

**THE WESLEYAN**  
FRIDAY, DECEMBER 22, 1882.

Please remember—and tell your neighbors—that the publisher of the **WESLEYAN** will send to any old or new subscriber for \$2.30, cash, the paper from the present date till Dec. 31st, 1882, with any one of the following books—**NESTLETON MAGNA**, by J. Jackson Wray; **PAUL MEGGITT'S DELUSION**, by the same author; or the small Centenary volume, recently published at our office.

Send address at once. The publisher can only send premiums when cash is forwarded. Apart from premiums the price will be \$2.00 from this date to Dec. 1883.

**CHRISTMAS—1882.**

To each home visited by the Wesleyan to-day bears greetings. A happy Christmas! If, on Monday, all the members of the household surround the table, echo to them our wish for "many happy returns." If in any home there be one reader less than last year, or any merry voice of other days be missed, because of a visit from death, let the recollection of life and immortality brought to light by Christ awaken a cheerful, even if subdued, spirit among those yet spared. In the face of all changes, joyous or grievous, look up and catch some inspiration from the *Bible*, whose influence has gone out scattering blessings always and everywhere.

We need not urge a greater degree of social pleasure. Christmas is becoming everybody's day. More and more persons are yielding to its influence, and accepting it as a holiday, if not yet as a day for spontaneous worship. Man is a holiday-keeping creature; the social spirit is strong in him—a fact which evil men recognize more readily than do the good—and this cause rather, perhaps, than any revival of special interest in the truth emphasized by the day, perpetuates and increases the observance of Christmas among degenerate and the English stock. In this holiday spirit of commemoration lies an element to be watched. We do not—Puritans like, as Macaulay would say—object to the pleasure of the season. That warm interest in the contemplated gifts and surprises of the period, which even the supposed reticence of the strict cannot hide, makes the observer better, and checks any wish to demolish one jot or tittle of the day's social pleasure. One would not lessen this, while he would like to strengthen very materially the recognition on that day of the fact of the Incarnation, the one special and distinctive fact out of which Christmas sprang. For unfortunately, as some one has said: "It seems to be something like a law of commemorative celebrations, that in proportion as they are multiplied by repetition or extended in area the original fact celebrated either recedes from view or, at least, loses in the distinctness and power of its impression." Would it not be well, in order to avoid the irreligious absurdity of keeping Christmas with no clear recognition of the great truth that it signifies, that pastors and parents take care that to your youth it means something more than cake and candies, than gifts and sweetmeats!

A word about gifts—altogether appropriate on the day commemorative of God's great gift to all mankind: Let us strive to catch at the family altar the spirit of the men of the olden time who sought to lay at the feet of Jesus their gifts of "gold, frankincense and myrrh." In similar spirit we should lay hearts there. Rolling years have only proved Christ's worthiness to receive the most precious tribute that mortals can bring. Are you his? Have you dedicated yourself to Him? Hasten to accept afresh the precious gift of His grace, and to offer in return yourself, as all that you can give. It is all that he asks! It is what he longs for! Then to you, henceforth, Christmas shall be the jubilee alike of the Christian and the domestic year.

How many private memorandum books contain long lists of friends for whom gifts and greetings are designed? Surely not the name of Him whose birthday is the warrant and source of all joy to stand first on the list? Should not a blessed impulse be given to Christ's work in some special department on Christ's own birthday? A contemporary mentions a Metho-

dist church which for many years has rendered the day memorable by bringing in at that time her missionary offerings; and tells us that strangers are surprised at the intense interest of the occasion and at the happiness which brightens the faces of all who take part in the service. By a similar effort in any important line of Church work might Christmas everywhere be dedicated permanently to Christ, and angelic hosts and human households be made partakers of a common joy.

Here's a touching little incident, with a moral which brings us down to those smaller practical duties which have so much to do with life's happiness:

One evening last Christmas a gentleman was strolling along a street in Toronto with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to her companion in front of a fruit stand: "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruits and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you." The gentleman turned to leave, scarce daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you anyhow."

**A SERIOUS QUESTION.**

Last week's *Presbyterian Witness* contains a letter from Prof. Scott, of the Chicago Presbyterian Theological Seminary, on the subject of State Universities in their relation to candidates for the ministry. Prof. Scott, a graduate of Dalhousie, has evidently adopted the views of leading Presbyterians of the United States as formulated by an important committee of the recent General Assembly in Chicago. Looking homeward at the "solemn fact" that there are "thirty-two vacant pulpits in the Maritime Provinces and only a dozen ministers available to itinerate among them," he boldly states that "young men are not trained at home, by the way, and in the University (Dalhousie) as they once were to choose the Gospel ministry as a noble calling for the highest learning and goodness." In relation to Dalhousie Prof. Scott wishes to "say a plain word that may set all interested to thinking." He certainly speaks without ambiguity when he remarks, "I must honestly say that I fear the influences tending to turn students' thoughts towards religious studies are becoming weaker and weaker within her walls." We quote further:

The experience of every Church in the United States is that religious education, and a training that will lead a sufficient number of talented young men into the ministry can be found only in Colleges directly under the control of men of pronounced Christian conviction. It is asserted that all lofty culture in all lands of Christendom has grown up in connection with religion directly influencing education. Oxford and Cambridge, Edinburgh and St. Andrew's, the Continental Universities, Harvard and Yale, are all cited in proof of the assertion. Convinced of this supposed truth the Methodist, Baptist, Presbyterian and other bodies have established religious High Schools and Colleges throughout the land. The West is full of such institutions, and the constant reply to my arguments in favor of general education in the State Universities is that history is against them, and that the Church would go ministerless if they had to look to such sources for theological students. Such things and the facts referred to in the Maritime Provinces sometimes lead me—without shutting my eyes to many other elements in the question—to ask "Will it be necessary—and that before long—for the Presbyterian Church in Nova Scotia to drop Dalhousie College and start an institution of its own again?"

That Church has shown, I think, a disinterestedness and public spirit unequalled, in her efforts and sacrifices for general higher education. But when it seems like the alternative, either change your method for promoting general culture or let your altar fires go out for want of properly qualified priests, the very question of self-preservation and continued existence may force serious thought along the line indicated.

Directly, the question affects our Presbyterian friends; indirectly, it concerns all sections of the Church. The deliverance of the General Assembly of the United States shows that the opinions of that important body are in harmony with those of the several Churches in the Provinces whose educational policy is denominational.

Our contemporary, the *Witness*, thinks that the correctness of these views, set forth by Prof. Scott, cannot be proved by an appeal to general

Canadian experience. Assuming that paper to be rightly informed, the value of the experience of an active, energetic denomination in a large country where the respective merits of State and Denominational colleges have been so thoroughly tested, must yet outweigh that of the smaller body in our young Dominion. In relation to the experience of other denominations something might be said. A careful comparison is difficult, since more than one of the Provincial Churches has not yet reached the point where a man of deep piety, good common-sense and general fitness for pulpit and pastoral work, is turned back because of failure to meet certain literary tests. It is probable that a careful comparison between the number of candidates for the ministry of the several Churches would add little in opposition to Prof. Scott's view. No Church has lost more than our own through removals, and many of the young English ministers have only filled vacancies through this cause, so far as the two Conferences are concerned. And is it not possible that other Churches than the Presbyterian may have suffered some small loss through the very cause pointed out by Prof. Scott? It is certain that all the students at Dalhousie have not been Presbyterians.

Behind lies a more serious question, to which this is after all but an index. If the Presbyterian Church of the United States, in harmony with the majority of the orthodox churches of that country, firmly believes that the training of young men in State Universities in general affects injuriously the supply of Gospel ministers, may it not be supposed that as a matter of course it must have a similar effect upon the many thousands of young men to whom the church looks for earnest, intelligent and hearty co-operation at a period when the important work of the laity is recognized as never in the past? It seems to be a natural conclusion that any training which shall lessen the number of ministers shall also lessen the number of devoted, active, Christian laymen.

It is a well-known fact that Methodism in France has done much more than has been indicated by the statistics of the French Methodist Conference. Many, converted through her agency, have preferred communion with a branch of Church more essentially French in its relations. The French idea of the influence of Methodism as an evangelistic force receives strange illustration in an article in a paper on Madagascar. The *Methodist Recorder* says:—A few days ago an article which was designed to be forcible and emphatic, appeared in a Paris newspaper, wherein the whole blame of the opposition to French protection in Madagascar was laid upon the Methodists. The deputation to Earl Granville was said to have been a deputation of Methodists, the Church interests said to be imperilled were those of Methodists, and the Queen of Madagascar was declared to be herself a Methodist. The confusion is strange, but inexplicable. It must be supposed that Methodism has so impressed the French mind as to cause it to be regarded as the only representation of English evangelism. Our friends in Paris and elsewhere must have been somewhat surprised to find themselves so suddenly placed in the public view as one of the forces which can bring about political storms.

A successful term has just been completed at Mount Allison. No drawback of any kind has interfered with work at the college. We hear that the new Professor, Dr. Goodwin, has won golden opinions. The Board of Governors, last week, decided to build the new college of stone, at some distance to the southwest of the present building. In spite of the disadvantages through the burning of the Male Academy building, the attendance at that institution has been good, and the work done has been reported to be very satisfactory. At the beginning of the next term the students are expected to take possession of the new building. At the closing exercises of the Ladies' Academy, on Monday evening, Dr. Kennedy reported an attendance of 70 boarders, with an unusually large number of day scholars. A pair of the best and handsomest acme skates, the gift of Mr. Forbes, of the Dartmouth Acme State Factory, was presented to each of six young ladies, for excellence in class standing, written examinations and deportment.

Some of our agents have advised the publisher to adopt the "clubbing system." These will be interested in the experience of the *Canada Presbyterian* in this matter:

In answer to numerous inquiries we have to say that the clubbing arrangement some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced one-fourth to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that *The Presbyterian* should be placed within the reach of our people at \$1.50, in the expectation that the circulation would be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

Our Sunday-school teachers should at once get *The Lesson Commentary on the International Lessons for 1883*. Its responsible authors are Rev. Dr. Vincent and Rev. J. L. Hurlbut, who have, in its preparation, consulted three hundred different authors, and gathered gems from these varied sources to aid the thousands who are to teach these precious lessons. No wise teacher will make the mistake of supposing that he can do the best work in his class by the aid of one or more antiquated commentaries. Without this *Lesson Commentary* an able teacher might fail; with its aid few could be dull. Time and labor will be saved by its use and efficiency in a most important work be greatly promoted. It can be obtained at our Book-Room, at \$1.25, net. At the same place and for the same price, *Peabody's Commentary*, a favorite with many teachers, can also be procured.

The writer has read this through with comfort. He therefore passes it on to others. It is from the *Advance*:

"O the drudgery of this every day routine!" cries a man of business, and many a house-keeping woman. "To get through the day, and have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind, mill horse treads his beat, hour after hour. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he never could comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be with other worlds.

The *Christian Messenger* says: "The County of Annapolis has received a thrill in connection with temperance work through the recent visit of Grand Worthy Patriarch Burrell and Mr. T. M. Lewis, lecturer and agent of the Grand Division. Directly and indirectly some six or eight Divisions of the Order were either instituted or revived. During his address Mr. L. frequently made favorable mention of the press as a powerful auxiliary in promoting the good work; and made special mention of the *Christian Messenger*, *Wesleyan* and *Watchman*, as being to the front in our own Province."

The British Cabinet has undergone an important reconstruction. Mr. Gladstone retires from the office of Chancellor of the Exchequer, but England is fortunate enough not to lose the services of her greatest statesman. The following named Ministers took the oath before the Queen-in-Council last week: Lord Derby, as Secretary of State for the Colonies; Lord Kimberley, Secretary of State for India; Lord Hartington, Secretary of State for War; Hon. Hugh C. Childers, Chancellor of the Exchequer.

Several ministers, as if by common consent, have this week given brief remarks on departed members of our Church, which find an immediate place among "Deaths" or "Personals." In each case the remarks could have been lengthened into a half-column "obituary." As they now are, ninety-nine out of each hundred readers will know all that they want to know about the deceased, and that they would not have taken the pains to glean from a long notice.

A long list of Methodist ministerial changes for next summer, published in a Manchester paper, shows that important circuits mean to be in good time. In this matter our English brethren get in a hurry.

**METHODIST UNION.**

(From *paris*.)

FIFTH DAY.—AFTERNOON.

The Committee on Annual Conferences brought up their report. The first clause was as follows: "The Annual Conference shall be composed of an equal number of ministerial and lay delegates, who shall sit and deliberate and vote as one body on all questions excepting the examination and ordination of probationers into full connexion, and the granting of the superannuated and supernumerary relief. In cases where ministerial character shall be arranged it shall be competent for the ministerial members to meet in special session, examine into the case, and report their opinion to the Annual Conference."

Rev. Dr. Sutherland moved to add after the words "supernumerary relief" "on which excepted points ministers alone shall take action." The amendment was carried.

The second clause as adopted was as follows:—"The General Superintendent, when present, shall open the Annual Conference and preside on the first day of its session, and afterwards alternately with the president, and with him jointly conduct the ordination service and sign the ordination parchment, but all other duties pertaining to the Conference shall be vested in the president elected by that body, who, in the absence of the General Superintendent, shall conduct the ordination service."

The third clause as carried was:—"The President of the Annual Conference shall be *ex-officio* superintendent of the district in which he may be stationed."

The fourth clause was:—"The Annual Conference shall elect by ballot without debate a secretary or secretaries, as the case may require."

The fifth clause was:—"The Conference shall elect by ballot without debate a superintendent for each district from among the ministerial members within its bounds."

The sixth clause was:—"No layman shall be chosen to the Annual Conference who is not twenty-five years of age, and who shall not have been a member of the Church for five consecutive years preceding the election." The report was adopted.

SIXTH DAY.—MONDAY.

The Committee on General Superintendency presented a report respecting the composition of the first General Conference.

The report was discussed at some length, and finally adopted in the following form:—"The Conference of the Methodist Church of Canada, having authorized the calling of a special session in 1883 to give effect to the union, provided a satisfactory basis is secured, it is recommended that in the case of the union is approved of by the requisite majorities in Quarterly Meetings and Annual Conferences of the Churches proposing to unite, it shall be competent for the Annual Conference of the Methodist Episcopal, Primitive Methodist, and Bible Christian Churches to elect delegates to the first General Conference of the uniting bodies, in the proportion of one out of every ten ministers in full connexion, with an equal number of laymen, to be elected in Annual Conferences or District Meetings, as the case may be, and these, together, with the delegates composing the present General Conference of the Methodist Church of Canada, meeting in joint session, after the latter body shall have closed the special session above alluded to, shall compose the first General Conference of the said uniting bodies, with power to perform such acts as may be necessary to the final ratification of the union, and all other duties that come within the province of the General Conference."

2. The Annual Conferences and District Meetings of the Methodist Church of Canada to have authority to fill vacancies that may have occurred, either lay or clerical, by the usual mode of election.

The Committee on Church Property presented a report, which was adopted in the following form:—"That upon the ratification of the proposed union, such legislation be obtained from the Legislatures of competent jurisdiction as shall vest in the united Church all Church property now held by, or in trust for the respective Churches entering into the union." The committee also reported that a considerable amount of Church and parsonage property would not be required for the Church or circuit purposes.

AFTERNOON.

The General Conference Committee brought in a report recommending that a committee consisting of the district superintendent and two ministers and two laymen be appointed at the District Meeting of each district wherever such property is situated, who shall act conjointly with the trustees on each circuit in determining what property shall be retained for use and what shall be sold. A short discussion ensued, and the report was adopted.

The next clause read as follows:—"In all cases where such Church or parsonage property may be so sold, the proceeds arising from such sales may be applied (a) in the payment of any debts or claims upon or in respect of such property; (b) in payment of any debts upon property retained for use by the congregation formerly using such property so sold, or in improving such property so retained; or (c) in building a new church or parsonage where necessary for the united congregation. (d) The balance, if any, to be applied to the use of the Church and Parsonage Fund of the United Church of

that Annual Conference in which such property is situated." Clause C gave rise to considerable discussion, objection being taken that it would meet with local opposition, and that such property could not be dealt with without the consent of the trustees. An amendment to the effect that the matter be left for the General Conference to decide, was lost, and the same action was taken on an amendment striking out the last clause. Finally the report was adopted with an amendment providing that the trustees' consent be obtained in the case referred to in Clause C.

The Committee on General Superintendency recommended:—"That the basis of union affecting constitutional questions or the rights and privileges of ministry or laity be guaranteed by the respective Churches by the General Conference, requiring for a change in those articles of union or legislation affecting those rights and privileges the majority of the General Conference, and if required by either order of ministry, or laity, a two-thirds majority of each of the two orders, voting separately. That the first General Conference of the united bodies be held in the city of Toronto, on the first Wednesday, in September, 1883, at 9 a.m."

The first portion of this report gave rise to a good deal of discussion, but was adopted by a unanimous vote. There was a difference of opinion upon the clause giving the time and place of the first meeting, and it was suggested that Belleville would be more convenient, as the Annual Conference of the Canada Methodist Church would be taking place there. Belleville was finally selected by a large majority. The report was then adopted as a whole.

The next committee to report was upon Church Funds. The only clause discussed was the following:—"Whereas it appears that the members of the Methodist Church of Canada have an amount capitalized equal to about \$153,55 for each man engaged in effective work amounting to \$125,847; and whereas it is desirable that the members of the proposed fund coming from the other Churches should unite on equal terms, we would, therefore, recommend the each of the contracting parties shall pay into the new fund an amount that will equal *per capita* to the above amount for each effective man entering this fund."

On this clause a large number of amendments were moved. Much of the discussion arose out of the composition of the Methodist Book-Room with the Superannuation Fund. The question was whether a sum of \$31,000 invested in this concern should be considered as a part of the Superannuation Fund above-named, and a motion was made that it be deducted therefrom. In order to simplify matters, the chairman put this motion first, and it was carried.

The Book-room being thus eliminated from the question, the discussion was continued on two motions, one by Rev. Dr. Stone, the other by Rev. Dr. Sutherland. The latter motion was finally carried. It reads as follows:—"Whereas it is found that the vested capital for the Superannuation Fund of the three Western Conferences of \$91,510, equal to \$112.55 for each minister on the effective superannuated list, it is agreed that the other bodies uniting shall supply the amount of capital to said Superannuation Fund such as shall place the ministers on an equality with the ministers of the three Western Conferences."

SEVENTH DAY.—MORNING.

Clause 2, having reference to the payments of present claimants, was read and considered.

Mr. John Macdonald moved that the whole question be referred to the Committee on Superannuation constituted as follows:—Three from the Methodist Church of Canada, two from the Methodist Episcopal Church, and one each from the Primitive Methodist Church, and the Bible Christian Church, with power to employ actuaries and submit an equitable scheme to the General Conference of the united Church to meet in Belleville, by which the amount now received by the Superannuated ministers of the Methodist Church of Canada shall not be reduced.

Rev. Dr. Stone moved the following as a substitute for the motion:—"That the basis of the claims of the present superannuates of the Methodist Episcopal Church be the average amount paid to them during the first four years with an addition to the amount of what they would have received if the *pro rata* contributions had been equal to such contributions of the Methodist Church of Canada, less the per centage of such contributions that have been invested in the capital fund."

Rev. Dr. Sanderson asked Mr. Macdonald when the result of the actual investigation should be made known. He could conceive it to be very desirable to have some such committee; indeed it had occurred to him with precisely the same number of individuals as proposed by Mr. Macdonald. Mr. Macdonald said the result would be made known at the General Conference.

Rev. Dr. Sanderson said: "According to this the gravest question concerning union—not excepting the Delegation—would not be laid before the people. Indeed, it should not be before the Annual Conference. The only real expression of opinion until it came before the General Conference." They would be asked to sanction something they had no means of knowing anything about, but