

TEACHING.

ARTICLE NO. 3.

In comparing the status or position of the teachers with that of members of some of the other professions or callings, it will be necessary again to refer to the question of salary or money. We may explain that we use the term, money, as a synonym for those sundry and divers commodities, articles and goods, which are necessary for the due comfort of the physical nature, no less than for the proper cultivation of the aesthetical, the intellectual, and the moral natures. To be still more particular:—By money we mean food, of such quality and variety as may suit the appetite and be necessary for the health; clothing for wife, children and self, of such age, material, shape and make, as shall minister to comfort and not detract from self respect; a house, of sufficiently ample dimensions and properly furnished; books and magazines, in variety; pictures; a cow; a horse and carriage; if not a farm, at least an orchard, yielding apples, plums, cherries and pears in their season, and a garden, where new potatoes, green peas, parsnips, squashes and flowers can be cultivated; travel,—but we must stop. Such is what we mean by money in part. If a teacher as a public officer be without these or similar necessities so essential for physical, intellectual and moral health, how can his duties be properly performed? Nay, if he have not a sufficient supply of them will not the public interest suffer? We make this explanation for the information and benefit of those persons who profess to think it beneath the dignity of ministers and teachers to refer to such commonplace matters as their salaries.

For the purposes of our proposed comparison we will now refer to the position of the clergyman. Although his salary may be comparatively small, still there are prerequisites in most cases. A house, furnished and free of rent and taxes, is generally provided. Presents of money, clothing, flour, vegetables, turkeys and bacon, frequently gladden the hearts of the inmates of the parsonage. The most generous hospitality of the best homes in the land is extended to the clergyman and his family; and on the great lines of travel he is carried at half fare. When compelled by age or infirmities to retire from active work he generally receives a moderate annual allowance from a special fund. But to judge of the privileges of the clergyman of any denomination and his status in society, merely by a reference to his income, would be to commit a grave error. It is only too true that a man's influence in a community is frequently measured by the amount of wealth he has at command. It is only too true that in so many instances money makes the man in the eyes of the world. But there is a noteworthy exception in the case of the clergyman. A degree of respect and honor which is withheld from the members of every other earthly calling, is universally accorded to him. And indeed it is not strange that the minister of the Most High should be held in such esteem. His hands are unstained by the touch of mammon. His highest ambition is not to win gold but to win souls. He can look down on the strife of men for place and power, and the greedy grasping for earthly dress, as of little more importance than the petty games and contentions of a crowd of thoughtless schoolboys. Whether a man lives in a hovel or a palace is to him a matter of only secondary concern; the great question with him is, Is the man prepared to enter a mansion in the skies? For authority to enter his work, he professes to be called of the Holy Ghost. He is set apart by the imposition of holy hands. By the common consent of christendom through the ages, he alone possesses the power of admitting members by baptism to the militant church, and of administering the symbols in that solemn sacrament at which for more than eighteen centuries the faithful have commemorated the sufferings of their Saviour. At the bridal altar he performs the marriage ceremony, and he pronounces the words "dust to dust" at the grave.

The money prizes in the legal profession are numerous. The judges of the supreme court of Canada each receive from eight thousand to ten thousand dollars a year; the judges of the provincial supreme courts, from four thousand to five thousand dollars a year; and the judges of the county courts, from two thousand, to two thousand five hundred dollars a year. There are scores of lawyers in the country no one of whom would think of relinquishing the income received in his ordinary practice, in order to accept a county judgeship. It is said that all judges over seventy years of age are shortly to be superannuated on full pay, and their places filled by new men drawn from the junior ranks of the profession. It will thus be seen that the salary of a judge even of a provincial supreme court exceeds the united salaries of any two of the superintendents of education in the provinces. In fact, a motion was made in the New Brunswick legislature only a few years ago, to fix the yearly salary of the chief superintendent of education at one thousand dollars.

The teacher is shut up very closely to his particular vocation. For instance he cannot while engaged in the pursuit of his calling serve his country as a legislator. The farmer can leave his farm and cattle for a few weeks to the care of his boys, and go up to the meeting of the legislature or parliament, give his country the benefit of his judgment and counsel on public affairs, form desirable acquaintances and enlarge his knowledge of men and things. Members of other callings in life can leave their homes in the same manner. Not so the teacher. Among the two hundred and six members of the house of commons, there are lawyers, physicians, farmers and mechanics, men of leisure, boiler-makers, manufacturers and lumbermen, but not one teacher. Teachers have not much influence in political matters, as can be readily seen from the fact that school inspectors who are almost invariably appointed on account of political considerations, are generally selected from the other professions. It is much to be regretted that there is no fund for the support of superannuated or aged teachers. The superintendent of education for New Brunswick has directed the attention of the government to the desirability of providing such a fund.

Notwithstanding the drawbacks to which we have referred, the teacher's calling is a most noble one. The nature of his work is peculiar, however. The material which is to fashion is mind, character. The processes by which he gains his end are numerous varied, and complicated. It is of importance that the physical, the intellectual and the moral being of the child receive the training best suited to develop the highest style of character. The welfare of society in all its ramifications depends to a great extent on the teachers of the land. Those who labor in the very lowest stages of the great work of teaching the rising generation, no less than those engaged in the most advanced departments of it, are to a large extent shaping not only the lives of the youth who are under their charge, but the destinies of the community and the nation at large. How transcendently important that this work be properly done! How important that men and women of the right stamp be entrusted with it! Should a man physically, intellectually and morally perfect, take up his abode on our planet and desire to be placed in a position where his services and influence would be most potential in doing good, we would unhesitatingly say, Letham be a teacher of youth. In no other department of christian effort could his energies be more profitably employed.

We have already to a certain extent anticipated the inducements to enter the work of teaching. Young women of culture and tact will find here an opportunity to do good to others and earn something for themselves. To young men of education, strong will, enthusiasm, common sense, and high morals or religious character, the profession presents a most inviting field for usefulness. It is true, it does not lead to wealth, but after all, the life and happiness of the true man consist not in the abundance of his earthly possessions.

EDITORIAL LETTER.

Boston, March 23, 1878.

Travelling now-a-days is not apt to beget romantic associations. It is a tame, every day affair, ordinarily. Yet we did meet with one quiet, very suggestive surprise. On the cars—it need not be stated where—a lady and little girl—both beautiful in a way, and richly apparelled—were the subjects of whispered comments. A man of rare skill some months ago robbed a New York Bank of a sum frightfully large when we consider the cunning and crime which were necessary to conceal the defalcations for months, if not years, together. His name, which we need not mention, would recall the particulars. He is in a State Prison to-day, his room floors carpeted with Brussels, and the walls lined with choice pictures. At least so says report; and we need scarcely doubt anything of the kind under modern New York administration of justice. This woman, dressed in black, her hands and neck adorned with costly ornaments, with eyes so remarkably expressive of strong character, reading a fashionable novel, was the wife of the Bank defaulter. From her the officers of the law took \$5000 of the spoils; and in her name an action is now entered at law to recover that money. It is assumed—we know not with what truth—that funds of this guilty transaction are in the Provinces, and that the ladies' present journey was one of prudent guardianship in that direction. The daughter, said to be an image of her father, wore valuable rings, bracelets and ear-drops, looking innocent in it all—poor thing!

What a text for any public moralist, are these two females! Crime changes its modes with the changing habits of society. It is not in our time the gross, bold, defiant crime which our great-grandfathers knew. The Press, the Pulpit and the Platform have driven iniquity under cover. The vices are now practised in darkness, and all the powers of ingenuity, the subtlety of the human intellect, are employed to conceal the deformity which otherwise would create a revolution in society. As moneymaking is the passion of this time, so there temptations chiefly abound, and there, too, the powers of intellect are brought to bear upon the best means of concealing guilt. When will men—especially public men—be true to duty, and help to tear away this veil from a hideous, rotten system?

The worst of it is that religion itself is made an ally to guilt—at least in the world's estimation. Here is a woman who stood beside her husband in high places in the church, who yet uses the means obtained by that husband's treachery and deceit to fight the law which goes through a form of punishing him. He in gaol—she in jewels! Another poor wretch who stole a loaf for his famishing children may be pining in prison while his wife and children are driven to the poor house. This man who robbed his employers of half-a million is whiffing his Havanas in the splendid luxury of retirement—called imprisonment—and his wife making journeys to bury his stolen treasure where none but the robber can reach it. We wonder how many times this hypocrite made broad his phylacteries—gave large subscriptions to the Lord with one hand and falsified figures with the other! Let cynics do their best in denouncing such masked villainy, they cannot feel its reproach, cannot see its meanness, half as keenly as real Christians.

We were in time to hear Moody and Sankey. Friday evening service, their last for this time in Boston, was a marvellous affair. In company with friend Savery, known to many in the Provinces, we stood behind the crowd who gathered at the doors of the Tabernacle. During the hour almost which we stood there, the crowds became multitudes. Meantime, at back doors the singers were said to be entering, while, in fact, the favored ones obtained admission to the main building which, when the front doors were opened, was two thirds occupied. There is something not right in a system which allows by some secret understanding 3000 persons to enter and congratulate one another in the choice of the best seats, while 4000 others crush and contend for any place in this sanctuary. At least, it

does not seem right in a city assumed to be the soul and conscience of a Democratic country.

Dr. Tourjee, a well known Methodist singer—a man of great musical reputation—led the choir of a thousand voices in some revival melodies for half an hour before the Evangelists appeared. Such a choir, and such singing! Mr. Sankey came, announced a hymn and sang, followed by a mighty chorus. To one with hearing anything but acute, and upon whom music has but little of the effect said to be felt by others, Sankey's singing is a constant marvel. Stebbings who attended our camp meeting is but a child in comparison. Over those whose heaven is music, Mr. Sankey must always wield a sceptre of great power.

Mr. Moody prayed—prayed for the ushers, the reporters, the policemen in attendance—that they might meet them where policemen's services were not needed!—for the Committee—in fact, minutely, for all who carried the services. It was a comprehensive prayer, delivered with simplicity and with considerable intonation. Then more singing. Mr. Moody showed his executive power in quiet, but certainly in effective ways. Once he stood up and announced that friends had been separated in the crowd—that Nora White would find her husband at the north-east door (pointing to it) after the service. He preached on that great subject "God is Love," and showed all his peculiar qualities during the hour he occupied. He was rapid—the man's mind works readily; he used illustrations, with two or three of which he elicited bursts of applause; he became warmer and more impassioned as he proceeded, till at length he stamped repeatedly and crowded his strong vociferations up among the rafters. At these times he was beyond self-control. But his discourse, which contained less of the intellectual than of the sincere and spiritual, and seemed to hold the audience under perfect control, must have done great good.

As to the question of advantage in the abstract, following these tabernacle services, we can only just now open eyes and ears for a better understanding. Facts we shall likely embody in another letter.

DEATH OF THE REV. W. F. PENNY, B. D.

Reference is made in another column to the sickness of Bro. Penny. Later intelligence communicates the fact of his death. We regret that a brother so highly educated and calculated for extensive usefulness has been so mysteriously summoned from the church militant. A card from Rev. Job Shenton furnishes all the particulars we have at hand. We sympathize with his bereaved widow and commend her to the prayerful regard of the church.

LIVERPOOL, March 25.

I wrote you last week of the sickness of Brother Penny. He was sick five weeks. He died yesterday, Sabbath morning, calmly trusting in Christ. Will write more at length soon. JOB SHENTON.

EDUCATIONAL SOCIETY ANNIVERSARY.

SERMONS on behalf of the Educational Society of the METHODIST CHURCH OF CANADA, will be preached in this city next Sabbath as follows: Brunswick St. 11 a.m., Rev. J. S. Coffin, 7 p.m., J. A. Rogers. Grafton St. 11 a.m., J. A. Rogers, 7 p.m., J. S. Coffin.

Collections on behalf of the society will be made at each of the services. The importance of the subject, together with the reputation of the beloved brethren who have been appointed to preach, should secure large congregations. The income of the society for the past year was about \$7,450. Of this amount the Nova Scotia Conference contributed only \$641, one third of which was given by our friends in Halifax. The requirements of the Society demand that, if possible, \$10,000 should be raised this year. We earnestly hope that the Maritime Conference will meet their proportion of this additional amount. It is of the highest importance that we should as a Church afford our young men who are candidates for the Ministry, every facility and necessary pecuniary aid in securing a thorough education. It is gratifying to know that during the past year we

have had seventy-nine young men in training for our Ministry in our three Theological schools, viz.: at Victoria College, forty-seven; at Wesley College, Sackville, seventeen; and at the Wesleyan Theological College, Montreal, fifteen; of these, sixty-four have been received on trial in the various Conferences, and have travelled in circuit work from one to three years.

CORRESPONDENCE.

MR. EDITOR: The columns of the "WESLEYAN" are too much taken up with the "Lamentations" of our Confederal Jeremiah's in regard to Circuit Finance. They are humiliating to our ministers and serve to place them in a false light before the public. Doubtless the ministers of other churches have their difficulties and hardships, but they maintain a discreet silence or adopt a more excellent way to have them removed. We remember that some two years ago a resolution was brought before the Conference to have appointed a committee on Circuit Finance, and systematic beneficence but that resolution was not only voted down by an overwhelming majority but was decided in no measured terms. We are still of opinion that such a committee could have done excellent service to our church and specially to our ministers.

It would have rendered unnecessary those personal appeals for sympathy that come now from one quarter now from another. It would not only have ensured enlarged contributions but would have infused those ideas that would have led our people to act upon principle and according to system in their givings for God's cause. The whole subject, Mr. Editor, is important and fraught with living issues, but it needs different treatment than it is at present receiving. Let the ministers, the men of God, remember for their faith and patience that these are trying times and that financial embarrassments are not restricted to them.

HABAKKUK.

MISSION ROOMS, TORONTO, March 19th, 1878.

DEAR BROTHER NICOLSON:

For information of Brethren in the Eastern Conferences, I append a statement of all of moneys received on account of Mission Fund for the current year:— Bedeque, per Chairman - - - \$ 50 00 Halifax, North, per Conf. Treasurer 204 07 Halifax, South, " " 228 24 Charlottetown, per R. Brecken, Esq. 520 00 Sackville, per Chairman - - - 100 00 Lunenburg, per Rev. T. Rogers - 100 00 A Friend, Charlottetown, per R. Brecken, Esq., for Fort Simpson and Nass River - - - 250 00 For the Japan Missions - - - 250 00 Judge Marshall, Halifax, for Indian Missions in the North West - - - 10 00 \$1750 91

In regard to the question of Brother Pickles, about Barrington Circuit (see WESLEYAN of 16th instant.) I would say that the grant in 1875-6 was only \$5 98 and in 1876-7 it was \$50. Any field to which a grant is made (no matter how small) from the Mission fund, is regarded as a Mission, and some reason must be assigned when no Report from such Mission appears.

A. SUTHERLAND, Sec'y-Treasurer.

EDITOR'S NOTE.—The Secretary of the N. S. Conference informs us that the grant to Barrington Circuit of \$50 was to meet the removal expenses of their present minister. As this grant was made by the Missionary Society, the Circuit was to that extent a dependent one.

NEWS FROM THE CIRCUITS.

COBBOURG ROAD, METHODIST CHURCH, HALIFAX.

In the above place on 22nd instant, an able Lecture was given by the Honorable P. O. Hill, Provincial Secretary to a crowded audience on the subject of "Rome and Pompeii." The meeting was opened by singing and prayer. The Rev. W. L. Coningham occupying the chair, with some appropriate observations, introduced the honorable gentleman who in response, expressed a hope that his hearers would not anticipate too much. He feared that the remarks of his reverend friend had led them to expect more than he was able to give. The lecturer began by leading his hearers to the approach of Rome, and indicating the impressions he received as he passed along the Appian way, the very path along which the apostle Paul must have trod while on his way to appear before Caesar. He then rapidly led the mind to the various monuments and spots of interest and of historical importance, to the manners and customs of the people before the Roman empire became Christian; and contrasted the civilization of that age, which he emphasised as bloody with the civilization of the present time. He very graphically described the subter-