

THE WESLEYAN THURSDAY, DECEMBER 25, 1884. THE "WESLEYAN" FOR 1885.

FACTS WORTH KNOWING.

All subscribers can get the Christian Guardian or the Canadian Methodist Magazine with the "WESLEYAN" by sending us \$3.50.

By sending 35 cents additional they can secure a copy of Dr. Wakeley's "Heroes of Methodism" or his "Anecdotes of the Wesleys, both of which are usually sold for \$1.25 each.

Or for 30 cents additional to the subscription they can have a copy of J. Jackson Wray's "Nestleton Magna"—a most popular book; or for 20 cents a copy of "Centenary of Methodism in E. B. America," containing Dr. Douglas's Centennial Sermon and other Centennial addresses, which ought to be in all our homes.

These offers are certainly attractive. They are open to all subscribers, but only one premium book can be sent to each subscriber. Cash in all cases must accompany the order.

Order to the holidays we go to press a day earlier than usual. This is a new account for some occasions.

We wish our readers one and all a Happy New Year. Wishes are cheap and are useless unless accompanied by some effort, and so we propose to do our best by placing before them a good religious paper, that shall be helpful, strengthening and comforting.

Do not carry any bitter feelings into the new year. If any serpent lies coiled in the heart, expel it. The prayer of faith will do it and then the dove of peace will dwell there.

There is a point in what an American bishop says which quarterly boards would do well to bear in mind when young men come before them on their way to the ministry: "If the people complain of the preachers I send them," says the bishop, "tell them I send back to them the very men they send up to me from the Quarterly and Annual Conferences."

Do not forget that our happiness in the coming year will depend upon what we are rather than upon what we have. Rothschild, the wealthy London banker, when met by a friend on New Year's day with the usual greeting, "A happy New Year, baron!" sadly answered, "It will need ten to be different from the last, for that brought me not one happy day."

It is now announced that the Messenger and Visitor, to be published by the Maritime Baptist Publishing Company, will make its appearance on the first Wednesday in January. Arrangements have been made with the proprietors of the two papers whose names the new paper will bear.

A writer in last Saturday's Evening Mail makes this astonishing statement: "Then came the paper universality, which ran its course for a few years, patronized by Mount Allison but supported by no other college." Our esteemed friend, the editor of that paper, ought to know that such a statement is not quite correct, and that students from Mount Allison were met year by year at the annual examination by young men from other colleges.

Our subscribers and friends can wish us a Happy New Year in no more appropriate way than by renewing their own subscriptions and sending one new name or more at the same time. Please help us in this way. It will be far pleasanter to write and clip and read proof when we can reach double the present number of

readers. In the meantime, let us add that the publisher is wondering why more money does not come in. If you send yours at once, you will help him. It is astonishing how much money it takes to run a paper!

The New York Tribune last year said:

"We have in mind now the case of a young man who was entertained at the house of friends belonging to a well-bred circle, as far removed from the atmosphere of Blue Ribbon societies and Sunday evening temperance meetings as could well be imagined. What was their dismay and grief to find, two years later, that the glass of wine taken at their table had been the means of sweeping the young man back into habits he had fought his way out of, and had been the beginning of a two years' debauch, leaving him fairly a ruined man. This was startling to them. They had heard of such things only in tracts and speeches, and, if they believed them, never did realize them. It was with a sudden shock that this experience came into their happy, uneventful lives. It taught them a lesson."

The St. John's Pioneer states a fact suggested by mention of mails, which it thinks is without a parallel in any other civilized country:

The Straits of Belle Isle between Anchor Point in Newfoundland and Amour Point on the Labrador reverses its narrowest point, being only nine or ten miles from land to land. The light house at Amour Point can be seen plainly across the Straits. Supposing a resident of the "Back of the Country" residing at Flower's Cove or Anchor Point wished to communicate with the light house during the winter, the letter has to be sent via Bonne Bay and Cape Ray by courier overland, to the metropolis per S. S. Colton, to Halifax per Allan steamer, to Montreal or Quebec in the ordinary way and finally by courier along the Labrador Coast to its destination. The destination is in sight from the place of writing, but to reach the parties for whom it is intended it has to be carried over land and sea, over four thousand miles!

The Rev. Dr. Carroll, whose death took place on the 13th ult., near Toronto, was a native of New Brunswick, in which province he was born in 1809. In his early childhood his father and family removed to Upper Canada. His long ministry, commencing in 1829, has been one of zealous devotion to his Master's cause. His contributions to Methodist history have been highly valuable. Although prepared somewhat hurriedly, his "Case and His Contemporaries" will furnish some future historian with material ready to his hand such as few can avail themselves of. Much assistance will also be derived from other works by Dr. Carroll's pen. The deceased minister became a supernumerary in 1870, but an active spirit, such as actuated him, could not let on to be idle anywhere. Last spring he took charge of a mission at York Station, near Toronto. By his energy and perseverance a church had been erected, the opening services of which were to take place on last Sunday week. It is quite possible that the efforts put forth by him to have all in readiness hastened his end. He had expressed on several occasions a wish to die "in the harness," and his wish has been gratified to the letter.

The death in China of Bishop Wiley, of the M. E. Church, reminds one of Wesley's remark: "Our people die well." He was only able once to visit the church in Peking in which the North China Conference was assembled. On his entrance the assembly rose and remained standing until he was seated on the platform; one minister suggesting the singing of the doxology in view of his presence once more. "No, brethren," said the bishop, "go on with your work; we will sing the doxology on the other side." In his address to the Conference before retiring, he remarked, after having dwelt upon the vastness of the country, the magnitude of the work and the certainty of final triumph: "Now, brethren, my little part in this work is about done. My life has been an arduous one; not much pleasure, not much joy, but a great deal of work and much peace. The end is now at hand, but it is no matter, I am ready. If I can go down to Central China and arrange matters there, and then reach Foochow and hold the Conference, if it is God's will, I can lay down my life and sleep quietly where I began this work thirty-four years ago." From Foochow he passed hence. The episcopacy of our American brethren has been rich in noble men.

FUNERAL OF THE LATE DR. RICE.

The funeral of the late Rev. Dr. Rice took place on Wednesday afternoon of last week. A large number of Methodist ministers from all parts of the Province met at the late residence of the deceased. A short service was held there by the Rev. Dr. Young, of Brantford. Among numerous floral offerings was one from the Wesleyan Ladies' College, Hamilton, and another from the Alumni Association of Hamilton, and a wreath bearing the words "victory" from the Book Steward and Editors. The pall-bearers were Rev. Dr. Sanderson, of Strathroy; Rev. Dr. Young, of Brantford; Rev. Dr. Carman, of Belleville; Rev. Dr. Rose, of Toronto; Rev. Dr. Nelles and Rev. Dr. Jones, of Cobourg. The following deputation was present to represent Hamilton Wesleyan Ladies' College: Rev. Dr. Burns, Mr. S. F. Lazier, Mr. W. E. Sanford, and Mr. Joseph Lister.

A very solemn service was held at the Metropolitan church, where Dr. Rose opened the service, Dr. Sanderson offered prayer, and Dr. Nelles and Rev. W. Briggs read appropriate portions of Scripture. In a short address Rev. Dr. Carman said that a leader of religious thought and a bold leader in religious enterprise had passed away from their midst. Their deceased brother was a man of majestic Christian character, of pious work and words, whose death was mourned by brethren from the Atlantic to the Pacific. They were grateful that God had given them such a man. Though he was dead yet he was living. Society and the Church to day had as much to do with men who had departed as with the living. So while they mourned they felt that Dr. Rice was yet among them. He then gave a sketch of the life of Dr. Rice from the time he entered the ministry. While those present mourned the loss of the departed one he had entered into his reward. He had no desire to live simply for the sake of living, but had a strong desire to be in the midst of Christian work. They were standing in the midst of strange events. He alluded in connection with the death of Dr. Rice to that of the Rev. John Carroll, D. D., both of whom had held prominent positions in the Church. In their extremity they had simply to commit themselves to God and He would not forsake them.

Rev. Dr. Sutherland said that to men who lived for eternity death must always be a solemn thing, but it was never gloomy. They assembled on occasions of that kind with thoughtful and reverent hearts. It was the solemn festival of the Church of Christ, they had suffered loss, but to their departed brother it was inconceivable gain. If the things they preached about were dreams then grief would be overwhelming. They rejoiced that that faithful soul had fought his last fight. His was a singularly blameless life. There was yet to be uttered a word that had ever sullied his reputation. He never sinned his work, and did everything cheerfully. As a counsellor he was wise, and, in his administration he was painstaking. Nothing could induce him to cease his labors. He was pre-eminently loyal to the Church in which he was converted. In his official duties he was firm and tender. There was no time for eulogy—only a pause in the battle, while the captains bore a comrade off the field. It was but a veil that separated this life from the next.

At the conclusion of the service the procession proceeded to Mount Pleasant cemetery, where the remains were interred.

THE GENERAL CONFERENCE COMMITTEE. The General Conference Committee met in Toronto last Friday. Dr. Inch was present from the Maritime Provinces, but Book-room business prevented the Rev. S. F. Huestis from going. The Committee had the advantage of the presence of several Presidents of Annual Conferences and other prominent ministers. An important subject for discussion was the necessity of meeting a heavy and pressing debt on several churches in the West. The Committee, after careful consideration, deemed it best to appoint the Rev. J. A. Williams, D. D., to take the position of General Superintendent, vacant through the death of Dr. Rice, two members only dissenting from this conclusion. Forceful reasons have, no doubt,

prompted this action, although we have as yet no official statement of them. The choice of the Committee has fallen upon a minister in every way qualified for so important office. The Rev. Dr. Sutherland was appointed a delegate to the English Conference in the room of Dr. Rice.

It may be well to remark that several papers have erred in speaking of the Rev. Dr. Carman as "Assistant General Superintendent," and as Dr. Rice's "successor." At the time of union it was resolved that two superintendents should be chosen, and that these officials should hold office for eight years, but it was also arranged, to prevent both going out of office together at any future time, that at the first election one should be chosen for only four years. Dr. Carman was elected for the shorter period, but his authority was in all respects equal with that of Dr. Rice.

PROHIBITION AMONG OUR NEIGHBORS.

A long lease of power has sometimes rendered a political party sadly intolerant. An illustration of this fact is afforded among our neighbors, by the treatment of the Prohibition party at the hands of the Republicans. The most damaging slanders have been circulated and quietly nailed, and yet, as the Independent remarks, "one would think St. John a thief or a murderer." He is persecuted and treated almost as badly as Garrison, Phillips and the Tappans were for denouncing slavery forty years ago. To the hanging in effigy of St. John and the circulation of the basest slanders, are being added certain acts altogether unworthy the citizens of a free country, if it be true, as is publicly asserted, that several Chicago firms have vented their spleen by discharging all prohibitionists from their employ.

In consequence of the reiteration of the charges that the Prohibition campaign was carried on by funds furnished by Democrats, the general financial agent of the former party has published a statement testifying that the expenses of the campaign were furnished wholly by Prohibitionists who have not been "carpet knights" in the war against alcohol, but who have given time and treasure to every temperance plan that has come in their way. It is too true that "a lie will travel half way round the world while truth is getting its boots on," but a day of justification is sure to come to every cause which is that of God and humanity. In a published reply to malicious statements St. John quaintly says: "The campaign for 1888 has already begun and the warfare against the liquor traffic will be vigorously prosecuted. The political party that stands in the way of this movement will get hurt."

While some conscientious temperance men thought it unwise to vote for prohibition, and some sadly disappointed Republicans are asserting that the prohibition vote has set back the cause of temperance twenty years, the liquor dealers take no such view of the situation. In speaking of the vote for prohibition, the Champion, the organ of the Liquor Dealers' Association, said of it after the election:

"What of it? What is that to the liquor trade? It is exactly what the firing of the first cannon of Fort Sumter, on the 12th of April, 1861, was to the United States Government—a solemn, forcible, defiant declaration of war, by the simultaneous opening of hostilities. There is no backing out now for either side. The Prohibitionists have shown at this election that they are now enlisted for the war to its bitter end. They propose to crush the liquor traffic out of existence, by fair means or foul, and they have good reason for being sanguine of success. . . . Saloon keepers, liquor dealers, brewers, distillers, beware! The muster of the Prohibition hosts, at the late election is your 'Mene, mene, tekel, upharsin.'"

The same paper said in a second article:

The party which voted for St. John for President "means business." It is enlisted for the war, and the fluctuations of presidential campaigns are mere subsidiary incidents in its grand crusade. It has enlisted in its behalf several great religious organizations, with their Sunday-schools and their attendant swarm of fanatics, and while the more conservative of these organizations stand firm against the inroads of frenzied agitation and morbid zeal, the fanatical churches with their powerful discipline constitute a great political power. Outside of the Democratic and Republican parties, and to a certain extent independent of either, this party of Prohibition

looms up like a cloud in the horizon of personal liberty. Whether it shall assimilate the Republican party to itself, or proceed regardless thereof, is a question for the future to decide, but the principle of prohibition has a distinctive organized embodiment, and is now and henceforth a political entity which can not in the future be blinked or dodged.

THE COLLEGES.

Consolidation is again in the air, but in no serious aspect. It is easy on paper to trot certain professors off to some central spot, and to assign this college to agriculture, that to the education of ladies and another to some philanthropic object, but in such schemes no note is taken of vested interests or of the intentions of the testators or living donors to whom the existence of these colleges is due.

Whatever some Methodists may be driven by stress of circumstances to do in relation to the education of their children, we believe that as a body Provincial Methodists are yet true to the principle of higher education under religious auspices. In the Centennial Conference just held at Baltimore no discordant note was heard from our American brethren. They stand where they have always stood on this question. They sound no note of retreat, but urge only a more rapid advance. In speaking upon college consolidation the other day in St. John, N. B., a leading Presbyterian minister, Dr. Macrae, claimed that college consolidation was not at present feasible, since scattered colleges were certain to draw students from their immediate locality and by this means young men were obtained for the ministry who would not have entered college and studied. This reason is not without weight, but there are others, having reference to the laity as well as to the ministry, which have ever influenced Methodists, and which strongly influence them to day.

In the brief review of some new books, our neighbor, the Presbyterian Witness, remarks:

The story is intended to illustrate the disastrous consequences of an insinuating, half-concealed, half-revealed agnosticism in religion. Infidelity may be propagated without any direct attack upon the faith. Hint your doubts and uncertainties, sneer at miracles, warmly recommend some infidel book, encourage fault-finding with all Christian institutions, and the result will perhaps astonish you. The physician, the teacher, the College Professor, the newspaper Editor may do much to sap the faith of the young without ever wearing the badge of open unbelief.

These are forcible words. Our neighbor evidently sees danger not far off. There are men to-day who tarry on the outskirts of our churches because of influences which beset them in youth and now so hamper them that they cannot break loose from them. It is a thousand pities that any Christian parent should place his son where in the search for preparation for this world's service he would be rendered unlikely ever to give to a Redeemer that trust which divine revelation again and again asserts to be the one indispensable condition of eternal life. The agnosticism of our day is worse than downright infidelity. It sets common sense at naught as well as revelation. In too many cases state colleges have offered an easy opportunity for the spread of doubt and unbelief. In view of this fact Methodists will be slow to give up any place of higher education, the standing of whose governors shall afford a reasonable guarantee for care in the selection of professors and teachers. Such a guarantee cannot be reasonably expected from the government of any state or secular university. A minister placed at its head gives no assurance of the orthodoxy of all its professors. It is to be feared that this point receives little attention from certain enthusiastic friends of higher education.

Spiritual safety involves cost, and the expenditure of money on institutions which shall protect the religious life of our youth while they aid their mental development is one of its most noble uses. Last week we spoke of the money expended by the Methodists of the United States in support of religious colleges. We are happy to be able to add a statement of the work in this direction from the lips of so good an authority as Bishop Warren, of the Methodist Episcopal Church of that country. His words will show that our neighbors are willing to pay for safer education. He says: The Protestant Episcopal Church has twelve colleges with \$8,

700,000 endowment; Congregationalists, twenty-eight colleges, with \$9,000,000; Presbyterians, forty-one colleges, with \$7,000,000; Baptists, forty-six colleges, with \$10,300,000; Methodists, fifty-two colleges, with \$11,000,000 endowment. These figures are certainly suggestive.

CENTENNIAL CONFERENCE.

On Wednesday afternoon of last week the sessions of this imposing gathering were brought to a close by a short love-feast and the usual devotional exercises.

The Churches represented were the Methodist Episcopal with about 1,800,000 communicants, the Methodist Episcopal, South, with 900,000, the African Methodist Episcopal with 400,000, the African Methodist Episcopal Zion with 300,000, the Colored Methodist Episcopal with 155,000, the Canada Methodist with 165,000, the Primitive Methodist with 4,000, and the Independent with 5,000. Other Methodist bodies did not participate. The delegates, part of whom were laymen, were appointed on the basis of two for every 15,000 communicants. Of the opening the Independent remarks:

There was little enough of pageantry, of ceremonial, of impressive forms in the opening of the Methodist Conference. Its preliminary meeting was in a plain, square structure, standing on the site on which in an humble chapel, the Conference assembled a hundred years ago and gave organic life to American Methodism. There was no procession; there were bishops but no miters, ministers but no vestments, a communion of bread and wine but no Mass. And yet seldom has there been a more impressive meeting. The large edifice was filled. Bishops, ministers and laymen sat together as delegates, knelt side by side at the simple communion service, and black and white, male and female received the emblems without distinction or discrimination. Probably Baltimore never witnessed a more impressive scene. On the platform as speakers of the evening were representatives of Northern, Southern, Canadian and Colored branches. A bishop of the Church North delivered the address of welcome, an honored minister of the Church South and a black man made the speeches in response, and the audience, with the old time freedom and in the old time Methodist spirit, interjected the frequent and fervent Amen.

The same paper says:

One of the most pleasing and significant features of the Conference is its unbroken harmony. For the first time on American soil since the great disruption of 1884 the two chief Methodist bodies of the United States met together in Conference. Ten years ago this might not have been possible. The bitterness of the past are buried. In perfect fellowship they come together to commemorate their common origin, and the black man is welcomed to the circle. On Thursday a colored bishop presided, flanked on one side by a white secretary of the Church South, and on the other by another of the Northern Church, while a third secretary represented one of the African Churches.

Of the assembled ministers and laymen the Christian Advocate remarks:

All professions are here—the merchant, the farmer, the manufacturer, sit near the educator, the lawyer, the minister, the physician, the editor, and the banker. Few very young men are among the delegates. Yet many who are not past middle life are here. There is no lack of fire or fancy. But the one grand impressive fact is that American Methodism is here! They have come from the East and the West, and the North and the South, to the spot where the Methodist Church was born, and are sitting together in heavenly peace in Christ Jesus. Is there in all Methodism a soul that does not gaze with emotion and reverence upon the scene? If there be, let him take himself to fasting and prayer. "Ezekiel and I," said Daniel Webster, "have not always agreed; but when he and I meet, brother meets brother."

The celebration will not be a mere jubilee of self-gratulation. Gravity, depth, and candor mark many of the speeches, and the esprit de corps of the Methodist Communion will be strengthened. Fraternity with individual liberty will be promoted. The causes of permanent success will be emphasized. The perils which lie in the path of Methodism will be made obvious to all. The new century will begin in hope and faith, but not without solicitude.

Two delegates from our Canadian Church were present. To the Rev. Dr. Gardiner was assigned the honor of conducting the opening devotional exercises, and of presiding at one of the sessions. On Saturday, the other delegate, the Rev. J. A. Williams, D.D., read a paper on the rise and progress of Methodism in Canada. The Baltimore Methodist says of it: "This

paper was a beautiful, entertaining and interesting. These achievements of discrimination were a paper was a beautiful, editing and reprinting have been read in Canada certainly be a representative work as was done. On Tuesday morning Rice was announced as a special session, which from several English Churches were also Zion's Herald. The Rev. Jasper, the representative of a body an official, originating in local preacher name had, until very late Canada, in Ohio, and former had just been united Methodist. The latter were of the M. E. Church. Thomas greatly amused by presenting himself, a cellent speech. The dist body was represented by W. Bates, J. O. Roy, and Hon. E. H. all made capital speeches and both hopes of an ultimate reunion whole family of M. country. Such were cheered.

Those of our readers who have seen the volume which will be published in time, from which American paper progress and success greatest religious movement may be conveniently surveyed and the value drawn for the

THE WEEK OF.

The Committee of Alliance have issued a circular in relation to the Universal Prayer, at the end of the next year. The topics suggested and prayer are as follows: Sunday, Jan. 4.—"God fight of faith." Ephes. vi, 10-12.

Monday, Jan. 5.—Thanksgiving. Fort love and faithfulness of many answers to petitions during the gifts of his fatherly glory; the general presence of the opening of all Gospel, and for the Spirit in its publication 1:29; Ps. cvii; Isa. Ps. lxxvii; Ps. lxxviii.

Tuesday, Jan. 6.—Confession. On account of the increase of the non-recognition of sins in public callousness to God and his moral transgressions; infidelity and superstition of the Lord's Day that the Holy Spirit in and lead men to repentance; Luke xiii, 1-9, 24-36; 1 Cor. iii; Deut. xxx.

Wednesday, Jan. 7.—Church of Christ. They may be filled with the unity of the Church may be manifested and increase; that the more deeply realize the truth in regard to increase work among the pastors, evangelists, workers may become diligent in their ministries in preaching Jesus crucified; for Sunday for the better observed Day. Ephes. iii, 13: 15-27; 1 Thess. v, 1: iii, 16-24; John xv, xx, 19-29; 1 Cor. ii.

Thursday, Jan. 8.—Families and Instruction. That God's goodness is not to be withdrawn and of God may run and that Christian parents recognize the obligation their children in the that young people may interdependence, immortality; for universities, sons, teachers and ministry. Matt. v, 1: 18; Malachi iii; 1 Pet. Ephes. vi, 1-18; 1 Thess. vi, 1-15; Prov. xxii, 1-11.

Friday, Jan. 9.—For rulers and governing authority for the present that all laws which are cruelly may be removed and their conspi-