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BISHOP SIMPSON'S ADDRESS.

[From the Christian Advocate.]

We have been furnished by the Rev. Samuel W. Thomas, the Agent of the Methodist Episcopal Book Depository, No. 1018 Arch Street, Philadelphia, with the following verbatim report of the address delivered last week by Bishop Simpson before the National Local Preachers' Association of the Methodist Episcopal Church:

Mr. President and Brethren: I appreciate highly your kind invitation, and yet I feel at a loss to know how far I should trespass upon your time, and what topics should occupy my thoughts at such an hour. I desire, however, first to express to you my personal pleasure in feeling in meeting many of you from all parts of the country, and recognizing you as able and efficient co-laborers in the kingdom of our Lord Jesus Christ. I take an interest in this Association because I have thought it might do much to develop latent power in the Church, now partially developed in the form of the local ministry. We have just heard in the letter read by the Secretary, that in England there are 14,000 Local preachers, where the membership amounts to about 400,000 and the traveling ministry is about 1,500.

In this country with a traveling ministry of 8,000 and a membership of 1,200,000, we have a local ministry of about 10,000, which shows the local ministry in England in numbers to be very far in advance, proportionally, of what it is in this country. How far this Association will operate to increase the number may be a matter of doubt or difference of opinion. I trust, however, that it will turn the thoughts of the Church toward the question, How much may be accomplished by the local ministry? I need not say to you, brethren, that I believe in the utility of a local ministry. I would be a thorough Methodist without it, for it has been the policy of the Church from its commencement to maintain and foster such a ministry. It is interwoven in all her economy; the thought of it permeates all parts of our system; and yet it must be confessed that some doubts are frequently expressed in reference to its utility. I have its necessity on two great facts.

The first is, that there is a greater work to be done than can be accomplished by the number of men who can engage their whole time in the service of the Church. If we take the number of Pastors in any section of the Church, and compare their number with the calls which are made by the world, the demands of society, the openings for usefulness, we shall see that the number is wholly inadequate for the accomplishment of the great work. And this number is limited by two things—the power and disposition of the Church to support a ministry giving its whole time to this one work, and the supply of men who have been able to afford such time and expense as are necessary for a thorough preparation for the work of the pastorate. There are limits which can easily be reached, and when these limits are reached the regular ministry can go no further; but the work is not accomplished. We must either, then, limit our work, or have laborers who can, while devoting the whole or a part of their time on week days for their own sustenance, give their Sabbaths and such other portion of time as they may be able to spare, without requiring support from the Church.

The second fact to which I allude is that men can sometimes be more easily and powerfully influenced by what appears to them a disinterested ministry. The regular minister assumes, in the eyes of the world, sometimes a mere professional aspect. The young man, they say, has selected his profession, follows his calling, is paid for his labor, and must preach as he does. However incorrect this position may be, it does offer to some extent the public mind. But against the local ministry no such objection can be made. The lay preacher works with his own hands, generally bears his own expenses, and adds to his duties as a citizen and his labors as a man of business the work of preaching Christ. He toils without reward, and frequently, without honor from men. In this way, frequently, great strength is gained.

The history of the Church in all ages shows that there has been a call for more laborers than could be maintained in the regular ministry. In the early ages of Christianity there were men who were not apostles, and whose whole time was not occupied in this work, who did labor for Christ. The deacons set apart, of whom St. Stephen was one, for the temporal interests of the Church, also were preachers—men full of faith and of the Holy Ghost—and their labors were wonderfully blessed. In the persecutions that followed, when the disciples were scattered abroad, it is said they went everywhere, preaching Christ. The Church was a preaching Church. Its members, under the pressure of persecution, were telling the story of the Cross, and God owned their labors, and churches were raised up. Some of the early fathers tell us it was the privilege of all of the members of the Church to preach; and one of the great councils, in the year 399, passed a special canon for bidding "a lay man to preach in the presence of the clergy, except they request him to do it," showing that it was the custom for laymen to preach; that the Church expected them to preach, and the canon simply limited, to a certain extent, the range of their ministrations.

The only question now practically before the Church is whether it is better to have an order of men set apart by the Church as local ministers, or whether every man who feels that he can do something for Christ should at his own pleasure take upon him this work.

It is much better to have men regularly set apart, and that has been the policy of our Church. We knew the evil of irregularity, and how, sometimes, bold, thoughtless men take upon themselves this work and bring into discredit the active ministry. The Church ought to have some way to recognize these men and give them sanction before the public. And yet I must frankly say, if the Church takes no interest in this subject and asks not the labor of these men, if it has no heart in this work, it may really be an injury to have this labor limited in the thought of the Church to men thus set apart. To day my conviction is that too few men engage in the lay ministry, and that the young men of the Church ought to be aroused to feel that, though they be merchants, men of business, they might also, many of them, preach Christ as well and do good among their fellow men. I am not sure but that to-day there are some Churches around us employing more lay agency than we do—lay ministers so-called, but their laymen are at work, and in some Churches they seem to be nearly all at work, while with us the members of the church excuse themselves because there is an order of local ministers to work, and yet that order is exceedingly limited.

There is, however, and there will always be, work for the members of the Church apart from the local ministry, and besides this work of preaching Jesus, which ought to be encouraged among our laymen more than it is. The ratio I have alluded to of the preachers in England, compared with the United States, shows us that they have succeeded in calling out this talent much more than we.

I think a part of the prejudice against local preachers, if I may use the phrase, and I use it without intending anything severe, in some sections of the country, is because men licensed to preach do very little work. They get the honor of being ministers, and they do not work as ministers. They seldom preach Jesus. Now in assembling this association I think you will produce a public opinion among the local ministry that to maintain their position they must work. You are working; and I wish some method could be adopted by this association.

I would be glad to have the association report on the bounds of every Conference of what the lay ministry has done during the year: (Voice, "Amen!") how many sermons they have preached; into how many new neighborhoods they have penetrated; how many Sabbath-schools they have established; how much work of every kind they have done for Jesus; and I think this record spread before the Church would show that the local minister, so far from being unnecessary, is a great arm of power. But if there is a local ministry, it will only preach on Sabbath when invited by the Pastor of the Church, and then lie back on his laurels to rest, he is of no use to your body; he does not meet the idea of a local minister. He is not supplementing the great work, and is accomplishing but little for the salvation of sinners.

What we want is this supplemental, additional work. Occupy the pulpit when necessary, when it is a matter of propriety or necessity, but be working over and above what the regular ministry can do. That seems to me to be the grand aim of the Church. A fair report of such labor would give you credit for what you do, and stimulate those who are not active to greater exertion; and I would like to see every local minister lay down his papers and give up his license who will not work to the utmost of his ability. [Voices—"Amen!"] I wish to say another thing. I have observed that in those sections of country (and we have such) where there is little interest taken in the local ministry, and where but few are called to labor, by some means the number and power of our traveling ministry fall off. We need a large number of Local Preachers in preparation; we need a force from whom we can make the proper selection. The local ministry must furnish the chief addition to the travelling connection; but where the local ministers are few there will be a traveling ministry needs constant recruits; it is evident that if the local ministry languishes, the traveling ministry must also languish. Again, if the travelling minister has no coadjutors who can labor, who can co-operate with him, there is little of aggressive work that can be done.

How far your association can contribute to stimulate the local ministry and the Church is a question, I think, for you to consider. And you will allow me to say, with all deference to you, that, while I take a deep interest in those general questions, in the leading questions of the day which you are discussing, I feel more interested in the question, What can the local ministry do to render itself more useful? I feel a greater interest in having a report of what is being done, and I wish there could be not only a report from the Conference of labor performed, but the brethren could rise up and tell not their personal experience, but how and to what extent they have labored during the year, in such a manner as might be judged profitable, and to occupy such a portion of time as might be assigned to this work. The main object of my association, I think, is to stir each other up. And yet the association will do great good in giving you a conviction of the strength of the local ministry in different places. Meeting from New York, Philadelphia, Baltimore, Chicago, and the distant West, and South, you learn to know each other and to love each other, and find that the spirit of sacrifice and moral heroism is still abroad in the Church. You are strengthened, you join hand in hand and co-operate with each other. I think in this respect your association is doing, and will do, great good in promoting personal acquaintance, in mutual edification, giving an idea of the strength of the ministry, and in diffusing through the Church an appreciation of the necessity and power of a local ministry. I do not wonder that the circuit system in England produces more local ministers than the station system with us. I think we shall find generally that on large circuits we have more local ministers in proportion to the travelling ministers than we have in our town and city congregations. The reason is that, working as we have done, there are more opportunities, and more demands for their labour upon circuits.

In passing to the station work each congregation has its own minister, and congregations not being very large, the minister can do all that seems necessary to be done. Men ask, why should there be any more local ministers? A local minister feels that he has no special field of labour. I think in cities we are changing from this position. The discovery that a large part of our population is not reached by the gospel is stirring the mind of the churches, and a fair field is opening for our local ministry. Other denominations may work temporarily and spasmodically; they will call out the whole Church to-day, but they have no recognized band that will keep up this organization and this plan of working in destitute places; hence this class of work is liable to cease. What we want in our cities and villages is to occupy unoccupied ground, and while the chief Church is at rest, there should be outposts all around as suburban work. There is not a station in a country village that is not suffering for want of this auxiliary or suburban work; the whole community is never reached by the pastor in the pulpit on Sunday morning or evening. Many are strolling through fields; the sick, the infirm, and poor are away out yonder on the suburbs, and must have the gospel preached to them or they will perish. Who will take the gospel? The men who preach morning and evening, and are interested in the Sunday-school in the afternoon, have about as much as they can do; and, as a general rule, either the local ministry in some form, or the Church, rousing itself in all its departments, must go out to do this work, or these souls must perish. Wesley had a habit, when he preached in the church and found it not half full of hearers, instead of preaching again in the afternoon, on the common, and the people crowding to hear him there, he preached again at night to a full house. We have too little of that out-door work, too little of that neighborhood work, too little of carrying the Gospel to the people scattered here and there. Through there may not seem to be much honor in preaching to small congregations in dwelling-houses, still the master may yet get glory on those who do this work. It is said that Rowland Hill, who was Pastor of Surrey Chapel, in London, where he preached to an immense congregation, one evening went to preach in a private house in which was a low window by the street. Having a poor voice he was heard upon the street. A poor little ragged boy came near, and his heart was touched. God's spirit reached him as he stood without. Shortly after he was converted. He was found to be a promising little boy, and friends were interested in his education. He became a minister, and that minister ultimately occupied Rowland Hill's pulpit in London; and not only so, but laid the foundation for a great independent missionary movement in England, and projected missions all through the South Sea Islands. His name is enshrined in the memory of the Churches. So far as human instrumentality reaches, it was by that sermon preached by Rowland Hill in the little cottage this great work commenced; and I doubt whether Rowland Hill ever preached a sermon to a large congregation that had as much influence upon the cause of Christ. So it may be with us. Some of the best meetings I ever held were in private houses, and some of the most precious seasons I ever enjoyed were with a little handful in some scarcely settled neighborhood in the country.

Go, talk of Jesus! I cannot tell you where the opportunity will be, but I know that if in the morning you sow your seed, and in the evening withhold not your hand, God will prosper you. I know that as the rain and snow come down from heaven and return not thither, so God has promised that his word shall accomplish that whereunto it is sent. We want workers for Christ. Go on working; do not be anxious about large congregations. Content not for honors. Let there be no jealousy. Work, work, souls are perishing. Go, glean, if need be, in the corners of the fields. You may bring the ripest wheat and the best grains to the Master. I hail you as engaged in this work! I pray God to increase your number greatly, to raise up promising young men to labor in this field, and that when you fall, he may crown you with all glory.

MINISTERS' CHILDREN.

[From the Methodist Recorder.]

We have living before us the Annual Report, just issued, of the Kingswood and Woodhouse-grove Schools, and the occasion seems to be not unsuitable for inviting the attention of such of our readers as are not familiar with the method of its working, to this department of the financial economy of the Methodist Church. It was not long before John Wesley perceived the disadvantages under which his system of itinerancy placed those of his evangelists who were fathers of families. Perpetual change of residence is most unfavourable to the education of children; and the early Methodist preachers were frequently appointed to places where no decent schools were to be found, besides which, even if such schools existed, their scanty provision was not such as to enable them to pay the fees. A school for the sons of the preachers was accordingly established at Kingswood, a colliery village near Bristol, which was to be supported by an annual collection to be made in all the chapels, as well as by private benefactions. The rules of this establishment, as well as an appeal to the liberality of Wm. W. W. himself; the former drawn up by Wm. W. W.; the latter a document displaying his ignorance of children as strikingly as the latter exhibits his solicitude for their parents and the kindness of his heart. Thus upon a small and humble scale was laid the foundation of an arrangement which has worked well for more than a century, and which, modified and improved, constitutes a unique feature in the financial economy of our religious body.

As the family of a Wesleyan minister increases, his income increases also. It would be the reverse of true to assert that the augmentation of income is such as fully to meet the expenses of rearing and educating his children; still, a provision is made which affords considerable relief. Towards the maintenance of each

child under twenty years of age, there is an annual allowance paid, over and above what he receives as regular stipend, varying from six to ten guineas per annum, according to the presumed capacity of the circuit. In addition to this, there is an allowance of twelve pounds a year towards the expenses of each child's education, commencing when the child is eight years of age, and payable annually for six successive years. These allowances for maintenance and education are not paid in the case of boys at Kingswood and Woodhouse-grove Schools; their residence at those institutions being more than an equivalent. To illustrate the working of the system, we will suppose the case of a minister having a family of six children, two of whom are between the ages of eight and fourteen. For these two, supposing neither of them to be at Kingswood or Woodhouse-grove, he receives twenty-four pounds annually, while for the maintenance of his children he receives, reckoning the lowest scale of allowance, thirty-six guineas annually. This addition of sixty pounds a year to his modest stipend will give but a little way, it is true, towards bringing up so numerous a family; yet it is a valuable help which many a poor curate or dissenting minister would hail as a relief from life-long anxiety and misery. Another valuable feature in the arrangement is that the same allowances are granted to superannuated ministers, or to widows of deceased ministers, as to those still in the work; or should the children be deprived of both parents, their claim on the funds remains the same as if their parents were living, so that a Methodist minister dying and leaving a young family behind him, cannot leave them totally unprotected. He leaves them in certain respect until they attain the age of twenty of the same annual income as he would have received for them had he been living—a small allowance, it must be confessed, yet far better than absolute penury.

Such being the amounts paid to our clergy in addition to what may be termed their regular stipends, it remains to explain the manner in which the requisite sum is raised. To supply annual payments, even to the limited scale indicated, to a body of fifteen hundred married men, and in addition to a certain number of orphan families, requires a large annual revenue; and it is needless to say that there is no landed property or other form of endowment in the case. Whatever is done is done by the voluntary offering of the people; nor is the system less truly voluntary because the disbursement of the monies raised is not left to the chapter of accidents, or to individual fancy, but is carried on according to fixed order, which secures that not a single case, however obscure, shall be left unnoticed. The revenue required is raised from two distinct sources. It is derived partly from a fixed contribution at a specified rate from every circuit at the rate of 27 per cent. on the surplus of the year, which is technically known among us as the "Children's Fund," and partly from annual subscriptions and public collections for this particular object, which constitute what is known as the "Schools' Fund." Speaking generally, it is the annual subscriptions and collections which supply the allowances for education, while the levy upon the circuits supplies the allowances for maintenance; and deficiency in one of these items being made up by excess in the other. Just at present contributions to the "Schools Fund" are not found sufficient to meet all claims for the education of our ministers' children, including the cost of the two establishments at Kingswood and Woodhouse-grove, as well as the payment of the allowance above described. According to the Report just issued, the deficiency last year amounted to £2,668. This deficiency was met by the surplus of the "Children's Fund," the levy of 27 per cent. on every hundred members being found sufficient for this purpose.

At the risk of being tedious, we will venture to explain a little more in detail the practical working of these funds. Take, for example, a circuit numbering 600 members. At the rate above mentioned 63 circuit subscribers £242 annually to the Children's Fund from its ordinary sources of income—the class monies and quarterly collections. The circuit will suppose, is one of those paying to its ministers the minimum allowance of six guineas a year in respect of each child and there are two ministers, having each two children. The circuit stewards pay these ministers, in addition to the fixed stipend, twelve guineas each, amounting altogether to £264. But the Connexion's assessment on a circuit having 600 members is, as we have seen, £42; which leaves a balance of £216 to be paid over the circuit stewards to the general fund. Suppose, however, that after the next Conference, instead of having two ministers with two children each, there should be sent two ministers with seven children each. In this case the circuit stewards would have to pay eighty-four guineas for children's maintenance—a heavy demand on a poor circuit. But fortunately for them the fund here steps in to their aid. Supposing the number of members to remain the same, they have still to pay no more than the general assessment of £42, the balance of £216, being paid to them from the general fund. In this way children's allowances are equalized, and the pressure is evenly distributed all over the Connexion; only that many circuits, not deeming the sufficient allowance" of six guineas per child sufficient, pay to their clergy larger amounts. These, however, are independent of the general fund, which is worked on the principle of a uniform rate. This uniform system was introduced by the late Dr. BURTON. It is open to objection on one or two sides; yet it was universally felt to be a great improvement at the time of its introduction.

Educational allowances are provided for, as has been stated, by an annual appeal to the public, in the form of collections and subscriptions. Last year, as the report shows, there was a small increase in the amount raised; and we hope that, notwithstanding the extraordinary claims upon public benevolence which are being so liberally responded to, the annual appeal which is to be made next month as usual in behalf of the Schools Fund will be supported as hitherto.

He that murmurs under a light cross goes the right way to provoke God to send a heavy one.

LIFE IN ITS SUBLIMEST IDEAL.

To live, simply to live, is easy. To have no serious purpose in life, to drift along in the current of daily events like an unsteering entity in the existing order of things, requires no effort and makes no demand on the resources of intelligence and virtue. Life of this type has much in common with that of the animal, the vegetable and the mineral. Human beings may be reduced to such conditions of existence as imply the absence of the prime agencies of knowledge, in elevating the soul to a clear vision of a future state, and to denote the subjection of the mental faculties to the tyrannical sway of the animal propensities. It is mournful to contemplate the evidences of this low level of life, afforded by many phases of society in our very Christian communities. Where Christian institutions do not exist, and the people perish for lack of knowledge, the facts of vice and degradation are naturally supposed to constitute the burden of human history. Under such circumstances, life is deprived of its true value, and significance, but no surprise thereby arrests the mind in its painful survey of the dreary desolation of the heathen world. The same observation applies to the really vicious and besotted classes in the cities of wealth, and intelligence and refinement, that are considered the grandest exponents of Christian civilization. It is in Christian society itself, that the unworthy views of life abound that cause an agony of surprise and sorrow as we philosophize upon the laws and results of human activity. In our very churches we see life reduced to a species of mechanism that is made to conserve social respectability, and the proprieties and conventionalities of rank and position, and such a support of the cause of Christ as demonstrates the power of wealth and the pretensions of patronage. It is thus that life in Christian society as well as in heathen lands may lose its true value, and so display a dead level of mechanical function and performance, that is infinitely beneath the sublime inspiration of the Christian faith.

Let us, then, rise to the truest conception of life that the mind can possibly embrace, and strike the keynote of the noblest hymn of praise that man can offer to God, by citing one of the great aphorisms of the great apostle Paul: *To live is Christ.* In Christ we see life in its sublime ideal. Life in its profoundest reality and in its essential beauty is embodied in the personal and human history of Christ. The life of Christ presents no dead level of mechanical rites and ceremonies, such as attested the utter spiritual decadence of Judaism, and such as mock his religion in the high places of modern ritualism. The formal purity of his times was violently shocked by Christ's utter disregard of the religious conventionalities and customs of society. Life as portrayed by Christ was the strangest anomaly the world had seen, and when regarded as a type of personal existence, unparalleled imitation, it appeared as almost unapproachable absurdity. Not till his life was completed by the sacrifice of the cross, and was glorified by his resurrection, did it really begin to pour its inspiration into the life of humanity, and to inaugurate the new era of modern history. The old order of life and history? was then broken, the laws and forces of the bygone ages were disrupted, and then the most philosophic mind that had ever pondered the awful problems of intelligent being and destiny, grasping the significance of the life of Jesus, generalized the grandest idea of personal history in the formula: *To live is Christ.*

The world has been learning for eighteen centuries to admire the life of Jesus. The most cultivated minds of the race have had the highest appreciation of his character. Knowledge has sat at his feet for wisdom. Science has listened to his oracles with profoundest reverence. Genius has been charmed into ecstasy by the wondrous beauty and the fathomless depth of his sayings. The masses have dwelt with undying interest on the scenes of his history. Beauty has washed his feet with her tears, and wiped with them the hairs of his head. Lovely woman, in every age, has consecrated her deathless affection to his service, and has worn his cross as the chief ornament of her person. And so as history gathers her treasures, and enriches every passing generation with the precious and imperishable wealth of the centuries past, the character of Jesus comes out to the gaze of universal intelligence in more beautiful proportions, and shines through all the realms of faith and reason with a purer lustre.

Life, then, becomes significant of all truth, and illustrative of all wisdom and fragrant with all the graces of beauty and perfection, as it approaches its principles the life of Jesus. To govern life as a whole by the law of eternal purity and excellence; to make life expressive of the sublimest virtues of truth and integrity; to make life in all its aims harmonious with the will of Christ; to make life rich in deeds of charity and beneficence; to make life a reality of blessedness through communion with Christ; to make life a source of salutary influence through the agency of example, as long as the universe shall exist—this is to realize something of life's sublimest ideal. The Christian is thus to imitate Christ. He is to follow the Lamb whithersoever he goeth. He is to walk with him on errands of mercy. He is to visit with him the house of affliction and homes of poverty. He is to go with him unto the mount of prayer. He is to sit down with him by the well on the highway of life, and minister precious instruction to the erring. He is to honor God with him in the station of worship in the temple. He is to rejoice with him in the abodes of friendship and love. He is to sail with him amid the storm and tempest. He is to have celestial converse with him on the mount of transfiguration. With him he is to kneel and pray in the garden of suffering. With him he is to bear the cross and endure reproach. With him he is to pass through the grave into the glories of the invisible world. And then with him he is to reign forever.

O that the membership of our churches would rise to this high level of saintship, and live the life of Jesus. Christian men and women! Let the meekness, and humility, and gentleness and patience of Jesus; let his tenderness and love and courage; let his deep, deep consecration to the interests of humanity,

be revealed in your character and history, and then you will prove life to be the sublimest and most beautiful reality that redeemed humanity can compass. What name balances all the possibilities of life in active excellence in the universe? CHRIST.—*Northeastern Advocate.*

STICK TO YOUR VOCATION.

Mr. Higginson, in *The Toledo Index*, truly says, that a minister to succeed, "must devote himself entirely to that aim,—merging in it all collateral interests, all literary tastes, and all plans of study and travel. All this it may be said, is demanding a great deal; but nothing else will suffice. The reason most men fail in preaching is simply the reason for all other failures—they have overrated their powers or mistaken their mission."

The last sentence is not as true as the others. They may fail for the reasons he last gives, but it is chiefly because they are not devoted to their work. If they cling to that heart and soul, they will prosper; not always in great prosperity, few men are. Not a dozen men but they are many that prosper. So with ministers. They should not divide their time and work. Life insurance, lectures, politics, teaching, editing, or essaying for the press, all these may distract, and if unduly or largely followed will distract his time and diminish his success. To keep a church alive in its pulpit, its prayer-meetings, its pastoral work, is a vast work. To read and study, and prepare for the pulpit, requires half of every day; to attend to the sick, poor, rich (the last often the most needy), and therefore, perhaps, often the most attended to), to keep the meetings full and flourishing, to seek sinners and train souls, what room is there for other callings? We believe to-day the whole clerical lecture system is wrong; and though we fall into that sin a little, it is attended with much compunction of conscience, and we would be gladly relieved from the transgression. Invite the ministers to come and preach to you. Pay their expenses and they will come. A good revival will follow, and you'll make ten times the money out of their preaching in the end, than what you made of their lectures, as well as all the other gifts of grace. Heed this word of a skeptic like Mr. Higginson, and be men of one work. Touch nothing that does not build up Christ. Make your pulpit ring for Christian politics; make your pen, if you wield that warrior blade, fight for Christ. Do all that you do in the name of the Lord Jesus, and you will find your ministerial life full of variety, richness and reward.—*Zion's Herald.*

ONCE ONLY.

A little girl came to Sabbath school. She was poorly dressed—a calico gown, a hat trimmed with faded green ribbons; slippers, not boots, thin slippers, which looked as if somebody had given them to her, and a small shawl on her shoulders. Miss Jones brought her in, and she was in Miss Jones' class.

Miss Jones' class were girls very nicely dressed. They had feathers, and fresh ribbons, and fashionable boots. Miss Jones' class, too, all knew each other. Well, how did they receive the little stranger? Very glad, of course to welcome her to the Sabbath school, and their class room, because they had often heard how the Lord Jesus became poor for their sakes, and how he left the poor among us to feed and care for.

Did they receive her kindly? Not a bit. When she sat down on the seat beside them they moved away. They glanced their eyes at her dress, then at each other and laughed contemptuously. When she looked wistfully up to them for a look of kindness they turned their faces another way.

All their conduct seemed to say, "We are above you, and what business have you here? I wonder?" Oh, was it not cruel?

The little girl never went again. Perhaps she was driven from Sunday school forever. Let every person, great and small, remember this, that all who laugh at the poor, laugh at God, and he will not always be mocked, I assure you.—*Child's Paper.*

THE OBJECT.

What is the object of Sunday-school teaching? It is to bring the souls of children to Jesus. Nothing less. Nothing more. There can be nothing less in all the labors of time than that—to bring lost and fallen children to know, discern, accept, enjoy, and feel upon a Saviour's love. Do you understand? Can you go, and from the experience of your own heart, in the fullness of divine forgiveness, sit down before a company of little ones and tell them, without pretense, or profession or guile, of the fullness of the glory of a divine Saviour? This is the object. And the minister of Jesus has no other. The power of the ministry does not depend upon its office, or upon the intellect of the men that fill it, but entirely upon the simplicity of the truth with which the teacher speaks; and it can be demonstrated in the experience of the whole Christian church, that the most useful men are not, after all, the men that rise and shine in the sight of men, but those who, with loving hearts and praying spirits and watchful souls, and with a deep and true enjoyment of the divine favor, go forth to speak the most simply and unassumingly of a Saviour's love. There is no appointed minister of the Gospel that can occupy a higher office than the Sunday-school teacher occupies. As a teacher, you have put into your hands at the very time, souls that are to live forever, may live with Christ forever.—*The Rev. Dr. Tug.*

WOMAN'S WORK IN INDIA.

The societies in Delaware, O., auxiliary to the Woman's Foreign Missionary Society of the Methodist Episcopal Church held an interesting meeting during the session of the State Methodist Convention in that city. Rev. Dr. Wiley, of the *Ladies' Repository*, and Dr. J. T. Peck, of this State delivered the addresses. From a report in the *Western Advocate* we condense a few paragraphs:—

Dr. Wiley explained the occasion of the organization, less than two years since in Boston,

of this society. In a word, it was because the missionary work in foreign countries had for a long time suffered the greatest embarrassment and retardation at the hands of heathen women. In India particularly women cannot be spoken to or in any wise approached by the man missionary. Woman there holds the key of social and religious progress. She is the most obstinate defender of idol worship, as she is the most implacable foe of any foreign religion. She can be spoken to and instructed only by women. Hence, in order to the maintenance, to say nothing of the enlargement, of the present sphere of missionary labour, female missionaries are absolutely necessary. Wherever auxiliaries had been established there the contributions to all the other benevolent organizations of the Church had been increased. Particularly had the general treasury of the Missionary Society received more generous benefactions.

Dr. Peck followed, endorsing the statements of Dr. Wiley, and during his address made an affecting family reference. He said:—

"There was a little babe put into my arms as a present once, and I took the dear little one and pressed it to my bosom, and said, 'She is mine,' and as I rock away I feel that I had made a conquest. I stood with my wife on the wharf at Boston, and I saw the countenance of a noble Christian woman fade out of my sight on the noble ship Niobe on her way to India. That woman was my precious daughter. I had heard her say in love-forest in the city of New York but a few hours before, 'I love my native land, I love my father and mother, but I love the souls of poor heathen in India more. I go to be buried in the land of the palm; but it is as near heaven from the banks of the Ganges as from the city of New York.'

She went away. Her six or seven years in India were years of sacrifice, and toil, and heroism. We heard at times from her. In addition to her other labours she conquired two dialects, and could speak in two languages. She travelled from village to village, and read from the New Testament to the poor natives women, and told them of Jesus. She had found a way to the hearts of the women when it was not possible for her husband to say a word to them; and then she saw the orphan children of the lame and the terrible mutiny, the victims of the most terrific prejudice. She opened her arms and beckoned these girls to her home. She came nearer to them and called for other, and others, and they gathered, with the influence of the other missionary, until she had one hundred and forty orphan girls in her own house. She taught them to knit, and sew, and read and pray, and they loved her as a mother, and they gathered one day around her bed and received her dying benediction. Her prayers were answered by their glowing tears, and they said farewell to her, and she, smiling commended them to God, and floated away to the home of the faithful missionary, and arose from the banks of the Ganges to the paradise above. That dear daughter left that orphanage to the hands of others, and it is now the largest mission in India. She died a victim to the zeal that bore her there. She left her testimony that woman can do for woman in India what no man or number of men can do.

Says the *Western*:—

They streamed down scores of faces as the Doctor resumed his seat. It was a glad, solemn hour.

ORDINATION OF MISSIONARIES AT CHICAGO.

The following account of the ordination of missionaries recently appointed to reinforce the Methodist Episcopal missions in China, was reproduced from the *Chicago Tribune*, of August 19.

The Century Church on Monroe Street between Morgan and Aberdeen, was yesterday evening the scene of the interesting services connected with the ordination of six persons who have been appointed to the Missionary work in China. They were Rev. Nathan J. Plumb, of the North Ohio Conference; Rev. Franklin Ohlinger and Rev. John Ing, Central German Conference; Rev. Henry H. Hall, Michigan Conference; Rev. L. W. Plicher, and Rev. George R. Davis, of the Detroit Conference.

After a voluntary, Rev. E. Filcher, D. D., father of one of the special subjects of the evening, gave out the hymn commencing, "O for a thousand tongues to sing!" after which Rev. John M. Reid, D. D., read from the sixteenth chapter of Isaiah, and prayer was offered by Rev. L. H. Hitchcock, D. D., and then Rev. Ransom Hawley, D. D., the father-in-law of Mr. Ing, another of the new Missionaries, read the hymn, "From Greenland's icy mountains,"

Rev. W. L. Harris, D. D., one of the Secretaries of the Missionary Society of the Methodist Church, then made a brief statement concerning the work in China. He had intended to give a history of the work since 1847, but he felt it was not the time for that. Up to three years ago the operations of the Society were restricted to the province of Foochow. In 1867 a mission was established by two missionaries at Kin Kiang, one of whom was now in this country on sick leave. In 1868 Rev. Messrs. Wheeler and Lowrie were sent from Foochow to Peking. All these missions were then under Dr. Maclay. Last year, however, the work was reconstructed by Bishop Kingsley, and three distinct missions were made. The Society last year made provision for sending one more man to Kin Kiang, but Bishop Kingsley strongly urged the sending of more, and the General Committee finally decided to send six—two to each mission—making five at Peking and four at Kin Kiang. Chicago had changed its geographical relations, and was midway between New York and Foochow, and hence they were here to have the Bishop send them aside to this special work, and send them on their way.

Rev. N. J. Plumb, appointed to Foochow, then made a few remarks, giving a brief sketch of his experience, and the mysterious manner in which he had been led into the missionary work. During the last two years he was in the army he saved some money, which he

