

The Wesleyan.

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THE "WESLEYAN."

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OUR EXCHANGES.

The Baptists in Jamaica have lost forty churches and school buildings, with more than \$80,000, by the late hurricane in that island.

Mr. Farnham writes from China that the first sheets of "Christie's Old Organ" in Chinese are off the press. This is the first Sunday-school book published in Chinese.

The *Citizen* states that the Baroness Burdett Coutts, in ameliorating the condition of the poor and deserving fishermen of the United Kingdom, has expended over £160,000.

The electric light has been introduced into the reading-room of the British Museum, and if the experiment succeeds the reading-room will be kept open until 7 o'clock, and possibly until 9 o'clock, in the evening.

The *New York Herald*, in an elaborate article on European immigration, shows that ten million persons have landed on the shores of the United States within the last century, seeking homes in the "land of the free."

The first Protestant convert in Japan was baptized by Dr. Vertueck of the Dutch Reformed Church at Nagasaki, in 1860. He had read a New Testament floating in the Bay, probably dropped overboard from a man of war.

Dr. J. G. Holland, who is suffering from enlargement of the heart, has been ordered by his physicians to abstain from all literary work. With the exception of his "Topics," in Scribner's Monthly, he is not likely to write anything for some time to come.

Among the members of the First Methodist Church in Atlanta, are the following, viz.: The Governor of the State, the Chief Justice of the Supreme Court, United States Senator, Representative to Congress, Secretary of State, Comptroller General, and two members of the State Legislature, besides others. The pastor has his hands full to keep these rulers straight.—*Georgia Advocate*.

The *Daily Sun* says: "Here in St. John the Canada Temperance Act appears to be steadily gaining in popular estimation and the liquor interest looks to its adoption as inevitable. The temperance sentiment in St. John, while not particularly demonstrative, is strong and steady. There is no doubt that a good many persons who 'take a drink' themselves will go forward and vote for the Act."

The Committee of the British and Foreign Bible Society at their last meeting passed a cordial vote of sympathy with Lady Lyceet. For twelve years Sir Francis had been a member of the Committee of the Bible Society; he was always ready to give time and valuable assistance to its work; and only a few days before his death he had been taking a share in business at the Bible-house.—*Methodist Recorder*.

President Hayes is quoted as saying that when he returns to his much neglected private business in March, he will carry away very pleasant recollections of his life in the White House. "The first two years were hard," he adds; "as hard perhaps, as any year of Lincoln's administration. The last two years have been as easy and pleasant as perhaps any president has enjoyed. In my case the sunshine has followed the storm and clouds."

The *American Missionary* says: "The pupils have all ceased to come to the mission at Uganda in Mtesa's dominions in Central Africa; a time of persecution is anticipated by those inclined to Christianity; and everything looks dark for the mission, which had been planted at great expense, with so much of hope. It is emphatically Satan's hour of triumph; but we are assured that the hour of the Son of Man also draweth near, and this darkness is the hour before the dawning of the day."

The Burials Act has been brought into operation at Epworth, John Wesley's birthplace, in circumstances which deserve notice. An aged Roman Catholic died, and the Rev. Canon Garden, of Crowle, in accordance with the wishes of the deceased's relatives, took steps to have her buried according to her faith. Although the notice required under the Act had not been strictly given, the vicar, the Hon. and Rev. Mr. Dundas, at once consented, and the interment took place. It is 320 years since a Roman Catholic Priest officiated at a funeral in Epworth churchyard.—*London Watchman*.

Prof. David Swing, of Chicago, has sued the *Times* of that city for publishing a sermon of his before it was delivered.

The experiment of affording facilities for the saving of small sums of money by the issue of forms to which twelve postage stamps may be affixed, and the amount then deposited in the Post-office Savings Bank, having been successful in ten counties, the plan has been extended to the whole of the United Kingdom. The ten counties contain less than a-tenth of the entire population, but during the seven weeks in which the experiment has been in operation more than 14,000 forms have been received at the Post-office, and more than 7000 new accounts opened through their agency.

Bishop Bowman gave an instance of a minister in Ohio, coming from a comparatively poor circuit, who reported \$1,400 for missions. He thought there must be some mistake, and asked him if he did not mean \$14. The brother said he did not, he meant \$1,400. Then the bishop asked him to explain how he had raised it. He replied that he had carried a little book with him as he travelled about the circuit, and had given every person whom he visited an opportunity to contribute, and thus without difficulty had raised \$1,400, where before \$200 or \$300 had been considered an extraordinary collection.—*N. Y. Advocate*.

We have learned of a church member who discontinued his religious paper. He wanted something in it to his taste, and took instead the "New York Day Book." We also learn that this person has not been at church for some time. The two facts explain each other. There is a mutual influence of religious reading and growth in piety. The man who has not enough love for God's house to enjoy its sacred worship, will not have enough love for God's work to enjoy reading the accounts of the progress of that work.—*Disciple*.

The half-trained young women who teach for pin-money in the public schools may perhaps be interested in reading the *London Spectator's* summary of the business of a skilled school-master: "To know by what devices knowledge may be most effectively presented to the mind of a beginner; to know how to kindle interest and enthusiasm in a new study, when to appeal to the judgment and when to the memory, how to put wise questions, how to arrange and correlate different studies, and what are their respective values as instruments of mental development, how to test the results of work, what is the right mode of discipline, and how rewards and punishments may be most judiciously used."—*N. Y. Tribune*.

Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony left their work on election day (which work is the preparation of two volumes on Woman's Suffrage, to appear shortly) and went in a carriage to the polls in Bergen, N. J., to vote the Republican ticket. Mrs. Stanton says the judges of election scratched their heads and looked solemn, and refused to take her ballot; whereupon Mrs. Stanton said seriously on retiring: "I leave my ballot here" (placing it on the ballot box) "with you rests the responsibility of refusing to count it." Mrs. Stanton had previously made an argument on her own right of casting a ballot, basing that right upon the fourteenth and fifteenth constitutional amendments, which declare all persons born or naturalized in the United States to be citizens, and that citizens have a right to vote.—*North Western Advocate*.

If a man wishes to be thoroughly comfortable in his own coffin he must plant the tree from which that article is made. At least, that was the conviction of Capt. Stone, who arrived at Moundville, West Va., thirty-five years ago, to make his home, and planted two seeds, remarking to his family that he would like to raise his own coffin. One of the seeds died, but the other flourished and grew. From a shoot it became a sapling, and finally, in the course of thirty years, a fine tree. About eighteen months ago a severe wind storm prostrated the tree. He had it cut into lumber and sent to a Pittsburgh firm. In a short time it was returned to him in the shape of a beautiful coffin. About two weeks ago he was laid away in the coffin which he planted thirty-five years ago.—*N. Y. Tribune*.

The *Pall Mall Gazette* says: "Mr. Russell Lowell, the United States Minister, delivered an address at the opening of the session of the Working Men's College, Great Omond street, last week. In replying to a vote of thanks proposed by Mr. Ludlow, Mr. Lowell said: 'The best men of both parties in America see the evils of the division of spoils—I mean the men of office with each succeeding Presidentialship—and they will, I believe shortly find a way to remedy it. When once Americans see what had best be done, they have a knack of doing it. I may mention a fact I read in the papers, which I have every reason to credit. During the administration of Mr. Hayes, that is just expiring, the loss to the revenue by passing through so many thousand hands was exactly a quarter of a million, or one-fourth of a million of dollars. This does not look like widespread corruption'"

THE METHODIST CENUNICAL CONGRESS.

A somewhat unique gathering took place at the Wesleyan Centenary Hall, London, on the 4th inst. Some six or eight ministers and laymen from each of the several branches of Methodism in Britain met with the Conference Committee of the Parent body on that day, to make arrangements for the grand Methodist gathering of next summer. A single cause of regret was the absence of the President and some other ministers, as well as laymen, of the Wesleyan Methodist Church, who were unable to attend, owing to the funeral of Sir Francis Lyceet. The *Watchman* says:

It was a new thing to see in the Mission house representatives of every branch of English Methodism. Right well they looked. A stranger would not have known which was which. If the meeting had presented to the eye of a stranger anything special the speciality would be the conscious carefulness with which every member of the Convention considered the best way of giving effect to the purpose for which they were assembled.

After singing and prayer, the Rev. W. M'Mullen was called upon to preside, and the Rev. John Bond, the secretary, read the minutes of Conference convening the meeting. The proceedings could hardly be called a discussion; they were rather friendly conversations on the best way of carrying out the details of a good work. The basis of the Congress, as agreed to by the Wesleyans of the United States and the Committee of the English Conference, was fully considered, and no practical difficulty arose in the way of its adoption. The chief part of the executive work will devolve upon the Eastern Section of the Executive Committee, and so it was agreed to suggest to the Western Section the propriety of increasing the number of the British Executive, and no doubt the Americans will heartily agree to the suggestion.

It was found necessary to change the name of the (Ecumenical) movement from Conference to Congress to avoid the confusion inevitable from the constant use of the word Conference in so many senses. There will necessarily be a large amount of expense. Travelling expenses, refreshments, and printers' bills will form the chief items. It will be necessary to print various documents, and especially the official report of the entire proceedings of the Congress. A Guarantee Fund of not less than £2,500 will have to be raised, and on this subject the Secretary will issue a circular in connection with the representatives of the different Wesleyan denominations. The following Executive Committee was appointed as the Eastern Section of the General Executive: The Wesleyan Conference, the President, the Rev. J. Bond, and Alderman H. J. Atkinson; Primitive Methodists, the Rev. C. C. McKeechie and J. S. Parkinson; United Methodist Free Churches, the Rev. J. S. Witlington and Mr. Dawson; Bible Christians, the Rev. F. W. Bourne and Mr. C. Hobbs; Methodist New Connexion, Dr. Cocker and Mr. Whitworth; Wesleyan Reform Union, the Rev. E. Bailey and Mr. Nash; Irish Wesleyan Conference, the Rev. W. M'Mullen and Mr. Greag.

It was agreed that the Congress should be held about the first week in September, 1881, in City Road Chapel. Some desired that the Congress should adjourn to the provinces, but it was finally decided to hold it in London only. It was further resolved that all day meetings should be attended by deputations from the Congress.

It was decided not to allocate the 200 members of the Congress to the various Methodist bodies on the exclusive principle of numerical representation: so the two largest bodies get less and the smaller ones more than would otherwise have had. The following is the distribution: The Wesleyan Conference, 88; Primitive Methodists, 36; Methodist Free Churches, 22; Methodist New Connexion, 12; Bible Christians, 10; Reform Union, 4; Irish Conference, 16. The different Methodist bodies will elect their own members, and they will consist of ministers and laymen in equal numbers as far as practicable. It was resolved to have a social gathering of the members in London on the day preceding the opening of the Congress, and that the first act of the Congress, shall be a religious exercise. There will also be a farewell service in Liverpool for those who are returning home to the United States. The chair was also occupied by Dr. Rigg and Dr. Cocker. It was a most harmonious assembly. Nothing could have exceeded the courtesy and kindness of all the branches to the old body. The meeting marks a new era in the history of Methodism at home and abroad.

A CLOWN'S SERMON.

The Virginia papers reported some time ago that during the expiration of a travelling menagerie and circus in a town in that State, where there was at the same time some religious assembly sitting, the master of the equestrian ring illustrated

his own serious capacity, and greatly affected an audience in which many Church members were present, by delivering the following homily: "My friends: We have taken in six hundred dollars here to-day—more money, I venture to say, than any minister of the Gospel in this community would receive for a whole year's services. A large portion of this money was given by Church members, and a large portion of this audience is made up of members of the Church. And yet when your preacher asks you to aid in supporting the Gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus but the animals. If you came to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this." The sensation following a speech like this, in such a place, from such a speaker, may be imagined.

TEMPERANCE IN ENGLAND.

A very remarkable and enthusiastic temperance meeting was held, the last of October, in Manchester, England. It lasted through the day. A crowded meeting was gathered in the large Free Trade Hall. It was presided over by the Bishop of Manchester, and was addressed by Sir Wilfrid Lawson, Canon Farrar, and three members of Parliament. Sir Wilfrid was in great spirits, rejoicing over his late triumph in the House of Commons in carrying the Local Option resolution. He said John Bright had once said to him that there were only two men in the Commons whom he thoroughly approved of. He had lived to see two swelled to the number of 245. He rejoiced that they "could secure, as presiding officer, a real, live, perfect bishop, and that they had, for the first time, a prime minister and a majority of the Cabinet and of the House of Commons on their side." He said their duty as temperance men was to say to Mr. Gladstone "that there was no business so pressing as legislation to promote the order, happiness, and morality of the great body of the people." Would that we could have such a meeting, with such officers and speakers, and hear such wholesome doctrine, on this side of the Atlantic.—*Zion's Herald*.

A SMALL CONGREGATION.

Pastors are sometimes in danger of thinking of the congregation, rather than of the persons of which it is composed. One sultry Sabbath evening we sat in the study window, meditating on the theme for the approaching service. A mood of depression came over the spirit, and we thought, "What is the use? It is a dull night. There will be but few out. I wish it was over." Just then the people began to gather. The first was a widow, accompanied by her oldest son, for whom she had recently felt great concern. Then came an aged man, who was seldom able to get so far from home as the church. After him followed a venerable widow "of more than three score years," who had already been twice to service that day. The next that we noticed was a worthy man in great financial embarrassment, and then a young couple, just married, but without religion, and so they continued to gather one by one; and as they passed the window the thought arose "Are these all coming out this sultry evening to listen to the gospel?" In an instant the depression was gone, and in its place was hopefulness and energy. When in the pulpit we lost sight of the congregation, and thought only of those who "needed us most." Perhaps they were blessed. We know that the preacher was not without comfort.

The congregation may be small, yet "each heart knoweth its own bitterness," and the "pastor may feed the flock one by one," and if it be numbered by hundreds, he will reach more hearts by thinking of the needs of a few, than if he is lost in contemplating his congregation.—*N. Y. Advocate*.

BUTTON-HOLE EVANGELISM.

In the very admirable paper read by Mr. Vanner at the City Road Convention no part was more worthy of attention than the passages in which he enforced the duty of quiet personal work. Ours is an age of great measures; and there is danger lest in the suggestion and launching of ambitious schemes the supreme importance of quiet personal evangelism should be lost sight of. Grand plans of evangelisation will not supersede private devotion. When some plausible scheme is suggested for carrying far and wide the knowledge of Christ, we are apt to think there is some magic in the project for accomplishing itself; that it only needs to be started in some enthusiastic Conference, and it will reach the destined goal by virtue of its own momentum. No error could be greater. The most elaborate and aggressive enterprise possible will not supersede the old simple methods of personal and familiar entreaty. Of late years the reaping-machine has come to the front in agriculture, and instead of having the flowery meadow or golden harvest falling little by little under the reaper's scythe or sickle, we have vast tracts of country reaped in a few hours by steam power and ingenious mechanism. We have the notion of introducing steam ploughs and reaping machines into the fields of evangelistic work. We are rather impatient of the old slow methods, rather ashamed of the simplicity of converting the great world of man one by one, rather unbelieving as to the efficacy of quiet personal persuasion when the work of the world seems to be done by pretentious splendid organizations. But in all this we are mistaken. The field, which is the world, will be made fruitful by spade culture, and the fields white under the harvest will be gathered by the labourer with the sickle, and not by any grand public machine, be it constructed ever so wisely.

The button-hole is usually considered somewhat of a bore, but the man who takes you by the button-hole for God is exempt from that reproach. As Mr. Vanner observed, "Any man almost is willing to be spoken to about his soul if you will speak to him alone, and speak to him kindly." We talk about the scepticism of the age, but really humanity is as religious as heart to-day as ever, it was and a judicious kindly word to a friend or neighbour or stranger, secures the response of a grateful grasp of the hand, or a truckling tear, and not rarely the promise of consecration to God. Men are not what they seem. Under the indifference, the worldliness, nay, under the apparent scepticism and hostility of man to religion, is a conscience asking for peace, a heart sighing for unknown satisfaction, a wounded spirit ready to receive the true saviour. There are special persons on whom the button-hole will not fail to fix his eye. He knows them in the sanctuary, the street, the shop. There are special times when men's consciences are pricked, when their hearts are soft; and the vigilant sharpshooter will then let fly his arrows into the hearts of the king's enemies, not that they may bleed and die, but that they may bleed and live. Sinful men may justly reproach us if we pass them in silence, but they will hold in everlasting remembrance the evangelist who spoke to their souls in the name of God and His Christ.

And it is by the button-hole evangelist that the world shall be saved. The scientist tells us that that the world is built on the atom; we need to persuade the Church of the truthfulness of the atomic theory, that the kingdom of Christ must be built up of the individual. How visible and grand are the results where you have a loving, judicious, and persistent button-hole in a congregation, in a class-meeting, or in a Sunday-school. The fact is, two or three workers of this type make a flourishing society wherever they may be found. Let the members of the Church gentle and simple begin quietly to gather in the lost sheep "one by one," and we shall hear no more of decreases. During the last season the telegraph has been used to inform the fishermen of the coming in of those gigantic shoals in which they delight, and forthwith they have put out and filled their ships with the harvest of the sea. "Fishers of men" delight thus to find themselves drawing at once the bursting net; but we rather think that vast work will have to be done by patient anglers with rod and line ere the ship of Christ, His Church, will be filled to the sinking.—*London Methodist*.

CHRISTIAN HELP.

At the twenty-third anniversary of the Fulton St. Prayer-meeting in New York, Rev. John Peattie, D. D., pastor of the Park Avenue Baptist church, said the grandest sight under heaven was that of a man struggling to live the Christian life. He had great sympathy for such. Religion was rooted in the deepest feelings that could touch the human heart. Its questions were not of to-day nor of tomorrow. It was not what shall we eat or drink or how we be clothed, but what shall I do to be saved? If we felt no sympathy for a man who was seeking the solution of such a question, it must be because there was no sympathy in us. There could be nothing great in us if our sympathies did not go out beyond all denominational lines to the soul that was struggling to live the Christian life. He had seen the sinner ascend in his balloon. When the ropes were cut and the balloon rose grandly upwards, hats went off and huzzas filled the air from the assembled spectators. Thus should it be with a soul that seeks God. In its god-ward flight it should receive the encouragement of all who behold it, and the sounds of good will and cheer should not cease till that soul is lost to earthly sight amid the glories of heaven.

The grace that saves a man will save another through him. If it does not, it is a kind that will not be likely to save either.

In the Church connected with the Mission of the American-Baird at Etzerou, the men, women, and children give an average of \$15 each.

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MAN ATKINSON.
No. 10, 10th
St. Boston.

THE WESLEYAN.

FRIDAY, NOVEMBER 26, 1880.

THE WESLEYAN FOR 1881.

Fashion obtains in newspaper circles, it seems, as well as elsewhere. In accordance with its dictates our exchanges are in motion. Some are blowing their own trumpets; others, more modest, are putting in a quiet word on their own behalf. If, as the manager of a Church paper, and not of a private venture, we follow the example of the latter, none will blame us.

We shall advance under the old name, first adopted in 1838. With the lapse of years, and the fulfilment of Wesley's poetic prayer,

"Build up Thy rising Church, and place The city on the hill"

it but becomes more appropriate for a Methodist journal. To move on in Wesley's track, under the impulse which he, in God's providence, gave to the "people called Methodists" ere his departure, will be our aim. In case of movement beyond proper limits, may the kind, clear eye of Richard Watson, which looks down upon us from his portrait on our study walls, advise of danger near.

Our publisher, desirous to maintain the credit of the Church which the WESLEYAN represents, has decided to improve its appearance by a partially new dress, and to add to its value by a slight addition to its size. The first issue for the new year, or possibly the number for the Christmas week, will illustrate his purpose.

How fast and how far we shall advance is to be decided by others. Kind words have, in some cases, been followed by pleasant evidences of sincerity. Our list of subscribers has, therefore, shown a steady—we can scarcely say, a rapid—increase for several months. To these faithful agents we offer our thanks. We shall not treat them according to the advice of the greenhorn who watched a team drawing a heavy load, and urged the driver to push the leader "because he pulls." We need only say that a continuance of their efforts will be highly appreciated.

To speak plainly, we regret that our ministers generally do not take a deeper interest in the circulation of their own paper. The cause for regret is not personal, it is found in the effect of such neglect upon our people at large. No Methodist family can furnish intelligent, prominent, active members of our Church while the heads of it know little of its current history, and the children are growing in ignorance of the peculiar characteristics of Methodist doctrine and polity. Years ago, as a pious layman drove us to a distant part of a new circuit, he pointed out to us several dwellings, where once active members of our Church had lived and died, leaving behind them children who were of little value in the Church or in the community. The neglect of some of our pastors is likely to produce many copies of that neighborhood, and yet they take the matter as coolly as if some Adventist prediction of the end were on the very eve of fulfilment. The man who plants a tree for the benefit of posterity rebukes them. If after the fathers are to rise up "children, whom the Lord shall make princes in the earth," some pastors must wake up to duty. Present negligence will furnish us with dwarfhood enough; Methodist manhood must mainly result from early intelligent Methodist training. We have said nothing to those pastors about the weak, sickly, if not poisonous, publications which are likely to find their way into the homes of our people, in the absence of better literature.

The Ecumenical Congress to take place next summer in London, will render 1881 a year of rare interest in Methodist circles. The meeting of four hundred delegates, chosen from all branches of the great Methodist family, and finding their way from all parts of the world, for interchange of thought and consultation upon the best methods of carrying on the Redeemer's work, will give to all Methodist journals a rare interest. We hope to present our readers with careful reports of that grand gathering.

Will our readers interest themselves in our behalf? Cannot each subscriber resolve to secure one other? Two dollars, handed to the pastor, or sent direct to Stephen F. Huestis, will secure the paper from the date of reception to Dec. 31st, 1881.

SOME SAD FACTS.

During a hurried glance over a Southern Methodist paper our attention was arrested, and our sympathies were excited, by an excerpt from an itinerant's letter. His story, in brief, was this: He had just reached his home from his most distant appointment, having in the course of the fifty miles ride crossed mountains and forded streams, till thoroughly weary and sore. It was the last excursion of the Conference year. During that year two new churches have been built and paid for; a third has been commenced, and an increase has been noted in the membership. All the Conference collections, too, have been taken. Meanwhile, for the support of himself and family, he had received \$360, out of which he had paid \$100 for house rent. Just what he had for household expenses can be calculated in a moment. "We have not lived," he nobly says, "but only stayed. But we have stayed and done the work committed to our hands."

Our readers will share our sadness, which may not be altogether free from indignation. Let us beware, however, of straightforward, burning words may strike nearer home. The Missionary Committees of the Maritime Conferences have lately met and decided that, unless our Domestic Missions increase their contributions, the salary of each married minister placed in charge of them cannot, this year, be more than four hundred dollars, while extra allowances from the Children's Fund are smaller than they formerly were. We do not wonder that an esteemed lay-member of the Nova Scotia Conference Committee, in reply to a question from us, intimated by a significant shake of the head that he preferred to say little upon the subject.

The services of these ministers on our Domestic Missions are second to none. A good proportion of the Christian workers of our cities and large towns were led into the fold by their labors, and were watched over by them as by faithful sentinels, while hundreds, and even thousands, have been prepared by them to take an honorable position among the mighty Methodist hosts of the American Republic. The majority of these ministers are men who might have stood side by side with the successful business or professional men of our cities and towns, but who, at the call of Heaven, have stepped aside from paths in which many others have found comfort and wealth, and have gone on in the direction of duty in a spirit which has indicated no disposition to cast "one longing, lingering look behind."

Are these men worthy of a comfortable support? The Master, Himself, said: "The laborer is worthy of his hire." We do not say "Should they be paid?" The results of the work of a faithful, true minister are beyond all possibility of payment. Even as a moral police force, to say nothing of their influence for eternity, their power for good is beyond estimation. We do say that they should be supported in such a way as to enable them to meet the demands upon them as to respectable appearance, at no cost of such books as are needed to keep them posted on the theological and general questions of the day, and at no expense of that physical nourishment which only can enable them to attend promptly and energetically to their work.

Spurgeon, one day, at the laying of a corner stone of a church, remarked that he was sure that a very large proportion of ministers of all denominations did not earn anything like as much as the men who were building up the walls of that chapel. A year or two ago, we overlooked a grave-digger in the outskirts of a provincial town, and in the course of conversation learned the financial value of his occupation, and now beg to assure our readers that he received a more comfortable support through burying the dead than many ministers do in preaching the Gospel to the living. And, if we remembered, that the shovel and pickaxe—all that are needed for the burial of the poorest and richest—cost much less than the library and the garb of the itinerant, to say nothing of the horse which takes him to his appointment. We say nothing of preparatory expenses. A comparison here would seem to be an ill-timed jest.

Daniel O'Connell once said that one fact is worth a cart-load of arguments. We give one or two, which, we confess, have prompted us to write as we do. On one of our Domestic Missions is a minister who, in early manhood, gave up his position, went to college, passed through the full course, received his degree, and today receives, after a number of years in

the ministry, the salary of boyhood. Can he possibly continue in his present position. A minister of another Conference, regretting that he cannot send an order for books, writes: "I have not had above \$240 salary during the past year, and had to pay \$24 for passages to District meeting and Conference. I was in the same plight the year before." So late as the present month, a probationer in still another Conference says, in answer to a note from the Book steward: "I have found it extremely difficult, in fact impossible, to make both ends meet since I entered the ministry. I am not in a position to do any thing for you at present, but by taking what should go to another source, I should have sent this long ago, but really I have received only \$5 since I came here." Let us add that no unkind word accompanied either statement.

It is evident that neither our readers nor ourselves need go South to Tennessee to expend our sympathy. Does any one ask: "What is to be done?" We reply: "Simply one thing." For the present year there is no possible help except through increased contributions from the circuits on which these ministers are stationed. Beyond the sources of income taken into the estimates of the Missionary Committees there is no shadow of hope except these mission circuits and a number of others, little, if any, more productive in the past, resolve that their pastors shall not suffer. In the meantime a general effort to increase our General Missionary Fund, will be of most important service in the ensuing year.

Unhappily there are sufferers from a similar cause in other churches. The *Christian Union* says:

It was recently stated in the Synod of the Free Church of Scotland that the limited income of the ministers virtually enforced celibacy among them.

The *Church Guardian* of this city, closed a recent article on "Our ill-paid Clergy" with these words:

"It is high time that the laity aroused themselves to realize the serious consequences which must follow a continuance of their present liberality in supporting their ministers. Unless a change is speedily made we shall have our best men leaving the Province in such numbers that many of our parishes will be without pastoral care. Already four or five have gone to other dioceses, and we are told at least as many more are seriously talking of following them."

To a quotation of these words the *Christian Messenger* adds:

The same things might be said of some other denominations. There is frequently a great want of promptness in paying for ministerial labor. The divine injunctions all commend an opposite course.

The subject of ministerial support is a serious one, and is sure to affect our interests sooner or later. Ministers are blamed if they leave debts behind them, and by none more readily than those who withhold proper support; and often blamed, too, if they leave a charge which cannot support them for one that can. At whose door lies the blame? And frequently the cause of the evil lies rather in "want of thought" than in "want of heart."

OUR LOST AT STELLARTON.

Rev. I. E. Thurlow sends the following. Stellarton, as a mission, has sometimes caused our Conference deep searchings of heart. That body has more than once been on the point of forsaking it. Who, in the light of the facts here stated, will not say that it has paid us a thousand-fold? Similar testimonies to those given by Mr. Thurlow are given by comrades of the deceased men:

As you have heard through the daily papers all the particulars of the sad calamity in connection with the Albion Mines, I shall not take up much of your space with the account of it. I heard of the accident half an hour after it occurred, and hurried down to the Ford Shaft, fearing for the safety of some of our men, and ascertained that seven of them were in the South workings, where the explosion had taken place. All through the day hundreds gathered round the shaft waiting for tidings. The bravest act I ever saw, was the descent of the rescuing party into the mine in search of the lost men, not knowing what moment an explosion would take place. The next morning I went to see the only two bodies recovered, one of them that of Job Skinner, our recording steward. He had professed conversion under the ministry of the Rev. A. F. Weldon, and was a very active Christian. Bro. Lewis Thomas, also lost in the mine, was converted under Rev. G. W. Tuttle's ministry, and I have rarely seen so earnest and consistent a Christian. They were both teachers in our Sabbath-school, and were always found in our prayer and class-meetings.

The evening before the explosion they were in the prayer-meeting. Bro. Skinner, who had buried a little girl the day previous, spoke of meeting her in the better land. The last words we sang together were:

Our souls are in his mighty hand,
And we shall keep them still,
And you and I shall surely stand
With him on Zion's hill.

Our congregation here is small, and we shall miss very much those we have lost out of it; but we know that while God buries the workmen, he carries on the work.

The week before the explosion, my little boy and myself, in company with a young friend, descended the Ford Shaft, and walked about a mile from the shaft, in the South workings. The man from whom Harold borrowed a pick was among the lost. The seam of coal is the thickest worked in the world, and the mine was splendidly equipped in every respect.

Stellarton, Nov. 22, 1880.

Great sorrows often reveal pleasant facts, just as darkness makes known to us worlds hidden by the daylight. The great sorrows of Chicago, of Boston, of St. John, and now of Stellarton, have taught us that the brotherhood of man is still deeply felt, in spite of the selfishness which so often seems to obscure it. From cities and towns too numerous to mention, the helping hand is extended to the widows and orphans and dependent mothers of our lost miners. It is a pleasure to be told that those in need of help are less numerous than at first was feared. Yet, on the verge of a North American winter, charity will find full expenditure in providing for the wants of those who, through youth, weakness or age, are not in a position to avail themselves of help that returning work may offer.

OUR SUNDAY-SCHOOLS.

Danger may hunt holy pathways. It is possible that our children, at the very entrance upon life's journey may be taught in our Sunday schools such doctrines as shall in later years send them out into the broad, pathless wilderness of infidelity. We certainly do not claim too much when we ask each Methodist parent to see, in these days of looseness and error, that his child is taught by teachers who use as text books only such helps as are prepared by the authorized officials of the Methodist Church. As a sample of the dangers which may attend the teaching of the excellent Berean Lessons, we copy the following from the *Northwestern Advocate*:

We quote from a Chicago daily paper of Nov. 6, a few lines from a loosely-written exposition of the next day's Sunday-school lesson. It includes the lying of Joseph's brothers to their father after they had sold him, and his unjust imprisonment in Egypt. The writer then says:

Was this God's plan? It was; and while it seemed hard, it was what Joseph needed to fit him for the important position he was to occupy. He was to become a great ruler and needed to be fitted for that. * * * It has been so in all ages of the world. * * * When God wished to arouse the whole world to the dangers of intemperance, He sent John B. Gough to the gutter for his first lesson. Joseph could have had no better preparation for the work of administering justice in Egypt than the two years' experience in an Egyptian prison.

Little did those lying brothers think it was God's plan they were carrying out. They afterward repented carrying out God's plan, and Joseph pardoned them for it. Joseph must have had a peculiar make-up to be fitted for a great ruler by spending the two preceding years in an Egyptian prison "to fit him." It may have been so once, but we have never heard in modern times of a man being fitted for being a great ruler by being imprisoned. If really so, as we need the best rulership we ever had, let us imprison General Garfield till March 4. A few months might benefit him. Egypt may have been a peculiar country in which the first preparation for administering justice was to send the candidate up for two years. There must be coming soon a great arousement of the world as to the dangers of intemperance, for we never before had at any one time so many men looking and acting as John B. Gough did when God sent him to the gutter for his first lesson. So concise a jumble of inaccuracies and contradictions could hardly be found this side of the Pyramids. Sedition does one pole stir up such a menagerie as are here grouped: liars, kidnapers, disobedient to parents, without natural affection, implacable, unmerciful, and among them Mrs. Potiphar herself. Their schemes culminate in the arrest of an innocent man, exposing him to death, and then imprisonment for years. With infinite coarseness this is called "God's plan," if God's plans had been carried out let us reverently hope they would have been worthy of Him.

Let all our people choose wisely the teachers of their children. Our Sunday-school papers and our lesson helps are the work of the best minds of the age. They never seize some ill-considered expression, in common use, and urge it on the faith of children, leaving them, later, to be tossed on a sea of doubt, or perhaps stranded on the shores of sin.

The public are awaiting with an interest, only rendered more deep by delay, the action of the City Council respecting the petition in which that body is asked to allow the opening of a liquor shop next door to the Sailors' Home. Ten days ago, a delegation, which several ex-aldermen assert to be the most important appearing before the Council for years, waited upon it, and through the Hon. P. C. Hill, Rev. Dr. Burns and W. C. Silver, Esq., stated the benefit already wrought by the Home, and urged that the license should be refused. The deputation received a courteous hearing from the Mayor, who promised their request careful consideration. It cannot be that for the satisfaction of a liquor seller, seeking to make money by the destruction of men—men, too, who take the helm, when scores of lives are dependent upon their clearness of head and steadiness of nerve—our City Council will be deaf to the strongly-expressed wishes of those who then appeared before them. But why hesitate? There are some who stand in doubt of their purpose, in consequence of this hesitation, though unwilling to believe the civic rulers to be subject to so baneful an influence. If they really are, the sooner it is made known the better.

EDITORIAL NOTES.

Very good photos, either cartes or cabinet size, of the late Rev. Joseph Hart, may be obtained from the Halifax Photographic Company.

If any friends are prepared to assist Christian Associations or charitable institutions, by sending them a copy of the WESLEYAN, they can learn of an opportunity by calling at our office.

The managers of our Sunday school at Canning, Kings Co., N. S., having provided themselves with a new library from our Book Room, will sell that previously used by them at a low rate.

The *Union Advocate* of Newcastle, N. B., reminds its readers that at the recent Halifax University examinations, three out of the four prizes awarded were secured by students from Mount Allison College. In view of the fact that competitors are sent up from various denominational colleges of Nova Scotia, the *Advocate* thinks that this may be considered "most satisfactory indeed."

Rev. A. W. Nicolson was in town a day or two this week, having nearly recovered from the effects of the recent accident. Mr. Nicolson, so far, has been but partially successful in obtaining letters and incidents bearing upon the life of the late Jas. B. Morrow, a memoir of whom he is preparing to publish. To one who is so thoroughly competent for his work, as is Mr. Nicolson, all possible assistance should be given, and as soon as possible.

From Messrs. McAlpine & Barnes we have a copy of *Belcher's Farmer's Almanack* for 1881. What changes, in homes and household arrangements, have been seen since 1824, when the Farmer's Almanac was first given to the public, and yet it keeps its place, if not by the old chimney-corner, at least on the modern desk. In fact we hold it where our fathers held it—on the list of indispensables. The bound and interleaved edition is of special value in offices, and to all who keep these almanacs from year to year.

This item, if you are not mistaken, has reference to a young man who entered our ministry in the Maritime Provinces, and during his short stay was deservedly popular. It is clipped from one of the *Advocates*. Even should we have put our hand on the wrong man's shoulder, the example at the end of the item will thereby lose none of its point:

Rev. W. H. Burns and wife, of the Ottawa Street M. E. Church, Joliet, Ill., had a very cordial reception and welcome Nov. 5th, in the church parlors. A large portion of the congregation was present, together with the pastors and members of other denominations. The year opens well, and not the least good omen, at least to the pastor, is a prompt check for the first month's salary.

PERSONAL.

The St. John *Daily Sun* of the 20th inst. has a sermon on the "Christian Home" by the Rev. John Read of the Queen Square Methodist Church.

On the 13th inst., Rev. Dr. Stewart delivered an educational address at Newcastle, and on the following morning preached there. In the evening he occupied the pulpit at Chatham. The collections at Newcastle—\$14.00—are to be supplemented by subscriptions.

Rev. H. P. Cowperthwaite, A.M., preached to young men, on the 14th inst., at the evening service in the Lower Prince St. Church, Charlottetown. The sermon, called an "excellent one" by the local papers, was listened to by a large number of young men, many of them belonging to other churches of the city.

A friend informs us that the name of Mr. John Lipsitt—a genuine supporter of our cause and a liberal friend of the minister—was not found in the list of contributors to the Lincoln Church, as given last week. We regret that the omission occurred. Fifty dollars was the amount contributed by Mr. Lipsitt.

A post card, from the pen of the father, announces the death of Rev. A. D. Morton's bright little "Jo." We learn from friends that Mrs. Morton is in the grip of the same dreaded disease—diphtheria. The Lord be gracious to the stricken household. Sad to say, it is but one of thousands. There are such in this city, and we hear of others in every quarter from which exchanges reach us.

LITERARY NOTICES.

Harper's Magazine for December is already on our table. This number is the first of the sixty second volume. The present is therefore the proper time to subscribe for a Monthly which combines fact and fancy in most pleasing style, and gives its readers illustrations which for number and beauty are unsurpassed by any other. A glance at this number will convince all of the truth of this statement. Harper's Magazine can be ordered through our Book Room.

None of our readers, however varied their tastes, can fail to find matter of interest in the October number of the *Edinburgh Review*, a reprint of which, from the *London and West Publishing Co.*, New York, has been sent us. It contains these articles: Life of Thomas Graham, Lord Lynedoch; Annals of Exeter College; Records of Early English Adventure; The Chemistry of the Stars; Saint Simon's Parallel of Three Kings; Howard's History of the Mongols; Germany, Present and Past; Trevelyan's Early History of Fox.

The latest number of *Littell's Living Age* fully maintains the long-established character of that publication. Years ago we became acquainted with it, and only ceased to continue that acquaintance for a period because of lack of time to make use of the literary stores it brought us. Littell & Co., 17 Bromfield St., Boston, are the publishers.

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