

THE WESLEYAN. FRIDAY, APRIL 15, 1881.

EASTER.

The most important of the "movable feasts" of the ecclesiastical calendar has again been reached. Whatever shyness may be felt toward the "table" in which the name of the festival occurs, we can only rejoice that so many members of the Christian Church can agree at a certain season to concentrate their thoughts upon that one grand, central topic of gospel teaching, the death of Christ for our sins, and his resurrection for our justification.

"Christ our Passover is slain for us." Before our paper shall have reached the hands of many of our readers, the appropriate scripture lesson, read at private and domestic and public worship will have reminded them forcibly of this solemn fact. Happy they who linger at the scene as to cry out, "Tis He, the infinite, 'tis He," and there make or re-affirm a covenant that shall never be broken. "Good Friday" has to not a few been emphatically "good," since from it they ever dated their bright enduring vision of a "Godhead reconciled." None, indeed, save those who at some time have clung to Jesus as the Infinite Saviour can enter into the fellowship of his sufferings.

No endurance of physical agony can prepare one to do this, no aptness at placing oneself in quick relation to another's sorrows can enable men to estimate this "love and grief beyond degree." The sufferings of Christ, increased by that strange sensitiveness which is the accompaniment of purity, may best be tasted by him who is pure in heart; that agony—the pressure of a world's guilt—which scientists tell us caused the heart literally to break, can be guessed at, and then only very, very faintly, by him who has mourned for personal sin with inward smart. Even he, however who has learned

"Like the beloved John, To lean upon the Saviour's breast And thus to journey on."

has, in view of the tremendous sacrifice of Calvary to say, "This mystery all." He stands upon the brink of a fathomless, shoreless ocean.

To him who can testify of the sufferings of Christ how vain seem those sensuous modes of celebrating His death which are not seldom adopted. The crossed yards of the ship, the black drapery of the church, the mourning garb which some even put on, all seem to point to a death-detained captive, rather than to Him of whom the Psalmist said in words too grand to refer to any Israelitish kings, or indeed to any mortal—"He shall live." One thinks of the remark of a great writer, recently deceased, who looked at an artist's sketch of the Saviour, and then said—"I do not like pictures of Christ. Men never thought of painting them until his spiritual worship was departing from their hearts." He best honors his Saviour who stands gazing at the foot of Calvary until his heart is filled with the wondrous theme, and all his powers are placed at the complete disposal of the Redeemer, and who thence goes forth to love and reverence men because He died for them; and to save them, since He made their salvation a glorious possibility.

Men only serve their Lord and Master when they seek to continue the work He loved above life itself. Activity is the normal condition of the religious life; meditation and introspection are only intended as a preparation for spiritual toil. When apostles stood upon Olivet, following with straining eyes the ascending Saviour until the last dim trace of glory had disappeared within golden gates, angel visitors gently chided them: "Ye men of Galilee why stand ye gazing up into heaven? Yet, as we linger with the many thousands of the Church militant at the vacant tomb of Jesus on Easter morning, we may gain rich blessing. There our faith shall discern the risen Lord, and in strong confidence we shall utter the rapturous cry, the salutation of early Christians: "The Lord is risen indeed"; and holding the truth which forms the key-stone to the arch of Gospel doctrine, we shall find ourselves in possession of a strength before unknown. A fact so important in itself and so tremendous in its consequences may not be accepted at second-hand except with loss. He who in spirit visits that vacant sepulchre in prayerful mood and there studies the Gospel narratives shall "know of the doctrine" that "it

is of God." So strong is the foundation upon which it rests that one who approached it to discover supposed weakness returned to give to the world one of the most convincing works ever written upon that mighty theme.

A brief glance at the records of early Christian work will convince any of the importance of the lesson to which, once at least in the year, the Church calls our undivided attention. The theme of the Apostles in those days of power upon which we look back as a "season of grace and sweet delight," was "Jesus and the resurrection."—Jesus Christ, declared to be the Son of God with power by the resurrection from the dead. Is it not possible that to-day we build in vain to a great extent, because we fail to convince those to whom we preach of whom we teach, that Jesus is "over all, God blessed for evermore." Let preachers and teachers and individual Christians but feed upon the glorious truth to which our attention is once more called—so feed upon it that their lives shall be colored by it, and such "signs following" shall attend the declaration of salvation as our generation knows little about. The old Gospel has lost none of its power, but its agents "walk" not so much "about Zion's towers," they consider not so much "her palaces," and hence a lack of successful utterance.

Strength is gained at "the place where the Lord lay," and comfort as well. From it we may go the house of mourning, and to the "God's-acre" where bodies of kindred rest, and whisper amid the silence, "Thy brother shall rise again." For the resurrection of Jesus is the guarantee of our own. The doctrine of the resurrection of the body has, in some degree, faded from the consciousness of the Christian Church. St. Paul spoke of that as the consummation of bliss, the grand central point of the believer's hope. "I press forward," he says, "if by any means I might attain unto the resurrection of the dead" and he announces that the final triumph will be when this is accomplished.

DOMINATIONAL COLLEGES.

Are Denominational Colleges necessarily sectarian? Do they foster bigotry? Do they use their influence for the spread of the peculiar doctrines of the Church to which they belong? And do they thus subvert the great design of the higher education? Or are such affirmations and suggestions put forth to deceive the simple, to excite and nurture prejudices, and to serve the end of those who are practically the most assuming and illiberal of denominationalists? Let the truth be told. We desire facts, not conjectures or fancies, even though they should be delivered, as much of this character has of late been delivered, in a most self-satisfied manner. Many have expressed surprise that some of those who strongly plead for a secular College, because of its tendency to "broaden" the human intellect, in opposition to a denominational one on account of its alleged tendency to narrow it, should disclaim in such a manner as, in the case of any one else, would certainly entail the reproach of narrow-mindedness and ill-breeding.

Denominationalism, when regulated by that true Christianity which it represents, is, as we believe, of great advantage in Collegiate work. We have already shown that the existence and supervision of a Board of Governors answering to the College on behalf of the Church, and appealing to the Church on behalf of the College, is an arrangement fraught with good to all concerned—Professors, pupils, friends, and the public at large. And where else can anything like the same safeguards and sympathy be found? Test this theory by facts. Who ever witnessed such enthusiasm, so spontaneous, so general, as is displayed at the Anniversary exercises of our Denominational Colleges in the halls of the "public trust" at the corner of the city Parade?

But we have still stronger reasons for believing that the higher education can best be carried forward in Denominational Institutions. The student himself is a most important factor in the settlement of this question. Whatever system offers the greatest security for his well-being must, to a large extent, recommend itself to the approval of thoughtful men. Now, even in a physical point of view, the country possesses vast superiority over the city. Fresh air, field exercise, and the comparative freedom from the low attractions of the theatre and the drinking saloon which the Denominational Colleges in our land enjoy, do certainly place their pupils in a more highly favored condition for the prosecution of their studies than is to be found amidst the bustle and fascinations of a populous city. If the former be without some of the incidental benefits of a public resort, it is nevertheless

better adapted to promote studious habits; and young men go to College in order to study.

But more, in the Denominational Colleges, the character and deportment of the students respectively are held as a sacred trust. The training imparted contemplates the conscience and the heart no less than the understanding and the memory. And who can estimate aright so high, so sacred a trust? Take the case of a young man, often for the first time crossing the threshold to mingle with the world. It is the occasion of the development of self-hood. Ambition is high. There is a strong tendency to discard the principles of action which have held sway in the home from which he now withdraws. Deep is the persuasion of ability to govern himself. Appetite and passion seductively strive for the mastery within him. New companionships open wide the doors to vanity or self-gratification. A crisis has come. It must be met. During these few years of College life—often during the first few months—a human being will be made or marred. Out of this ordeal the raw, untrained plastic youth will come forth a man, with tremendous capabilities for good or for ill. Must this boundary line be passed without the hand of true friendship, the eye of generous vigilance, or the voice of sacred authority? Surely not. Christian parents will repose more sweetly and labor more contentedly, to know that when the study hours of their son are over he is not left as a vagrant to wander whither he will, held in check only by the conventional usages of society. They will rejoice to think that he is watched over with unremitting Christian affection; that he is led to the acknowledgment of God in College worship every day; and that there surrounds him, and presses upon him, at all times, like the very atmosphere itself, the fear of the Lord which is the beginning of wisdom.

A mere man of the world may scoff at the word "revival of religion;" but other countries and our own stand higher not only in reputation for justice, truth and all other virtues which bind society together, but for the attainments of her sons in science and literature, because of some of those powerful revivals which have often swept through her Denominational Colleges. Once more, we do not see how, in the present day, satisfactory College work can be done anywhere without the recognition of Christianity. Take natural science. Every step, from first to last must be based upon the belief or the denial of the personal existence of God. This point must be settled. Are we and all things around us creatures of God, or is He one with us and them? Do the heavens declare the glory of God, or simply show the productions of chance? Can we think the thoughts of God after Him, or do the various departments of nature contain no thought, no purpose, no controlling power? So again in metaphysics. We must start with atheism or with Christianity. In fact there can be no start at all until we postulate an abyss of being, all embracing, infinite, as made up of all finites, and excluding all dependence and responsibility; or the Infinite One, who has made us and not we ourselves, and to whom we must all give an account.

Now we rejoice that even the so-called non-Denominational College in our midst holds the Theistic view. But the Denominational Colleges can hold no other. It is in perfect harmony with all their principles and pledges. It is conceivable that it might be otherwise with an Institution which professes to hold itself aloof from allegiance to any church. Indeed so much has been said in praise of freedom from denominational control, so much in condemnation of such control, that the advocates of this system lay themselves open to the suspicion that they would willingly leave out the settlement of a question upon which all for time and eternity depends, Christianity as it affects the doctrine of God, of man, of morality, and of the future life, not to speak of redemption and of its application, is vital only in the denominations; and whoever accepts this religion identifies himself with one of these. They are therefore consistent in blending the higher education with Christian principles. Are they consistent who disdain all denominational control and yet borrow that which is most precious to the denominations, but make no acknowledgment of their obligation?

If the non-Denominational claims public support while holding the belief in Christianity, though not professing it, should the denominational system be deprived of that support because it simply does profess what it holds in common with the other? Is there a premium to be put upon suppression of the truth? In our view the various denominations can hardly be said to fulfil their

obligations to Christ and the world, without taking their part in the higher education of the country. We rejoice that they do, yes, even that most vigorous body of Christians which claims to be an exception. As the other Christian Churches are compelled to do their share of the work without government aid let them shake themselves clear of all non-denominational control and assistance. Let them become ostensibly what they are in reality, and let them help forward the Denominational Collegiate system.

THE DEPARTING.

In spite of all that may be said by our local papers respecting "the exodus," it can scarcely be denied that large numbers have already left our shores this spring for the neighboring republic. We attach little political significance to the movement: the premier of Sir John A. McDonald or Alex. McKenzie can but slightly, if at all, affect it. Friends already there attract others: glowing stories of business prospects prevent our youth from listening to the warning voices which occasionally reach them; country life, on the farm, becomes monotonous, while distance lends enchantment to the view; many capitalists in our Provinces prefer to keep their property under lock and key rather than to invest it in such enterprises as give employment at home; and thus in a steady stream, in the earlier part of each year, our most vigorous and promising young people make use of our railways and steamers only to carry them abroad. A certain per-centage of these will return, but the great majority, or perhaps that part of the whole we can least afford to lose, will never come back, except to visit some of the friends they now leave. In our losses, however, we are not alone, for we have good reason to believe that the tide which is constantly setting towards the larger American cities, or the great prairie lands of the Far-West, draws as heavily upon the smaller Eastern States of the Union as upon the Lower Provinces of the Dominion. We cannot easily be convinced of any necessity for this annual emigration, and can only hope that a state of affairs which seems to have become chronic, may, through the development of the rare wealth of the older Provinces and the settlement of the almost boundless distances of our new territories, be gradually checked.

As a rule Provincials have no reason to blush at the record of those who have left us to find a permanent home in the United States. It is at least some satisfaction to know that our loss is another's gain. In the Church, in the state, in the various business circles, are men who look back from honorable positions to our cities, or, perhaps, more frequently to our country settlements, as the homes of their childhood.

No branch of the Church in the Maritime Provinces has felt the loss of her children more sensibly than our own. A few years since we worshipped on a Sunday afternoon in a church in East Boston. The faces were all strange. Yet seemed to us to be of a provincial type. A brief conversation at the close of the service proved that we were not mistaken, for we learned that the membership of the church in question was almost wholly composed of persons who had removed from time to time from the neighborhood of Barrington and other parts of the county in which that township is situated. These descendants of the Pilgrims had lost their Calvinistic ideas and forgotten the form of Church government held by their fathers, and had gone back to swell the volume of that Methodism which Puritan New England so long and so firmly resisted, though in vain. From the losses which our Church in the Maritime Provinces has sustained, American Methodism must have reaped a large numerical gain. And doubtless many a minister now preparing to give an account of his stewardship, thinks that in spite of additions to his classes through the winter, a decrease in numbers through removals must be reported.

If our youth will leave us, let us surround them with all the guards possible. The minister may do much by a note of introduction to a future pastor, and by earnest counsels to immediate union with the Church in the new home. Parents may do much—a Christian mother, especially. She may secure from her boy an intelligent, well considered promise to avoid those temptations which will beset his pathway in the wide world, and by her frequent letters, may hold him back from many dangers. At no cost should he be allowed through loneliness to seek the proffered sympathy of those who will lead him astray. To any about to leave home we offer an

incident as told in "Zion's Herald."

A friend of ours was passing up Fifth Avenue, New York city, a short time since, when a young gentleman, well-dressed, of attractive appearance, passed him on the sidewalk. The gentleman went in advance of him a short distance, then turned deliberately around and approached our friend, calling him by name.

"You evidently do not know me," he said, "but I readily recognized you. I was in your Sunday-school class in B."

The sound of the voice, and a recognized expression of his countenance, soon brought back to our friend's mind the recollection of a boy, formerly a member of his class, and he called him by name, with some surprise at the great change that had occurred in him and his present manly appearance. As they walked together up the Avenue the young man related the incidents of his life since leaving his far-distant home in a rural city. His good fortune had not been an accident; and this it is well for any of our young readers to remember, who are anticipating the entrance upon a business life this season. "He never," he said, "forgot the counsels of his mother, or the lessons of the Sunday-school." He came into the whirl of the great city, amid its thousand temptations, but he had promised his mother neither to use tobacco nor alcoholic liquors, and to avoid vicious company. He had kept his promise. With very little capital he started in a small business with another young man; and by thorough attention to it and economy, after a few years he had amassed quite a sum of money. Having an opportunity to make a good purchase of mining lands in Tennessee, he invested his capital and had acquired quite a fortune. "I board there," he said, pointing to a large and valuable house upon the Avenue. It was the residence of a brother of a late mayor of that city. He had become acquainted in the family, and was soon to be married to one of the daughters. His life had been a succession of good fortunes, but they were not accidents. If he had not continued the temperate, diligent, prudent young man that he was when in the Sunday-school and in his faithful mother's home, his career would have been widely different. Thousands of young men left their country homes to seek their fortunes, at the same time he did, in the great cities. Most of these had as good opportunities as the young man referred to, as graceful an address, equal education in the schools and in business, as large a capital, but they do not now board on the Avenue! Indeed, many of them are not alive. They fell soon into the ranks of the awful army of intemperate men, marching by thousands annually to a drunkard's grave; they chose vicious and immoral companions; they lost opportunities while squandering their hours in gambling halls, or their strength and virtue in dens of infamy. Some of them are in prison for fraud or crimes of violence, and others are vagabonds upon the face of the earth. It is the remembrance of the piety of home and of the Sabbath-school, the following the counsels of a devoted mother, and a life of abstinence and obedience to God's law that ensures a clear mind, a good faculty, the confidence of others, the blessing of God himself, and good success in one form of business or another.

EDITORIAL NOTES.

The College Bill, introduced by the Government, has received the "three-months' hoist" in the Legislative Council. The Colleges are, therefore, thrown upon the several denominations for support, Dalhousie excepted, which it seems, in the absence of any legislation to the contrary, is still to continue in the enjoyment of a large sum from the public funds. This action can only be regarded as a direct breach of the contract made in 1864. In all justice Dalhousie ought to refund at least the \$20,000 borrowed from the Province. There is reason to believe that a large proportion of the Presbyterians of Nova Scotia are becoming convinced of the false position in which they have been placed in relation to Dalhousie. The Higher Education of the Province will gain by the earliest possible abandonment of that position. We shall rejoice in any step which may remove the cause of late unpleasant discussions and relieve the several religious bodies from the danger of similar irritation in future.

The continued existence of the Halifax University is yet uncertain. In case of its survival the future relation of Mount Allison to it will be a matter for consideration. From rumors which reach us it may be doubted whether the Board of Governors will feel justified in asking her students to incur the expense and discomfort of undergoing the University Examinations. It is to be feared that they will have no wish to connect themselves with a University which exists on a so uncertain tenure. We believe it to be a fact that not one of them could now be persuaded to leave the Institution for that purpose. Meanwhile, we await the result of the many schemes, personal and public, which, day after day are being developed.

It was expected by some that grants to the several Colleges would be placed by the Government in the Estimates for the ensuing year. On Monday evening

the leader of the Government distinctly stated that this course would not be adopted. The High school grants, \$600 per year—are to be given to the counties of Kings, Hants, Antigonish and Halifax. The precise manner in which these are to be used does not yet appear. Their possible availability by Academies which feed the Colleges within strict Provincial limits is mentioned in some quarters. From the desirability of such an arrangement, if benefit thereby, the Methodists of Nova Scotia by the position of their Academy are of course wholly debarred.

The sudden withdrawal by the Government of Nova Scotia of a grant of \$2,400 from our Institutions at Sackville, must involve the Board of Managers, in embarrassment, unless the Methodists of the Lower Provinces come to the rescue. We write in no depressed mood, but under a conviction of the necessity for speedy and energetic action. Our Institutions at Mount Allison have won for themselves a noble record, and the President and the various members of the staff, now in charge, will make history repeat itself, if the Church under whose direction they work will, by a generous support of the Institutions, permit them to do it. Without any Provincial aid, they are dependent wholly upon the liberality of the Church.

The N. Y. Weekly Witness, after quoting a brief item respecting the purpose of Edward Judson to devote himself to missionary work in the lower part of New York city, remarks: "The above unpretending notice is fraught with deep interest for the population of the lower part of the city, who have long been as sheep almost without a shepherd. Hundreds of thousands of Jews, and Gentiles, Roman Catholics, Protestants and heathen are living in ignorance of the True Light that shined into the world to lighten every man; and but few Christians have any practical care for their souls. There are already excellent laborers in this lowest field, but they are few compared with its wants, and a son of the gun missionary to Burmah, being impressed with this destitution, leaves a large and flourishing church in Orange, N. J., where he is well beloved, to throw himself into the more needy work of a field as difficult, we fear, as ever was that of his father in Burmah." Earnest Christian workers are needed and will be welcomed by the managers of the several missions in this city and St. John.

Our Presbyterian friends have wisely taken exception to a recent Episcopal statement that "confirmation" is "expressly commanded by God's law;" and a newspaper discussion is the result. We have not been able to read with care the several letters which have appeared on the subject, but remember that an Episcopal writer quotes Adam Clarke as a proof of the regard which Methodists entertain for the rite. Whatever Adam Clarke may or may not have done proves nothing as to the views of the Methodist Church, which are, we imagine, precisely the same as those set forth by their Presbyterian brethren. Adam Clarke was a great and good man, and a leader in Methodism, but great and good men are sometimes afflicted with vagaries, and from these Adam Clarke was by no means free. Some of them, too, if told as they might be, would create no little amusement. Yet the Church of which he was an honored minister does not hold itself responsible for these, much less for one or two doctrinal points on which he differed widely from all his brethren.

A note from the pen of Dr. McLeod, the first editor of the WESLEYAN, will be read with great interest, but especially by those who are able to remember his able management of our Church papers. Its weekly arrival was one of the pleasures of our boyhood, and its influence for good upon ourselves and other members of the same household leads us, apart from any business aspect, to press the reception of our paper into all our Methodist homes. Allotted to the past occupied by the venerable Doctor and his worthy successors, we shall strive to do for others what they did for us, and for the friends of our early days.

The brief detention of George Railton has proved a blessing to this city. Several converts have been reported, and a number of Christian workers have been stimulated to greater activity. A "United Christian Mission for open-air services and house-to-house visitation," has been formed to continue this work. About twenty volunteers, men and women, have offered their services. Mr. Major Theakston has been chosen as

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