

THE WESLEYAN.

FRIDAY, APRIL 1, 1881.

A CORRECTION.

Amidst the strife of tongues recently occasioned by the College question, we have observed with regret a persistent attempt, in several quarters, to mislead the public mind with reference to the position of our own Church. It has been roundly and repeatedly affirmed that the Methodist Church takes the public money for the purpose of teaching theology to the students in her college. If such an assertion were made by mere men of the world who had not furnished themselves with accurate knowledge upon the subject, or by political partisans who were not over-scrupulous about their statements, it would not excite such surprise; but when it is made and reiterated as the ground of attack upon a body of Christians who are merely seeking for the recognition of lawful and just claims, and by those who know better, it produces alike sentiments of pity and of indignation.

The facts are, that provision is made at Mount Allison College for the theological training of those who may desire it, altogether independently of the Arts course. The resources for this purpose are not, we believe, as large as those of our Presbyterian friends at Fines Hill, but they are just as separate from the endowments of the College, as the funds devoted to the theological training of students in the Presbyterian Church are distinct from the funds devoted to the training of Presbyterian students in Dalhousie College.

It is for the work done in the Arts course alone that Mount Allison puts forth her claim for such support as is rendered to other colleges in the Province. With respect to the quality of that work, she invites the closest inspection of friends and foes alike. She has shrunk from no ordeal in the past, and her results are her credentials. In regard to the quantity of the work done, if tested either by the number in attendance, or of her graduates, it will compare very favorably with that of far more pretentious institutions.

The work done in such institutions as ours is of vast importance to the Province. We are surprised that professing patriots, statesmen, and political economists so often overlook the real wealth which they save to the country. What, as a people, we can least afford to lose, is the class of mind which, without their influence, would be certainly lost to our nation. Young men, and young women, too, of the best character, the finest talents, and the truest and loftiest ambition would undoubtedly leave our shores to enrich the neighboring republic, who are now kept at home by those very Denominational Colleges which it is at present fashionable to denounce as sectarian and incompetent, if not a nuisance or a fraud! Let it once be admitted that this work is being done for the country—that a college is giving a liberal education to those who would not be able otherwise to obtain it—and it follows that it is a most economical measure to help those who help themselves.

We might add much on the side of small colleges as compared with one large and central one. This aspect of the controversy has seemed lately to be less dwelt upon than it deserves. However, that may partly arise from the fact that it is the plan which the people of this country have so largely approved and have so steadily supported. Its effects are a proof of its superiority. In this the people are undoubtedly right. We are at one with the people.

It is possible that while others have been parading their claims with all possible persistence before the public, we have been too modest, because resting upon the justice of our case. Little has been said respecting the amounts expended. The public has not been told that the Endowment of Mount Allison, as given in the Report of the Superintendent of Education, represents but a small part of the whole amount raised by the Methodists for educational purposes. The property of the Board of Governors includes not less than \$50,000, devoted to academic purposes, besides the C. F. Allison Professorship of Theology—of \$20,000. If we add to these the sum annually contributed to the Educational Society, it will be seen that Methodists are not behind any of the other denominations in private contributions for educational purposes.

In view of this fact we can calmly await the decision of the Legislature, not doubting that that body will treat justly the only Protestant college which without hesitation has sent her students to meet a public test of their attainments. As the college of the Methodists

of Nova Scotia, her claims cannot be set aside. That any exception should have been taken to this fact in the debate of last week, only shows how far it is possible for a speaker, in the warmth of debate to make use of a supposed argument to the injury of his own cause.

In point, too, of educational work accomplished, the managers of Mount Allison fear no comparison. Since 1862, a brief period, not less than seventy-three have gone forth as graduates. From local causes Dalhousie may have a larger number of transient students than any other Protestant College, but many of the students in attendance upon the Mount Allison Academy classes would compare favorably with Dalhousie students in point of general scholarship. In any comparison with the educational work of other denominations our Academic work cannot be left out of consideration, and if the whole be taken into consideration our claims will be seen to be inferior to none and superior to some.

AN APPEAL.

Whatever the Legislature may do for fail to do, in regard to our Collegiate work, our own people must not forget their own personal responsibility. As already shown, if even the proposal to contribute \$1400 per annum to the Mount Allison College be carried out it will be a diminution of \$1,000 yearly, from the grant which for the last five years has been received. A poor acknowledgment this for invaluable services rendered to the country; and in inverse ratio to the extent and the character of the work done.

However, as our Church has already performed a duty in regard to the higher education, without respect to the limitations of Provincial grants, so it must in the future. Some means ought at once to be taken to prevent the damage which is threatened by the movement. Who are the Christian patriots among us that shall institute measures to sustain our College in its much needed work, and to render its influence more extensive than ever?

But there is another department of our educational operations which must not be overlooked. Once a year, in all our churches, a collection is made on behalf of the Educational Society of the Methodist Church of Canada. Very generally, that collection is made in the month of April, and it is therefore now near at hand. That collection has special reference to the training of our ministry. It is true that it is also designed to assist in the maintenance of our Collegiate agency—for that draws upon the Church's funds, rather than the Church's work upon the Provincial grants—yet up to this time the fund has been chiefly employed in the training of ministerial candidates.

We would earnestly urge, upon ministers and people alike, a strong effort for a larger contribution the present year. The proper training of the future ministry of our Church is with us a vital question. It is next in order to, and only less in importance than the selection of the candidates. In the latter, we are taught to believe in a Divine call, and the business of the Church is only to test and ascertain the validity of the evidence. But that evidence once admitted to be conclusive, and it is then the sacred duty of the Church to afford the necessary means for the full preparation of the man to fulfil the work of the ministry. Our Lord carefully trained His apostles for three full years. The apostles themselves were careful in the training of such as Timothy and Titus, who were to succeed them. The men who were the most highly renowned instruments in propagating the Christian religion in the first centuries, who successfully combatted the heresies and the infidelity of their times, and who "loved not their own lives unto the death," were all as distinguished for their learning as for their piety. So of the Reformers of the sixteenth century; of the Puritans, and of the Wesley and their associates in the great revival of the last century. And the history of our own denomination, both in Europe and America is a testimony to the value of sanctified training. Our "schools of the prophets" are intended at once to nurture the piety and to develop the faculties of our youthful preachers and pastors. Their aim is wholly practical. If a man be capable of work he is here taught to understand its nature, and the best methods of accomplishing it. And the Church itself will reap the benefit in correct and timely expositions of Divine truth, in vigorous pastoral attention, in looking after Sabbath-school and Missionary affairs and in all the details of a Christian service which is imposed by the Lord himself, and administered on the principles of the Methodist economy.

No times needed such an influence more than our own. For the repression

of evil in its many appalling forms, and especially for the promotion and maintenance of Christian holiness, the work needs the work of the Methodist Church as much as ever. Let the opportunity afforded by the appointment of the sermon on Christian Education, be heartily embraced the present year. Let every minister carefully prepare for this work. Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us. Justice to our age, benevolence to our posterity, respect for our own interests, and higher than all, gratitude and devotion to our Saviour, demand that the Educational Fund collection of 1881 be large, liberal, and worthy of the cause.

THE ECUMENICAL CONFERENCE.

Representatives of the several Methodist bodies in Great Britain met in London on the 15th ult. to consider the report of the Executive Committee and to make further arrangements for the approaching Conference, as in deference to the wishes of American brethren it is to be called. No little importance was attached to the meeting on account of the disposition of some of the American ministers to discuss "the doctrinal basis of Methodism." The report of the Executive Committee, disapproving of the discussion of doctrines, standards and polity, was unanimously sustained. With this important exception, the programme of exercises adopted by the Western or American section was practically adopted.

The Ecumenical Conference is to commence on Wednesday, Sept. 7. Two sessions will be held: the first in London and the second in Leeds. A proposal to divide the Conference into sections, in view of the number of subjects to be considered, has been abandoned, and the whole Conference will meet together each day in two sessions morning and afternoon, the evenings being reserved for devotional and public meetings. Arrangements will also, it is probable, be made to hold meetings by deputation in most of the large English towns, such as Bristol, Liverpool, Birmingham and Hull.

Some time was spent in a conversation respecting the speakers and writers for the occasion. As the proposals now stand there will be some thirty-eight topics for discussion. A slight reduction in the number of these is likely to take place. It was finally decided that the representatives of the different English Methodist Churches should send the Committee a list of names of gentlemen who might be asked to write papers, or to speak to the topics with advantage to the Conference. The Committee of the American section will choose their own writers and speakers. The following outline for the proceedings of each of the twelve days allotted for the Conference is copied from the *Methodist Recorder*. It may hereafter undergo some modifications:

First Day, Sept. 7.—Sermon by Bishop Simpson; address of welcome and responses.

Second Day, Sept. 8.—Methodist history and its results; grateful recognition of the hand of God in the origin and progress of Methodism; Methodism as a popular movement sanctifying and elevating society.

Third Day, Sept. 9.—Evangelical agents of Methodism, ministerial and lay; women's work in the Church; scriptural holiness.

Fourth Day, Sept. 10.—Methodism and the young; training young people in Christian homes and in day and Sunday-schools.

Fifth Day, Sept. 11.—Historic relation of Methodism to the temperance reformation; the relation of the temperance reform to other reforms, especially to the observance of the Sabbath; juvenile temperance organizations and their promotion through the Sunday-school, &c.

Sixth Day, Sept. 12.—Possible perils to Methodism: 1. From the Papacy, from Sacramentalism and its connected errors; 2. From modern scepticism in its different forms and manifestations; 3. From formality, worldliness, and improper diversions in our own members, and the consequent loss of spirituality; 4. From innovations upon established Methodist usages and institutions, and a resultant diminution of denominational efficiency.

Seventh Day, Sept. 13.—Education: The higher education demanded by the necessities of the Church in our time; the duty of the Church to maintain schools which are Christian in their influence and character; the education and special training of ministers in theological schools, &c.

Eighth Day, Sept. 14.—The use of the press for the advancement of Christianity; periodical publications of every grade, except those designed for children; denominational book-publishing houses, are they desirable? and, if so, how ought they to be managed so as most effectively to promote Christianity? Juvenile literature: its importance, its production, and its distribution; the

daily news journal, and the use to be made of it in the Church.

Ninth Day, Sept. 15.—Home Missions: Maintenance of home missions amongst the poorest and most degraded populations. The important work which the Methodist laity have performed in this and in other directions, and the great opportunities which they have for the future. The duty of providing houses of worship for the poor. Methodism and its work for orphans, for the aged, &c.

Tenth Day, Sept. 16.—Foreign Missions: The results of Methodism in Pagan lands. The relation of the foreign work to the home work. How to avoid waste, rivalry, and confusion of the Pagan mind from different Methodist bodies occupying the same or contiguous fields. The establishment and support of training schools for native converts.

Eleventh Day, Sept. 17.—Foreign missions continued: The use of the press in non-Christian countries for the promotion of the Gospel. The mission work required in Pagan and semi-civilized nations. The special need of a co-operative Methodism in Pagan and Pagan lands. The resources of Methodism in numbers, wealth, organization and spiritual life for the work of the world's conversion, and the best methods of developing and employing these resources.

Twelfth Day, Sept. 18.—Christian unity: how Christian unity may be maintained and increased among ourselves, and made manifest to the world; as, for instance, by a common hymnal, a uniform order of worship, and co-operative labors at home and abroad. The catholicity of Methodism as manifested in its polity and history. Methodism as a bond of brotherhood among the nations.

THE SALVATION ARMY.

On Monday last we had a brief call from Mr. George Raitton, of the Salvation Army, who is now returning from the United States to resume operations in Europe. "General" Raitton is a brother of Rev. Launcelot Raitton, an active minister of the English Methodist Conference, and a nephew of Dr. Scott, once President of the E. B. A. Conference. A service in the Market Square, on a subsequent dinner with a friend, caused him to miss the *Sardinian*, which left our harbor a little earlier on Saturday than he expected, carrying his luggage without its owner. Mr. Raitton met the disappointment as became a "soldier" and went to work in the spirit of an evangelist. In view of the brief space at his disposal, he is devoting the week to work in concert with the church and missions. With services in the street, the Mission chapel, the Y. M. C. A. Hall, and one or two of the churches, he has not been idle, and his work, we believe, has not been in vain.

Mr. Raitton's appearance does not strike one as that of a model street preacher: His physique indicates a lack of that vigor which would long permit a man to speak in a loud tone in the open air of our American climate. Yellow-facings, a red and scarlet cap-band, with "Salvation Army" upon it, strike one as being so somewhat odd accompaniments for an evangelist. Yet in view of the real success which in England—to a much greater extent than in America—has attended the labors of the "Army" we can overlook some extravagances and many things not in the best taste, and wish Mr. Raitton and his comrades "God speed." They form, after all, a kind of Methodist "irregular cavalry." Their doctrines are ours. If they fail to discuss some of the finer points of theology, upon which we may possibly spend too much time and stretch it, is that they may insist upon a present salvation—a salvation from hell to heaven. Those who deem our Churches to be intended merely to waste men may count them fanatics; those who believe that Christians on their way to heavenward are to be agents to save men from perdition will approve their object, even though they seek its attainment by eccentric methods. The only wonder is that more Christians have not been impelled by the conviction which, sixteen years ago, led Wm. Booth and his wife to commence work at Whitechapel, London, among the immoral and degraded, and which, the other day, led Edward Judson, a son of the well-known Baptist missionary, to leave a most comfortable charge in order that he might throw himself into Christian work among the masses of a large American city. English Methodism is now sending out evangelists through her Home Districts, as well as missionaries abroad; the wisdom of similar efforts, though not yet so imperative in their necessity among ourselves, must, ere long, be discussed.

THE COMING CENSUS.—DENOMINATIONAL RETURNS.

A week or two since we called attention to the danger of incorrect returns, so far as the Methodist Church of Canada is concerned, through the incorrectness of the specimen schedules distributed to the commissioners and enumerators. George Johnson,

Esq., the chief census officer for Nova Scotia, was the first, so far as is known, to detect the error, and he, with commendable promptness, took steps to correct it. A despatch from Ottawa, in the *Morning Chronicle* of the 24th ult., leads us to suppose that a similar correction has been made in the instructions to enumerators throughout the Dominion, yet we fear confusion may arise in some quarters. The subjoined communication, from Dr. Sutherland, should be read with care by our ministers and laity:

In a few weeks the second census of the Dominion will be taken, and it is highly desirable that all should unite in making it as complete as possible.

My attention has just been called to the fact that in the "Manual of instructions to officers employed in the taking of the census" the names of many denominations are given in a way that will inevitably lead to confusion in the returns. Thus on page 28 the names of six denominations are given as follows:

- "Canada Presbyterian Church," "Reformed Presbyterian," "Wesleyan Methodist," "Methodist New Connexion," "Independent Methodist Episcopal," "Free Will Christian Baptist."

Of the above list at least four have no existence under the names there given, in fact or in law; and should the returns be made in accordance with these instructions, the Methodist Church of Canada will be entirely unrepresented or else will appear in fragments bearing different names.

It is true the enumerator is cautioned to "be very careful" to enter the information given by the person questioned with precision; and to be sure that the denomination is well defined; but here is just where mistakes will occur. Let us suppose the question is asked—"What is your denomination?" The answer is "Methodist." In some cases the enumerator will enter the answer as given, but in others a further question will be asked—"What branch of Methodism?" and some will answer "Methodist Church of Canada;" others "Canada Methodist Church;" and still others, remembering old time associations, will say "Wesleyan Methodist." The result will be that those answers will appear in the census as though they referred to different branches of Methodism.

The only way to secure correct denominational returns is for each person to be particular in giving the proper legal name of his Church; but this may fail to do unless their attention is pointedly called to the matter. I would venture respectfully to suggest, therefore, that all our ministers bring the subject at once before their congregations, and urge our people to be particular when the enumerator calls to return themselves as members of "THE METHODIST CHURCH OF CANADA." The matter is very important and I trust this matter will be a sufficient excuse for making the above suggestion.

Yours faithfully, A. SUTHERLAND.

THE SUPERNUMERARY MINISTERS AND MINISTERS' WIDOWS FUND.

MY DEAR MR. EDITOR,—I have it, as my self-imposed task, to show, in the present communication, my opinion as to probable cause or causes of the past deficiency in the income derived from the circuits of our three Eastern Conferences for this Fund; and to suggest means which should be employed to guard against the continuance of an evil which is now threatening to prove so distressing. The deficiency cannot be attributed to an overestimate of the ability of the membership of the three Conferences. There are very few, if any, among the twenty-four thousand, more or less, who would plead inability to find each ten cents in the year for such a Fund, if "its claims upon the liberality of the Church" were made known to them. And most, if applied to personally, would give from twenty to fifty cents each, and many a dollar, and a few five, ten, or more dollars each.

The deficiency may be attributed, perhaps, to the three following causes:—1. To the multiplication of claims upon the liberality of our Church since the organization of the General Conference of the Methodist Church of Canada in 1874; and to the urgency with which some of these have been necessarily pressed upon the attention of our people. 2. The fact that THE CURRENT INCOME for several years has more than sufficed to meet the immediate demands, so as to leave each year a surplus for addition to THE CAPITAL STOCK, may have led some to judge that the necessities of other funds were greater and their claims for immediate assistance more imperative; and consequently there has been a divergence, of some extent, of the stream of benevolences from the Supernumerary Fund. But, truly, the chief cause of the increasing deficiency in income from the circuits is, probably, because on too many of the circuits the claims of the Fund have not been faithfully urged according to the 5th, 6th and 7th Rules, or Articles, of the Constitution. It is, I think, exceedingly doubtful whether these Rules have been observed on many of the circuits and missions, which have been failing, from year to year, to make up the minimum average contribution as required by the fourth Article of the Constitution, and whether most of the deficiencies on these circuits in regard to this Fund should not be charged to the neglect of the observance of these Rules.

And if this is so, it is not difficult to suggest the means which should be im-

mediately employed to guard against the evil of such deficiency in the future. Let the aforementioned fifth, sixth and seventh Rules of the Fund be obeyed to the letter, on all the circuits and missions of the three Conferences concerned, and the work will be accomplished. By the 5th Rule, it is made the duty of "every minister, at the renewal of the Society Tickets during the September visitation, to fully explain to the members the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church;" and then to ascertain what each member will engage to pay as an annual subscription before the ensuing District Meeting; and to enter these individual subscriptions on the class book. By the 6th Rule, it is required that "An annual public collection in aid of this Fund shall be made in all chapels and other preaching places in the month of December." By the 7th Rule it is ordained that "Applications shall be made to our friends, not members of society, 'in each circuit for subscriptions and donations in aid of the Fund.'"

Let every minister, and especially every superintendent, faithfully meet his responsibility for the liberal observance of these regulations on his circuit or mission; and it need not be very much feared that the aggregate of the circuit contributions will fall to amount to an average of ten or more cents per member, probably half or more of the circuits would, as a few new do, greatly exceed the required minimum average; and on only a very few of the newer or poorer missions would it be found impossible to reach this average.

I would respectfully suggest, as the regular time appointed for seeking subscriptions from the individual members in the classes, and for taking the collections in the congregations, is already past, that on every circuit where a subscription has not been already sought from every member, and a collection has not been made in every congregation for the Fund, special arrangements should be made for as early an application as possible to each member for a subscription for this year, and for a collection in each congregation where one has not yet been made.

I would also suggest that, as a special necessity exists this year for an increased income, special application should be made this year to friends, not members of Society, on each circuit, for special subscriptions and donations in aid of the Fund.

I have more to say in regard to the Fund, but probably the above is as much as you, Mr. Editor, can conveniently find room for in your next issue. Yours truly, THE SENIOR TREASURER.

EDITORIAL NOTES.

The late attempt to destroy the Canada Temperance Act, led on by Senator Almon, teaches Temperance workers the probable point of attack in the future. Many of our people have had little opportunity to study that phase of the Temperance question which concerns the use of light wines and beer. The sad effect of these may best be studied abroad. Yet their use has prepared many of our youth for the more rapidly slanting pathway to degradation and death. One of our most esteemed laymen, advised many years ago to use "beer" for his "soma's sake," and that by a minister of our own Church, has several times mentioned to us his narrow escape from a drunkard's career, only avoided by a quick turn and sudden retreat. On this matter the Presbyterian *Banner* says: "The capacity of the beer business in the United States for wasting money and destroying health and reputation and leading to drunkenness and the ruin of both soul and body is almost beyond human conception. The advantages derived by those who produce the grain and by the government in the way of revenue, are not to be compared for a moment with the misery and destruction of which it is the parent."

From the slow rate at which contributions to the Wesleyan Missionary Society had reached the Mission house, London, up to a recent date, much anxiety was felt. It was feared that heavy contributions to the Thanksgiving Fund had been obtained at the expense of the ordinary receipts. This fear is happily proved to have been groundless. Rev. M. C. Osborn, one of the Secretaries, has written to the *Watchman* that "the large amount of money which was required a few weeks ago in order to bring up the income of the Wesleyan Missionary Society from the home districts to the total of the preceding year has come into the treasury, and that the home income for 1880 is £58 in excess of that for 1879. At the same time the expenditure of the year has been large, notwithstanding economy and retrenchment, and the balance will be on the wrong side of the sheet."

Surely the *Witness* cannot have forgotten the means by which the Presbyterians obtained their present hold upon Dalhousie; and yet, when we speak of some efforts in the past as having "been made in a corner," it feels hurt, and asks an explanation. We should suspect an attempt to poke fun at our readers, if mirth over this subject were in good taste.

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