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## Religious Miscellany.

For the Provincial Wesleyan.

### The Master's Dwelling.

By MARY E. HERRERT.

"Master, where dwellest thou?" St. John 1:38.

"I dwell in the high and holy place, with him also that is a contrite and humble spirit. Isaiah 57:15.

"I sought Thee in proud Academic Halls,

Where Science poured her richest, choicest store,

Where eagle-eyed Philosophy was found,

Intent some hidden mystery to explore—

And much of Nature's marvellous powers I heard,

But of the Master not the faintest word.

Thou saidst I sadly, "Sure He is not here,

And without Him, what Learning is not vain?"

So I departed, and my steps did lead

To where a lofty mansion crowned the plain,

Charm'd with its stately walls, its gardens rare

Myself I cried, "It must be, He dwells here."

Entered and my dazzled eyes beheld

All business that lavish wealth could bring;

Most homely notes of music seemed combined;

And I saw a King, with crown and scepter

Worn, by a way-born beggar at the door,

Vainly, for help and pity did implore.

The dwelling then I left with haste and grief,

I asked no more its loveliness to see;

For what a palace, though it gathered all

The gifts of earth, could be compared to Thee?

And will I know my Master was not there,

He never would have spurned the humblest

prayer.

I wandered on, still seeking for the spot,

Where I should meet Him, long my heart's

desire.

When, suddenly, I marked an eager crowd,

As though one longed did every breast inspire,

All opening doors were welcoming them home.

And with a buoyant step I entered, too,

For well I wot my pilgrimage was done;

Grandly the organ pealed forth solemn strains,

The sweet-voiced chorists sang sweetly, expect-

ing One;

"They wait Him here," I said, "I too will stay,"

His gracious Presence can no more delay.

And so I lingered, longing, sick and faint,

While, sweetly chanting, Priests, pure-robed in

white, the golden vessels of the altar

shone, and the smoke of incense filled the perfumed air;

Thro' the stained casements poured soft floods

of light;

Each sense was charmed,—but heavier grew my

heart,

For in those rites my Master had no part!

Weeping, I left, yet knew not where to go,

With fervent cry I raised my eyes to Heaven,

And suddenly a radiance above shone.

And peace and joy, to my soul soon were given;

"Behold," the Master said, "thy heart prepare,

For, lo, I come to dwell for ever there!"

Dartmouth, August 27, 1868.

### The Awakening.

Wife, Thou hast awaked.

Huband, As never before. Not even in

childhood did I experience such a deep, soft,

refreshing slumber. My old father, thou rememberest

him well, when he stepped into the room

in the morning, where we were waiting for him,

used to say in answer to our inquiry how he had

sleep. "Like the blessed." "Like the blessed,"

I might say, have slept; or rather, like the

holy, as if a host of feathered angels dwelt

in his bed.

Behind the trees the mountains tower

up, their majestic forms rigidly defined in the

pure air, and here and there clouds, glowing

with all the hues of sunrise and sunset, stretch

along their sides, or float over their summits.

Upon the highest peak, out of a milk-white

shimmering mist, there springs, as it were, the

gates and towers and palaces of a splendid city.

From this peak nearest us there seems to gush

down a stream, and which nevertheless leaps

lean thy head upon my breast; didst sink back

with a deep sigh; thou didst—yes, it is all

over, thou art dead.

W. I am not dead, and if I see thee, then

do I really dream?

W. Thou dreamest not, for thou art awake.

H. Or art thou sent down from heaven

to earth, that I should see thee again for a short

time, and then ascend through long years

of disappearance?

W. No, henceforth we shall never separate.

I am indeed sent to thee, but not down upon

the earth. Look around thee here; where upon

earth hast thou seen such trees, such waters?

Look at thyself; thou didst go about yonder,

hounded beneath the weight of years. Now thou

art young again; these eyes are not only new, but

immensely fair. Look inward upon thyself; has

it always been with thy heart as now?

H. Within me is a deep, unfathomable, ever

swelling, and yet entirely still and peaceful sea.

Yes, when I look about me here, and when I

feel thy hand in mine, then I must say I am

blissed, I am in heaven.

H. And then I must be actually dead?

W. Thou art. Hast thou not lain sick in

that chamber where I died, and whether

thou didst long to be brought? Hast thou not

by day and night, without leaving thy side, si-

cerely and tenderly nursed thee? Hast thou not

and night found upon the blue eyes of thy

daughter, in which she vainly strove to hold

back the forth-coming tears? Was there not

in her a deep, dim, and utter darkness spread

over the face of thy children, and over every-

thing around thee?

H. I am dead! Lord of life and death, upon

my knees I thank thee that thou hast fulfilled this

so great thing in me—that thou hast led me

to such high happiness, to such great honor; dead,

and happy to be dead! Thou knowest, O Lord,

how often that moment stood before me; how

often I have prayed that thou thyself, since I was

not able to do it, wouldst prepare me for that

hour; that thou wouldst send me a soft, blessed

death. Now, O Lord, thou hast heard this, as

all my other prayers; thou hast in this, as in

all things, eternally shown thyself gracious and

pitiful. What stood before me is now over—

Truly, though dead, I have not yet learned ex-

actly what death is; but this much I know, death

is sweet. As one bears a sleeping child out of

a dark chamber into a bright spring garden, so

now, loved one, hold me no longer back.

H. Whether wouldst thou go?

W. I cannot say to whom else but to

thee; thou art beautiful and lovely here; in

these trees, these flowers, this down-streaming

water, this coolness which breathes over flowers

and trees and deep into my heart; thyself, thy

presence, which, after so long a separation, after

so many tears, I myself again; but not even all this

satisfies me. Himself I must see. Let him

adorn his heaven as beautiful as he may, that

cannot compensate for the loss of his presence.

What was impossible, he has made possible; so

long, so anxiously, so faithfully has he worked

in me, that I might be capable of bliss! Where

is the little earth? Yonder it spins, how far

from here! In what darkness it is veiled! I

would not again return to it. He has conde-

scended to go down thither, has trod its dust,

with his sacred feet, has endured hunger and

thirst, has died. Ah! He will quicken my vision,

that I may pierce deeper than heretofore the

abyss of his death-pains. There he went for

his own; and that, his death-purchased one,

should not again be lost to him, he has from my

earliest years given me his ceaseless care. Much

that he has done for me, I have already learned

in a much higher circle, and our children also

when they left the earth. But then if only once

in a thousand years I might be counted worthy

to see the Lord, still methought it would be

enough for me.

W. Be thankful, Whom He receives, he re-

ceives to glory. Knowest thou not by what

wonderful way he has called us in his word?

H. Well do I know all that, and I see with

that glory and honor He has crowned thee.

Between these images in thy last sickness and

that which stands revealed to me—between that

perishable flower and the heavenly blossom—

what a difference! No, this bloom upon thy

cheek can never fade; thy light in these eyes

can never be dimmed; thy form shall never be

the impress of age. Thus ever will thou wan-

der about with me here, thou wilt show me the

glory of the heavenly mansions, and also will

lead me to those other blessed ones who are dear

to me.

W. Thou wilt see them as soon as thou hast

seen the Lord.

H. How delightful was it of old when we

sought our aged father in his cot. Our carriage

rolled up; all came running out before the house,

and among the whole troop we sought first his

dear honored countenance. How much more

delightful to see him here! He whom the

smallest favor filled with thanks to the giver,

who could find beauty in a single spire of grass,

who smiled at brighter sunbeams; who went

forth so joyfully under the starry heaven, and

adored the Creator of these worlds—what must

be his experience here, where the wonders of Om-

nipotence lie all open and unveiled before him!

He who in the silent joy of his heart thanked

the Lord for his beneficence, and for the least

refreshing which was granted him on his way

earthward—what thanks will be now pour forth

to his Redeemer? "We shall meet again," he

said to me in his last sickness, as he pressed my

hand with all his remaining strength, "We shall

meet again, and together thank God for his

grace."

W. Thou wilt soon see him and thy mother

also.

H. My mother who loved me with such un-

speaking tenderness, and whom I have never

known! I was but three years old when I lost

her. As she lay upon her death-bed, and I was

playing in the garden before the house, "We

will become of my poor child!" she cried—

Good mother! all that a man can be thy son

has become an inhabitant of heaven. Through

the grace of God has this been effected, and by

the help of thy prayers. Is it not so?

W. It is even so. I have often spoken of

thee with thy father and mother.

H. Is X here?

W. Yes.

H. I had not expected it. That, however,

was wrong; only one X here? But the dear soul

who I left behind me on earth, I would have

some tidings of him; or is the perception of him

lost to us until the moment of reunion?

W. This question thou mayst speedily answer

for thyself. Look thither.

H. I do so, but I see nothing.

W. Look longer in this direction, and you

will surely see. Dost thou see now?

H. Perfectly. The place is familiar to me.

It is in the church-yard, where I placed thy

mortal part, which was given back to the earth.

I place beams dear to me; I often sought it;

in kneeling upon the grave, I raised my eyes

to heaven, where we both are now. Among

beautiful trees and flowers, I thought, may she

be wandering there; among trees and flowers

shall her body rest. So a flower garden and

him! Yes, he is indeed one known to me, though

never before seen face to face. Now he turns

hitherward and looks upon us. He appears

to rejoice over us. His eyes glisten with tears

of joy. I can no longer restrain myself; I must

step away to him. I must say to him that I love

him as I never loved ought before. He raises his

hands—how? In those hands a mark, and from

the mark rays darting forth? Yes, those are

the pierced, the bleeding hands. He blesses us!

Deep in my heart I feel his blessing. Now know

I that I am in heaven. Now know I that this is

He!

W. Away, then, to him.—Translated from

the German.

## Religious Intelligence.

### Venice.

A REMARKABLE MOVEMENT.—We insert

here, says the Christian World, in the hope that

they may be copied by our Exchanges, two brief

communications respecting a marked religious

movement which has been going on for six

months in the City of the Sea. Gladly would

this Society undertake to respond to so earnest

a call, but the greatly extended work has al-

ready undertaken for the next year, prevents

the doing more than heartily commending this

appeal.

The first letter is from Rev. Henry Kendall,

D. D., of this city. The second, from Francis

Colton, Esq., of Illinois, U. S. Consul at Venice,

of whom Dr. Kendall speaks as an educated

Christian gentleman, most deeply interested in

this movement. Dr. Kendall writes:

There is now no place in Italy where religious

movements are so encouraging. Political

changes, the completion of Railway connections

to the Atlantic through Germany, and other

causes are giving this old city new commercial

importance. A line of steamers to Alexandria

makes the distance to that point, and also to

Palestine by sea much shorter than from Mar-

sailles.

Obituary.

SUBDEN DEATH—LITTLE YORK, P. E. I.

In this lovely death of a sudden and startling character have been very prevalent lately. Not long since, one person rose in the morning, and feeling rather unwell, lay down again upon her bed, fell asleep, and awoke no more!

More recently Mrs. Cook, feeling rather unwell, went to market, intending to see the doctor—felt better on the road; but on reaching town, was suddenly seized with death.

Other deaths quite as sudden have also occurred, striking home the truth—"In the midst of life we are in death," and speaking these admonitory words to each, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," and yet—

Upon the brink of death.

To these solemn events must be added another.

MRS. VESSEY, LITTLE YORK, P. E. I. Elizabeth, the beloved wife of Robert Vessey, senior, was born in Yorkshire, England, in the year 1804, and emigrated to this Island when about the age of thirteen years.

It is a pleasure to find her name upon the Church roll for a period of twenty years. The tickets of her membership have been carefully preserved, and her signatures, and many faithful ministrations who have labored on the circuit, December, 1848, is the date of the first ticket received "on trial" from the Rev. E. Butterell.

Her Christian course appears to have been steady and consistent. To the cause of Christ she was devoted and liberal—the Ministers her husbands were ever open, and her table kindly spread.

Her last illness was short, but very severe—On the Sabbath before she died, the writer had the pleasure of visiting her for conversation and prayer. She said, "I have had a close fight with the enemy; but to-day, during the time of service, my soul came off victorious, and now I am happy." She certainly appeared unusually calm and cheerful. Smiling upon us, she rejoiced aloud, saying "I love the Lord, I love his people, and I love his ways." Shortly after this her sufferings returned; but in the interval of ease she sweetly sang—

"My Father's house is built on high," &c.

A few hours before she expired she said—"I'm happy—I'm going home to heaven"—and so died our beloved sister, on the 5th of August, 1868—aged 64; leaving an aged partner, and a large circle of relatives and friends, who sorrow, not without hope of meeting her in the skies. J. WINTERBOTHAM. Charlotte, P. E. I., Aug. 1868.

Provincial Ecclesian.

WEDNESDAY, SEPT. 9, 1868.

Support of the Gospel.

The estimates made by the Ministers and Stewards of our Connexion, in the several Financial District Meetings just held, have doubtless confirmed the anticipations entertained at the Fredericton Conference of heavy losses to be borne by the Ministers on the dependent circuits during the current year. The aggregate amount of unpaid circuit deficiencies for last year was upwards of \$8000; and how to prevent so heavy a burden being endured year after year is worthy of the serious and prayerful consideration of all our people.

It must be admitted that the rates of Ministerial allowance sanctioned by our Conference are exceedingly moderate; indeed quite too much so, considering the present cost of living. Every claim according to the recognized scale were fully met, the wants of our brethren would be, even then, but scantily supplied. Methodism has never at any time afforded facilities to her ministers for the acquisition of wealth. She has under the most favorable circumstances barely ensured to them a competence. But with the altered circumstances of the times, and the increased cost of many articles for domestic use, the Minister who receives all his claims paid according to the recognized scale would be unable to support a family. It is absolutely necessary to enable him to make both ends meet. Then, surely it is not unreasonable to ask, how are the wants of the Parsonage family to be met, when of the limited stipend there is a loss to be suffered of from \$150 to \$200 per annum?

We enter not upon the inquiry as to the cause of our Connexion's embarrassment, in this respect. It is sufficient to us that it is the result of the enlargement of our field of operations, and the too rapid increase in our staff of laborers, from year to year. It will at once be seen that two modes of relief alone are feasible. These are: 1. The enlargement of circuit income; and 2. The efficient working of the Home Mission Fund for the relief of our more needy stations.

We commend these objects of Christian liberality to our benevolent friends, and trust that our Conference jurisdiction. "The liberal doleth liberal things; and by liberal things shall he stand." An Essay on the subject of Ministerial support, by a member of one of the Maine Conferences, has been placed in our hands, from which we make some extracts applicable to the circumstances of our Connexion: "On this point of giving the ministers of the gospel their full support I must be permitted to reason a little. The duty of a divine declaration, that 'the laborer is worthy of his support,' if the word be preferred, which is to common promptly, should be regularly continued throughout the year. And at the close of the Conference year, all his allowance should be made up. In this way, the preacher would be kept from needless anxiety, his family would be comfortable, and the people happy. And in this way only, shall we be able to obtain and keep a talented, holy, and useful ministry among us.

I shall now consider the second question submitted to me: 'What is the duty of Methodist travelling preachers, in view of their scanty support, &c.?' I suppose the meaning of this question to be—'Should a Methodist travelling preacher, in view of the miserable support which he is likely to receive while he lives, and with the prospect of little or nothing for his family when he is dead, continue to travel? or shall he leave the active ministry, and, by other means, make provision for those who are dependent upon him for their support?' With this understanding of the question, I answer, He should not leave the ministry.

"value received," signed by a number of persons, "jointly and severally," each one, in case of the failure of the rest, would be held responsible for the whole amount, both in law and justice. How far does the present case differ from what it would be if a note of hand were given? It is true, the members of a religious community do not put their names to an obligation generally, though that is sometimes the case. But what then? If they are not bound in law, are they not upon moral principles? Is not each one bound to see the moral contract with the preacher, fulfilled? And does not each man, who regularly attends his ministry, say as much, by his presence? Each man knows, or ought to know, that so long as he encourages the minister to proceed with his part of the contract, he himself is bound to meet the other part, or to see that it is met by the whole society. "Will a man rob God?" To this we perhaps, say, No. But do we not forget that Jesus will say, in the day of reckoning, "In as much as ye did it unto one of the least of these, ye did it unto me?" Is it not as wrong in the sight of God, to withhold from a man his just rights, when we are slayers in the benefits of the contract, and when we publicly and constantly consent to it, as it would be if we had put our names to it, with pen and paper?

"I am aware that many do not take the same view of this subject. But why should they not? Ought there not to be responsibility somewhere? Shall the preacher stand with a people, and labor faithfully, while his family suffers for want of food, or even the necessities of life? Or shall he get in debt without a prospect of paying for what he buys? Will it support him, or pay his debts, to have his hearers, for whom he has been laboring, say to him, at the end of the year, 'My brother, I am really sorry we have not been able to raise more for you. We meant to do so, but we were so busy, it has been very hard to raise all but round. I hope you will fare better where you go next year?' And how many years can a preacher live on such sympathy as this, while he does not receive more than half, or at most, two thirds of his support?

"The very persons who will make such remarks as the above, will consider themselves abused if they do not have a man stationed with them of the first talents in the conference. Talents that would do honor to any profession; the highest reward, is all this as it should be? How does it appear to Him who has said, 'Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cryeth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth?' On the necessity of advance payment to Ministers, the following is apposite:—

"The stewards should furnish the preacher with a portion of his allowance, for immediate use. It is both impolitic and unjust to neglect it, because it is always more difficult to raise these supplies, the longer they are delayed. Begin in season and everything will go on easily. Let every one know, and feel, that something must be done at once, and all will be ready as a thing of course. The difficulty in raising a preacher's support is, generally, because it is delayed, which the belief it will do, if he is only paid at the end of the year. But when the end comes, many are unable to pay, who might have paid before. And many will think that their individual portion is a heavy one; and content themselves with paying, perhaps, one half, when they would have paid the whole without complaint, if they had paid a quarter at a time, and that in advance.

"The stewards need to work by system, and one part of that system should be, to have the payments in advance quarterly, monthly, or weekly, and to verify one claim that this is expected.

"Perhaps the stewards will say—'We would make early advances to the preacher, but we have not circuit funds.' Then collect some. But they say—'We cannot collect any at present.' Then advance your own. 'But we have none of our own.' Then borrow some. 'Who has security that we should get our pay again?' The same persons that would be the preacher's security, if he had to borrow, for the want of his pay, if there is security for him, there is the same for you; and if there be none for you, there is of course none for him. And while you are not willing to run the risk of getting your pay, though the means are in your own hands, it would seem, you are willing that your pastor should take the risk on him, without any means of relief. Perhaps you say, 'We would borrow it; but nobody will trust us, in behalf of the society?' Then it appears, when you can borrow it of nobody else, you will borrow of your pastor, at all events, even without consent, which is done, by keeping it back from him, when he cannot help himself.

"The fact is, if the stewards are awake to this business, and begin in season, and pursue the subject with system and energy, the work will always be done. At least, let them not be afraid of responsibility. This might be a sacrifice, but God would not let them suffer for their noble devotedness to his cause. Hear what the apostle says to those who administered to his wants: 'I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God; but my God shall supply all your need according to His riches in glory by Christ Jesus.' 'After all, there will be but little difficulty in paying the preacher, where the steward and other officers do their duty. The following words of an English preacher may seem severe; but are they not true? 'I know, says he, 'that everything depends on the spirit of the steward. One narrow-minded man among them, will often prevent all the rest, and the whole people, from doing their duty towards their minister. I know of no way by which that man can escape the condemnation of Christ, for robbing the minister, not only of what he himself owed to his support, but also of what he prevented others from giving, except by retiring from an office, for which the soul of a niggard is unfit, or of obtaining from Christ a generous heart, or like the steward's own, who does more damage to woods and timber lands. The destroying element has spread itself across fields, and made great havoc. In the neighborhood of Montreal, and around the City of Ottawa, the destruction has been frightful, so that doubtless during the coming winter, there will be abundant opportunities for the benevolent to impart relief to the suffering and the needy.

"The Hon. Mr. Howland has taken the office of Governor of Ontario. We regret that some of our journalists have indulged in very coarse language while speaking of his Honor. According to some of their scribbles, a more corrupt person was hardly ever entrusted with so important an office. The constituency, which His Honor represented, has just been the scene of an election contest. At first it was thought that a brother of His Honor would be 'the man of the people'; but after a little time spent in the canvass, he saw fit to retire, and Mr. Bell, a lawyer in Toronto, and Mr. Wright, a farmer, entered the contest. The former has never been in Parliament, but as a gentleman of the long robe,

he has considerable eminence, and professes, like his opponent, to be opposed to the coalition government. Mr. Wright, though not a man of equal learning with Mr. Bell, was in Parliament some 17 years, during which time he was not unblissed in reputation, and was diligent and zealous in the discharge of all his public duties, and was always considered to be a true reformer. We would not be guilty of speaking a word against Mr. Bell, for as far as we know, he is of blameless reputation; but we are glad that Mr. W. carried the election; we know him to be a good man, and whilst he is a Methodist, and there are too few of the class to which he belongs, that in some instances which have come under our observation, some of our people, by the manner in which they have voted both at Municipal and Parliamentary elections, have acted unwisely, and have added in putting men into office, who have done their utmost to injure the church to which we belong. We therefore rejoice when we see a gentleman returned to Parliament whom we know to be a true Methodist, because we are sure that he will be, 'the friend of all and the enemy of none.'

"In the mercantile community there has been great excitement respecting what is called 'the silver question.' In regard to Toronto, where the merchants entered into an agreement that they would take no silver but at a discount: 10 per cent. on large coin, and 10 per cent. on small pieces. Other cities and towns have followed in the wake, and various articles, pro and con have appeared in our daily journals, and the subject. Doubtless great inconvenience has been experienced at the abundance of silver have had to sustain losses in consequence, but that there is in the country, and probably some of the merchants entered into an agreement that they would take no silver but at a discount: 10 per cent. on large coin, and 10 per cent. on small pieces. Other cities and towns have followed in the wake, and various articles, pro and con have appeared in our daily journals, and the subject. 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