well, in process of time, the old horse jogged around to the minister's door, and the good old couple went in for a little call.

"I thought, as you had not any garden, Mrs. A., I would just throw in a little garden stuff and bring it along." So he proceeded to unload a grand supply of melons, cucumbers, onions, peas and new potatoes.

The minister's wife looked on for a moment, and then sat down and buried her face in her hands, sobbing like a child. Both were much surprised, but investigation showed that the last four had been baked, a summer squash, without salt or butter, had been the only dinner for the family, and all the money was expended.

Our individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might.

WESLEYAN.

Church of E. B. America
No. 101
Halifax, N. S.
22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727,