

TRUST, OH TRUST YOUR FATHER.

Lo, the lilies, how they grow,
Neath spring rains descending;
Thy your Father clothes them so,
Their sweet graces blending;
Why, then, are ye full of care,
Since His love is everywhere?
Trust, oh trust your Father!

Take no thought what ye shall eat,
Trouble do not borrow;
He who gives all creatures meat
Will provide to-morrow;
He who hears the ravens cry
Surely cannot you deny:
Trust, oh trust your Father!

Trust, oh trust your Father's care,
Living Bread He's given;
Raiment, too, both white and fair,
He provides in heaven;
He will there His work complete,
For the life is more than meat.
Trust, oh trust your Father!

—J. E. RANKIN, D. D., *Christian Union.*

WESLEY CONGREGATIONAL CHURCH.

REV. J. ROY'S FRIENDS UNITE TO CONTINUE HIM AS THEIR PASTOR.

Last night the friends and sympathizers of Rev. Jas. Roy met in Bishop's College Medical School, for the purpose of forming a church. After opening the proceedings with singing and prayer.

The rev. gentleman remarked that it had been deemed advisable to form a congregational church, instead of establishing an entirely new form of church government, as in such case a special Act of Parliament would be required to incorporate the body, while on the other hand a legal status might be obtained by existing law.

Mr. T. Costen was then called to the chair, and having read the articles to be presented for adoption, spoke of the simplicity of the religion which they professed, and of its soul-saving power. He was certain that the success attending their enterprise would be in proportion as they individually lived in communion with God. He felt assured that they would not go astray with the open Word of God in their hands, and with its principles as the guiding rule of their lives. Reviewing his connection with the Methodist Church in the past, its associations had been of the tenderest nature, and it caused him sadness to sever the ties which had almost become a second nature to him. But behind all was the consciousness of well doing and a conviction that all would be well. He had the most implicit confidence in the enterprise and also in the pastor, whom he had learned to love and esteem beyond measure. He had been strengthened, and had grown wiser under his administration, and felt sure that they did well to commit their spiritual interests to him, and that they might expect growth, from strength to strength unto the perfect day.

Mr. T. A. Crane moved a resolution embodying the first article, viz. "That we whose names are hereunto appended, having confidence in one another, as disciples and servants of our Lord Jesus Christ, do hereby form ourselves into a Church of Christ, under the name of the 'Wesley Congregational Church.' And we agree to walk together in the fellowship of the Gospel, as instructed by the Scriptures of the New Testament, having for our aim, the promotion, in ourselves and others, of faith hope and charity, and the working out of our salvation."

Mr. Crane spoke of his early religious experience, and of his early identification with the Methodist body. He had received great help within its communion, and had formed close attachments in it, but had received more aid from Mr. Roy's ministry than from any other. His knowledge of Scripture had been increased, and his conception of the spirit of Christianity had been enlarged.

Mr. Popham seconded the resolution. Mr. Pridham moved that the name be left a blank.

Mr. John Sinclair thought the "Wesley Independent Church" would be more suitable.

Mr. Crane explained that the Congregational Association exercised no function in the internal government of a church, and that they would be as independent under the name "Wesley Congregational Church."

Mr. Costen said they could stand alone in the regulation of affairs within the church, and the thought of a little change in the services was very acceptable to him.

Mr. Burland said the name "John Wesley Congregational Church" was more definite and to the point.

Mr. Roy casually remarked that, as Charles Wesley was so high-church his children became Roman Catholics, perhaps it would be advisable to insert the "John."

After a short discussion it was carried that the name be the "Wesley Congregational Church." The second clause of the constitution was then read, viz.:

"We recognize the Scriptures of the Old and new Testaments as the authoritative source of Christian truth, and that they must be interpreted in harmony with all well ascertained facts, without binding ourselves to the phraseology of any creed of human origin, believing with John Wesley, after whose name our Church is called, that the essential truths of Christianity are summarized in the creed called the Apostles' Creed, we present that creed as the general expression of our doctrinal belief."

Mr. Roy stated that as the tendency of human nature was downward, it had been considered necessary to adopt some creed, and that the Apostles' Creed embodied all essential truths.

The third clause was then read, viz.: that in our theological and ecclesiastical attitude, while we desire to retain that spirit and those methods of Christian work, such as class-meetings, &c., which experience has proved to be successful in the development of spiritual life, we recognize the necessity of not making prudential rules in the use of these methods rigid and compulsory."

Mr. Costen observed that in the Methodist Church attendance at class was a test of Church membership; but that under the new constitution a person might reap the benefit of the Institution without taking part, while the more timid would not be excluded from membership on account of absence from it. He had always found class-meeting a great blessing, and would recommend all to take advantage of its privileges, and announced that a class-meeting would be held on Sunday morning at Mr. Pridham's house.

Articles four and five were read as follows:—

4. That the only condition required by those who desire admission into this church be a desire to "flee from the wrath to come, and to be saved from their sins;" and it is expected of those who are enrolled among its members that they shall evince their reverence and love for God, as He is revealed in our Lord and Saviour Jesus Christ, by an earnest effort to obey His laws, and to be conformed to his image and character.

5. We hold ourselves in readiness to co-operate with all who love our Lord Jesus Christ in all evangelical and benevolent work.

After the constitution had been adopted, an opportunity was given to all who wished to become members of the church to sign the register, and during the evening sixty four names were recorded. Mr. Roy having been formally invited to the pastorate of the church, said that he had always been frank and would be now. He wished to thank them for the call and accept it, and felt unable to express the love which he had always felt for them. They had won a precious place in his heart. He confessed himself unable to comprehend or understand the affection which had been extended to him; he had tried to think of some reason and could find none. He could only thank them from the depths of his heart, for the tender sympathy and cordial cooperation which they had vouchsafed to him in a very deep trial. He could not express his deep satisfaction and unbounded pleasure at having a people of his own. He would try with more energy than ever to devote his life to the great work which he had undertaken, hoping under the blessing of Almighty God to minister to them in a more able manner in the future than in the past.

The meeting then adjourned until Friday evening at 8 o'clock.—*Montreal Witness.*

MINISTER'S CHILDREN.

"It is a common observation that the children of ministers turn out worse than those of their neighbors. How is this fact to be accounted for?" The question admits of two answers.

In the first place, it is not a fact. "There are more false facts in the world than false theories," says a certain famous teacher. This is one of the false facts. The children of ministers do not, as a general rule, behave worse in childhood, or exhibit more depraved characters when they come to maturity, than the children of doctors, or merchants, or shoemakers. That perverse logic which insists that things must not be what they naturally ought to be—that everything in nature and in grace must go by contraries—is responsible for many conclusions which are exactly contrary to fact. The Irishman of whom the *Country Parson* tells, who said, after his pig was killed, that it did not weigh so much as he expected, and he never thought it would, is the type of a very large class. The syllogism by which minister's children are proved to be worse than other people's children, may be stated as follows:—

That which we might naturally expect does not come to pass.

We might naturally expect ministers' children to be as good as the children of their neighbors,

Therefore ministers' children are not, as a rule, so good as the children of their neighbors.

It is an argument strictly *a priori*, based on the logic of contraries. Armed with this canon of transcendental philosophy, the village moralist is quite ready to pronounce upon the character of the minister's children. If the facts do not fit his theory, so much the worse for the facts.

It must be admitted, however, that a prejudice against this method of argument in other matters is gaining ground. It is beginning to be believed by some persons that facts are entitled to some respect, even when they conflict with the most approved theories. Any one good man has taken pains to collect a large number of facts bearing on this very point, by which it appears that the children of ministers turn out better than other people's children, rather than worse. Anybody who will take pains to trace the histories of the children who have grown up to manhood under his eye, who will fairly estimate their characters and measure their moral standing, will find out that the children of the ministers he has known are at least up to the average.

In the second place, though this "common observation" is not true, it is a wonder that it is not. The fact that ministers' children do not turn out worse than the children of their neighbors, shows how much can be done by good training at home to neutralize bad influences outside. Think of the effect upon a finely organized child of knowing that the general expectation among his playmates and their fathers and mothers is that he will turn out bad! It takes both grace and grit to resist so malign an influence. "Expectations, like prophecies, tend to fulfil themselves." The general expectation in our churches seems to be that the children of the good will grow up bad, and can only be saved by passing through a revolutionary crisis of character after they grow up, and are hardened in sin. The effect of such a theory upon the lives of children who are early in God's service may easily be conceived. But in the cases of ministers' children this adverse expectation is much stronger than in the cases of the children of other Christians, and its chilling and discouraging effect is much harder to overcome. Moreover, ministers' children, as well as ministers themselves, are judged with exceptional severity. Lapses from virtue to which little prominence would be given if they were committed by lawyers, or manufacturers, or carpenters, are sent on the wings of lightning to all parts of the land when they are committed by clergymen. Now there may be some propriety in holding ministers themselves to a more strict account than laymen; but there is neither sense nor justice in measuring the conduct of ministers' children by a different rule from that which is applied to the children of respectable

laymen. Yet, that this is always done, every one who has had occasion to note the facts in the case knows full well.

When therefore the minister's child goes out into the world he finds these two hostile judgments waiting for him in many minds—First, that he is to blame if he is not better than other children; second, that he is likely to be worse. Boyish pranks that in other children are simply laughed at are often regarded as signs of deep depravity in the children of ministers. "You're a pretty minister's son!" is the comment often heard on the play-ground and on the street. But no censor, little or big, ever thinks of saying—"You're a pretty jeweller's son!" or "Just what you might expect of an apothecary's daughter!"

The influences of theories and expectations so unfavourable, of judgments so partial and unfair, upon the character of a child, can only be injurious. Is it any wonder that a sensitive boy, oppressed by a sense of the unjust demands that are made upon him, and the unjust suspicions with which his conduct is regarded, should burst into tears of vexation and discouragement, and say that it is of no use for him to try to do right.

It is not true, then, that ministers' children, as a rule, are worse than other people's children. It is true that some of them turn out bad. Doubtless this is sometimes due to defective training; but is it not also in many cases due to this "common observation," which the minister's child cannot help hearing, and this discouraging expectation, of which he is constantly reminded? It is not wholly the minister's fault when his children do go astray. It is partly the fault of his parishioners and his neighbours, who surround them with an atmosphere of distrust in which virtue can scarcely live. "Give a dog a bad name and hang him." Give a child a bad name, and keep impressing it upon him that he can deserve no other, and you are doing what you can to fit him for the gallows.

It might be well, therefore, for those who are in the habit of repeating this "common observation" first to be very sure that it is true before they quote it again; second, to consider what the effect of giving it currency must be upon the characters of ministers' children.—*Sunday-school Times.*

Capt. Wm. Surette, of Pinkey's Point, Yarmouth Co., has a new fishing schooner called "Ess. of Peppermint." How she got her name is thus described:—"It was given in this way. A gentleman connected with one of our large fishing supply establishments offered to pay for Capt. Surette the registration fees for his vessel in return for the privilege of naming her. He chose the above name in the hope that Capt. Surette would throw up the agreement, but the captain said he could fish just as well with that name as with any other, and so saved the amount of the fees."

FREDERICK DOUGLAS.

The appointment of Frederick Douglas to the position of United States Marshall for the District of Columbia, brings to mind the remarkable career of that remarkable man. He was born in Maryland about the year 1817, his father being a white man and his mother a negro slave. According to the custom of the time, he was reared as a slave. His master was Col. Edward Lloyd, now only known as the owner of the future editor and orator. At the age of ten years Douglas was sent to Baltimore, to live with a relative of his master, and was employed in a ship yard. While here he secretly learned to read, and when he arrived at the age of twenty-one fled from Baltimore and from slavery. He fortunately succeeded in making his way to New Bedford, where he supported himself as a day laborer. There he was married. In 1841 he attended an anti-slavery meeting in Nantucket, and made a speech which created so favorable an impression that he was given the agency of the Massachusetts Anti-Slavery Society. He travelled under its auspices for four years, and then, after publishing his autobiography, went to Europe, where for two years he lectured to large audiences in nearly every corner of Great Britain. Before his return friends in England contributed £150 to have him manumitted in due form of law, and presented him with a printing press, the greatest emancipator of the world. In 1844 he began the publication of "The North Star," at Rochester, N. Y. It was he who, after the breaking out of the civil war, urged upon

the President the employment of negro troops and the proclamation of emancipation, and in 1863 was very useful in fitting up regiments of them. Since the close of the war he has been principally employed in lecturing. He became editor of the "New National Era" in 1870, which paper is now continued by his sons Lewis and Frederick. In the following year he was appointed secretary to the commission of Santa Domingo, and on his return Gen. Grant made him one of the territorial council of the District of Columbia. In the following year he was elected presidential elector at large for N. York State, and carried the vote of the State to Washington, and now by the favor of President Hayes holds the very high and honorable position of United States Marshall for the District of Columbia. That a slave by his own energy and force of character should have obtained this position and been able to hold it at the present time is a marvel, and shows that neither intelligence, honor and worth are confined to any one race of people.

OBITUARY.

ANNIE JANE COLTER.

Died at Hartford, January 15, in the ninth year of her age, Annie Jane Colter, only daughter of Archibald and Amanda Colter, of Hartford, Cumberland, N. S.

Though so young Annie had endeared herself to many beside those of her immediate home circle. Her precocious mind attracted attention. At four years of age she was reading in the Bible, and had committed to memory the 14th chapter of St. John's Gospel. In the following years, her intelligent questions—her ability in readily mastering her school lessons, her desire to acquire knowledge—her appreciation of books commonly supposed beyond her years; coupled with her winning manner and amiable unselfish disposition, won for her the admiration of her teachers, and awakened in the minds of her parents the hope of much comfort in her future life.

Though living two and a-half miles from the church, her punctuality at the Sabbath school was remarkable, as also her intelligent appreciation of the religious instruction there received. She attended church the Sabbath previous to her sickness. On Wednesday diphtheria appeared, and on the following Monday death ended her sufferings. She endured her sickness with much patience. In expectation of her death she left remembrances for her brother and school-mates. And expressing her hope in Christ, and her hope in heaven, she desired her young companions to be good, "love Jesus," and meet her in the home above. So ended a short and beautiful life, leaving heart-stricken mourners, who take comfort now in thinking of her as

Safe in the arms of Jesus,
Safe on his loving breast,
Safe in the arms of Jesus,
Sweetly her soul will rest.

J. D. H.

MR. AARON ANESTY.

With deep feelings of sympathy with the wife and child who are left behind, we here record the death of Bro. A. Anesty, who, after a protracted sickness of about two years and a half, departed this life on Thursday, March 15. During the last eighteen months of his sickness the writer had many opportunities of visiting him and conversing with him on religious subjects. Although up to the date of his affliction he was never a member of our society, yet from his youth he had been in the habit of attending our services, and consequently was not ignorant of the plan of salvation. We have every reason to believe that his knowledge and need led him to seek the Saviour, and to cast himself wholly upon Him for the remission of all his sins; for not only did he endure the severity of his affliction with Christian meekness and resignation, but assured us, from time to time, that his sufferings would end with this life, and that for him the prospect of death had no terrors and eternity no dread. The last few days of his life were marked by intense suffering, and occasional unconsciousness; but when relieved from the one and restored from the other, he prayed and sang praises to God. When, at length, his life was evidently being brought to an end, one of his step-brothers took hold of his hand and said to him, "if you feel happy press my hand," but the dying man speechless and shorn of his strength, being unable to perform his request, folded his arms, and, with a smile on his countenance, and eyes fixed heavenwards, immediately expired. His funeral, which was largely attended, took place on the following Tuesday, on which occasion Bro. Hill of Channah preached from Eccl. ix. 10.

J. PARKINS.

Petites, N. F., May 8, 1877.