

# The Wesleyan.

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## NOTE AND COMMENT.

The *Saturday Review* has an article on the late Bishop Cloughton, the first Bishop of St. Helena, and the second Bishop of Colombo. It says:—"Dean Vaughan who has the happy knack of hitting the nail on the head, exclaims, in one of his sermons, 'Oh, for a few graves of Colonial Bishops in their Diocese.'"

In our canvass for the Indiana Baptist at the Associations it is no uncommon thing for us to find many members who take from one to five or six political papers and no religious paper. This is a sad state of things. No wonder the religious life runs so low in the hearts of many.—*Indiana Baptist.*

Many timid ones say that the idea of a nation guarded by law against the curse of rum, the most terrible and deadly of all curses, is a grand idea, but we are not ready for it. But it is a thing to be desired; let every good citizen look for it, labor for it, and do what he can to bring the day when all the States in this Union and the general government shall be ready to stand armed against the worst of all evils.—*S. W. Methodist.*

I heard of an old farmer who had taken a paper for years without making a return. At length a bill was presented to him. He gazed at it in great astonishment, and then indignantly exclaimed: "Look a here, I've been supportin' this here paper for eight years, and never had nothin' of this kind poked at me before; now you can just scratch my name off your list; I won't support you any longer," and, boiling over with virtuous indignation, he stalked away.—*Methodist Protestant.*

And where was John Wesley nurtured, and where did he receive the truth upon which he built! In the Church of England! And therefore, again, all honor to the Church of England, the mother of this great apostle, even if she made him great by forcing him from her communion, just as it is the greatest glory of England that she gave birth to a nation greater than herself, though she waged a seven years' war to prevent it from becoming so.—*S.L.C. in Rich. Adv.*

Our hope is the children. It costs more to transplant one old oak than to set out five thousand young oaks. But how easy to set out small ones and how much better they grow—how much more beautiful and symmetrical they are, compared to the wild, scrubby old trees! What are we doing! We are attempting to transplant ten million old trees, and leave the cross untouched, till they become old trees! Cannot any one see the stupendous folly of such a course! A blind man can see it.—*Raleigh Advertiser.*

The Canada Presbyterian observes: "The four worst men in the States just now are Blaine, Logan, Cleveland, and Hendricks. They were bad boys. They were bad young men. They are very bad now, and they will grow worse every day, until the first of November. Their fathers and mothers and grandfathers and grandmothers and uncles and cousins and aunts were bad. These four men were fairly respectable citizens a few months ago, but they have been nominated for the highest and second highest positions in the great American Republic. Hence their fall."

Now if we are to have prohibition, let us have it in its purity. There is no sense in closing up the ordinary drinking house and permitting the evil to take another shape. Already combinations of persons calling themselves "clubs" sell and consume alcoholic liquors, without leave or license, Sunday, Monday and holiday. Thus is the outcome of class legislation which, if not amended, will bear a large crop of evil under the Scott Act. If the vulgar whiskey bars must go, let the higher toned whiskey clubs be sent after them.—*Toronto World.*

The Freeman says:—"Eighty years ago William Carey wrote from Bengal: 'The people here hate the very name of Christ, and will not listen when His name is mentioned.' To-day the Rev. W. R. James writes from Serampore: 'By all means see that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation of a book than otherwise. Very often have I heard natives ask for a life of Jesus Christ in preference to any other book.'"

The *Current*, of Chicago, declares that "if the working-men of America permit the abolition of the Puritan Sabbath they will prove themselves a nation of dunces." And, quoting the "claim of the millionaire that he cannot spare the time between Saturday and Monday," it says:—"But that same millionaire goes from Florida to the Yellowstone Park, from Bar Harbor and Moose-head Lake to Santa Barbara, and is often resting two months at a time. The working man must get his Santa Barbara and San Augustine in weekly instalments; and if he do not stand by the Church in protesting Sunday the millionaire and the corporations will soon have it all their own way."

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that whenever he gets on a car the appearance of the conductor to collect the fare reduces his age under five. He has been educated to give that figure when asked by anybody who wants to collect money for his transportation. Last week a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated for a moment, and then looked up at his mother: "Mamma, he is a conductor!" "No, child," "Then I am eight years old."

A.R.B. in *Cherish Bells*, says only too truly: "When once a man, woman, or child, has 'gone wrong,' a majority of his or her fellow-men seem resolved that the path back to honesty shall be encumbered by as many difficulties as possible. They shrink at the thought of giving work to a discharged prisoner, or helping a young girl to recover her good name. The moral of Christ's attitude in the case of that woman taken in adultery seems utterly lost upon them, and many of our modern Pharisees appear to derive much consolation from contemplating the desperate but futile efforts of one wretch and another to keep from sinking in the stream of iniquity. It is wrong, we know, on every ground, whether of Christianity, humanity, or mere policy. But still they do it."

## MOUNT ALLISON.

At the formal opening of the Centennial Memorial Hall, the Rev. J. R. Narraway, A. M., after having made eloquent reference to the work of William Black, continued as follows:

We recall on this occasion the history of the Methodist educational movement in Eastern British America. The movement is still young, but it has passed through a number of interesting stages. First came the establishment of the seminary for the education of young men.

The success attending early prompted the founding a corresponding institution for the education of young women. This movement also proved successful. Next followed the formation of the Theological Institute for the better training of candidates for the ministry. Finally, there came the development in the collegiate department. The evolution from the beginning has been orderly, natural and necessary.

The whole movement seems to have been providentially stimulated and guided. Long called for, at last it took its proper shape in the magnificent purpose of Charles F. Allison, the ever-to-be-revered founder of the Mount Allison institutions. The place all around us is replete with associations connected with the memory of that meek, gentle spirited, large-hearted man. Everything near us with an educational significance reminds us of him. His name will be held in reverence forever as that of one of the noblest benefactors of a noble cause. In these days of millionaires, the fortune of Charles F. Allison would rank only as a moderate one. But the proportion of it devoted to the cause of Christian education was on a scale rarely equalled in these times even by the most princely benefactions. And to money in large amounts was added by him unstinted personal service in promotion of the educational enterprise. It is in accordance with the fitness of things that the memory of

William Black and Charles F. Allison, the one the apostle of lower province Methodism, the other the chief promoter of its educational movement, should be lovingly linked to-day in the admiration of the people they loved so well.

The progress of the Methodist educational enterprise has been very gratifying. Of course the movement has been marked by vicissitudes. It has not been with it all plain sailing with a smooth sea, beneath an ever bright sky. Such an experience is reserved for but few human enterprises. The movement has sometimes been tried as by fire, has now and then felt the pressure of times made hard and heavy by the periodical depression in the business of the country, and has occasionally suffered from changes in school systems effected by legislative enactment and from alterations in the policy of governments relative to college support. Nevertheless, the record is one to be proud of. Numerous young men and young women trained on those gentle eminences have profited greatly by their advantages. In their respective positions they are acquiring themselves well, and they thankfully remember to-day the privileges here enjoyed by them. Many ministers more or less trained here have thereby been materially aided in their preparation for their life task. They are doing good work in the evangelistic field, and some of them occupy a place in the front rank among the ablest pulpit orators of the day.

College students proceeding hence are distinguishing themselves in many walks of life. They compare well with the graduates of other provincial colleges, and in their competitions with the elite of other provincial institutions reflect credit on their alma mater, and they sometimes bear away the chief honors of the contest.

Striking proof has been given of the respect in which educated men, having knowledge of the character and requirements of the collegiate staff here operating, hold the ability of its members. Their services are oft coveted elsewhere.

The chief superintendency of education in one province is held by a former president of Mount Allison College. The chief superintendency of education in another province was tendered to another president of Mount Allison College. A professor and graduate of this college was selected to fill a new chair in Dalhousie College. A professor in this college, a former Sackville student, has been honored with the occupancy of a long established chair in Queen's College, Kingston. A former Sackville student worthily fills a chair in a Provincial University. All this speaks well for the work accomplished in the respective educational departments on these classic slopes.

I congratulate all who have been engaged here in educational work on the fine showing made on either hand. I especially felicitate my now venerable friend, Dr. Pickard, on the history of the movement we are desirous of promoting to-day. He has been closely identified with the enterprise from the beginning. Its management for many years was entrusted to his faithful care. Under that care the work flourished and grew to large proportions. Still anxious to contribute to its advancement, he holds himself ready to respond to every call made upon him for aid thereto, and he has the happiness of witnessing its present promising condition and of noting the omens which speak so well for its future.

I now turn to the objects sought to be promoted by the erection of the building dedicated to its use to-day. First among these is the perpetuation of the memory of the worthy planter of Eastern British North American Methodism. That memory is a noble and inspiring one. It ought not to be allowed to fade from remembrance. Its retention in perennial freshness

cannot but be productive of good. The name enshrined in it is that of a man who, from the elevation of his character, the earnestness of his devotion to the best interests of his fellow-men and the success achieved by his labors in the best of all work, is worthy to be held in loving veneration. The memory of such a man cannot be cherished without advantage, and the more vivid the memory, the more stimulating its effect.

We consecrate to-day by pious observances a lasting memorial in his honor. *Circumspice!* So long as this building shall lift its solid walls skyward, so long will it keep boldly before the public eye the name of William Black.

Secondly, the building set apart to-day for its intended uses secures the enlargement of facilities for collegiate work and for theological and pastoral training. Such an enlargement had become an urgent necessity. The objects to be promoted thereby are of surpassing importance.

Take, first, the case of ministerial training. The future of our church largely depends on the efficiency of its ministry, and these are days in which an untrained or very imperfectly trained ministry cannot be generally efficient. The demand for a pious and zealous ministry has always been urgent, remaining unchanged from generation to generation; but the demand for a cultured ministry, always forcibly felt, grows stronger from year to year. For knowledge is being widely extended. The average level of mental training in the community is steadily rising. Controversy involving the claims of the Christian religion and the authority of its sacred documents become more and more subtle and far-reaching. The necessity for a high cultured ministry grows therefore increasingly urgent. The moderate demand in other days for information and for cultivated mental power in the pulpit more or less easily met, is far exceeded by the demands of to-day. But it is essential to the well being of the church that these current demands be fully satisfied. This can only be effectually done by the cordial co-operation of all classes connected with the church. Ministers and members must unite to place the standard of attainment at the proper level, and rich and poor must join hands in support of institutions fitted to secure the end aimed at. The provision made by means of the centennial celebration—culminating in the exercises of this day—is an important step in the right direction.

As to the promotion among the gifted youth of our communion of the interests of the higher education, it claims an importance second only to that of the provision required for ministerial training. Methodism is under strong obligation to itself and to the country in which it flourishes to do its full part in support of the higher education, and the general judgment of Methodism is that it can best perform that duty in colleges under its own supervision and control. In that judgment I have always from my first study of the subject heartily concurred. It seems based on solid reasons. In the first place, the desirability to Methodism of associating its school of theology with a collegiate institution under its own watch care seems great and unquestionable. The more closely this phase of the matter is examined, the more forcible seems the conclusion that the maintenance of Mount Allison College in full vigor is essential to the judicious performance of the work of training candidates for the ministry of the Methodist Church of the lower provinces. In the second place, greatly more zeal and enthusiasm can be evoked in the denomination in support of its colleges than can be reasonably expected in behalf of a non-denominational institution. In the third place, in these days of pronounced hostility to the Christian faith on the part of many

elementals, it seems extremely important that guarantees should be established against the intrusion of agnostic, materialistic and atheistic teaching in college halls. Such guarantees are secured for Sackville College by the fact of its existence under the watchcare of the Methodist church. Finally, it seems desirable that college training should be conducted under distinctively Christian influences. This will always be the case in Mount Allison College.

We view with pleasure here to-day the additional facilities for the comfortable performance of college work made available. The feeling which prompted the provision merits high appreciation. The facilities were much needed and will at once be turned to good account. But much more is required to meet the full necessities of the case. The college endowment needs doubling at the least. The foundation of new chairs is called for. An enlargement of the library is a necessity. An extension of philosophical apparatus would be acceptable. Numerous scholarships, bursaries and prizes such as have been provided for competing institutions by private munificence and legislative appropriation are urgently required. Something in this direction should be done by the governments and legislatures of the lower provinces. The claims of the denominational colleges on the provincial treasuries are strong and should be justly dealt with. Better salaries for the professors of this college are merited and should be provided as early as possible. The continuance of the low salary system lays Sackville professors open to solicitation from the managers of the better endowed colleges. A much larger band of students is desirable. Satisfactorily to meet all these requirements ample scope is afforded for liberal-giving and zealous-working throughout the domain of Eastern British North American Methodism. At no very distant day the jubilee of the Methodist educational movement will arrive for celebration. The occasion, if need be, may be made a fruitful one. It will bring with it fine opportunities for the inauguration of vigorous and combined action for the widening of collegiate facilities and privileges. We may naturally expect that the occasion will be faithfully improved according to the requirements of the day.

But it will not do to postpone or slacken effort waiting the arrival of the time of jubilee. It will be well and wise to go straight forward with the work. It will be well even to signalize this very day by joint effort worthy the occasion, and to turn all opportunities to good account as they arrive. In this good work, the large gifts of the wealthy, the well-proportioned liberality of those in medium circumstances and the mites of pious poverty may alike contribute to the result desired. The full amount needed is considerable, but the means within reach are abundant for the purpose, if only they can be made available. Sooner or later this will doubtless be done. Little by little desired gifts will flow in; and sometimes large donations will be forthcoming. It is within the power of Eastern British North American Methodism to render Mount Allison the educational glory of the lower provinces. The importance of the objects contemplated and the strength of the claims pressed in their behalf need only to be deeply felt in the proper quarters to elicit such a full hearted response as shall satisfy all pressing demands.

The retrospect and the prospects are alike encouraging. Glancing backward, we note the providential course through which the college movement has been guided from the outset. That course has been steadily onward in all weathers and in all temperatures, despite the difficulties which at times seemed to bar the way. The obstacles blocking the path have in turn been surmounted or circumvented.

The roughness of the road has been faced with courage. Hardship has been endured with fortitude. Vigorous labor has accepted meager remuneration. Step by step progress has been secured. Determined perseverance has won notable results. The work done has spoken for itself, challenged attention and secured flattering recognition in high places. Every now and then, God has influenced the hearts of liberal minded men in favor of the movement, and some magnificent gifts have been elected in its support.

At this moment the outlook is exhilarating. True, the sky is not all brightness, but nowhere is it overcast darkly. No danger cloud anywhere lowers on the sight. No doubt there will still be difficulties to combat, and exigencies may arise requiring energy, tact and the spirit of self-sacrifice in their treatment. But there is no reason for fearing that the qualities needed will be missing in the hour of trial, come when and come as it may. The past is full of promise for the future. What has been solidly accomplished presages the greater things destined to be achieved. A high reputation for thoroughness has been established. Public respect has been merited and won. Means for the more facile performance of work have been multiplied. More enthusiastic support from the church may be looked for and a fair share of public patronage may be expected.

Meanwhile intelligent friends of the movement should keep themselves on the alert to promote its advancement. They should as occasion offers press the claims of Mount Allison College on the attention of Methodist men of wealth. The giver of all good has placed such men in a position from which they may be distributors of light and blessing to untold generations. Wealth is a great trust from God. Worthily and wisely expended it may win for the dispensers immortal honor and render their names dear to grateful myriads of people through successive ages. Men capable of achieving such distinctions should have their attention drawn to the possibilities of the situation. Magnificent success has attended efforts in this direction. The record of munificent giving is a glorious one. It is lengthening and growing more and more splendid daily. It is already studded with the names of the donors of fountains, parks, temples, hospitals, free public libraries and art galleries; and some of its most shining pages are inscribed with the deeds of the founders of Christian schools and colleges, centres of light and power to millions. The territory of the English speaking race is dotted all over with the monuments of the noble and far-seeing liberality of the founders of Christian training institutions, and on the illustrious list not a few Methodist names fill an honored place. A large space in the Mount Allison chronicle remains vacant for the inscription of such names. An honored place there is reserved for the full-hearted and full-handed men who shall do for Mount Allison College what Munro has done for Dalhousie, and ample room is there for recording the deeds of a whole band of Charles F. Allison, who shall render to the Methodist educational movement of the future services probably equal to that conferred by Charles F. Allison on it in the past.

The men needed are abundantly awaited. They are waiting to be found. Their appearance will be welcomed and their names held in grateful reverence. All the opportunities for strengthening the educational fund should be grasped. The educational fund should receive general support. Strenuous efforts should be made by those holding just views on the educational question to indurate all their energies with equally sound sentiments. If we be early and thoroughly done our brightest hopes of our educational future will be fully realized.

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