

THE WESLEYAN.

FRIDAY, JANUARY 21, 1881.

THE CHILDREN OF THE CHURCH.

In one or two Methodist Churches, with the working of which we have a somewhat intimate acquaintance, special effort is being given to the salvation of youth. Hitherto there has been a lack of connection between our Sunday-schools and the Church. Between departure from the former and entrance into membership with the latter, lay a sort of undefined, dangerous tract of territory, over which the youth must pass, exposed to the thousand and one dangers of life's most perilous period. If he ran the gauntlet and succeeded, after the lapse of a few years, in presenting himself at the door of the Church for admittance at some period of special revival, it was well; but if during his progress he became a captive to evil, that issue was lamented, but yet regarded as unavoidable. Happily many Christian men and women are becoming aware of this error of the past, and are learning that in spiritual as well as in physical ills, prevention is better, much better, than cure. In two of our large city churches, classes have been formed for the special purpose of leading into Church-fellowship the attendants at the Sunday-school; in another, specially devoted to mission work, an earnest, watchful pastor, and an equally earnest and faithful Sunday-school superintendent, supported by a devoted staff of teachers, have directed their energies to this end with such success that on the first Sunday of this month, nearly sixty scholars met in three church classes specially provided for the purpose.

The general adoption of this plan, carried out with energy by an earnest body of Sunday-school workers, encouraged and aided by the influence of the pastor and church officials, would soon be followed by all that success which the late Samuel Jackson, of England, predicted for it. How many have been wholly lost to heaven; what numbers have entered the Church, hampered by the evil habits and influences of years; how many, who might have been leaders in Christian work, have timidly crept towards Christ to offer Him the remnants of a wasted life, cannot be told. The statistics would be startling. Years ago, an aged Christian man, then waiting for the call which has since reached him, told us that at the age of twelve, when kneeling in his father's field, heaven seemed opened, and its glory seemed to envelope him, and prophets and apostles seemed scarcely hidden. Years after, as he told Theodore Harding of this among other experiences of his life, that old veteran remarked, "That, brother, was the communion of saints." Yet that youth, with none to guide him, passed through several years of folly and gaiety before, in the course of a revival, he fell into line with the Church. A sadder case was that of a younger man, whom we watched in special services, as he fought against holy influences to which others were yielding. We failed to lead him into the Church, but felt, as he told us how at an early age he might have been led thither, that intervening years had placed fetters around him, the removal of which would require an almost desperate effort. What a godly work—to turn to a happier case—was done by that Presbyterian elder who prayed with Alfred Cookman in the minister's par, and there helped him Christward, while the lad's eloquent father stood near the pulpit, pointing other penitents to the cross, quite unaware that his own son was anxiously looking to that place of salvation.

On the conversion of the children of the Church a late number of the N. Y. Independent has some remarks which are worthy of thought:—While we believe heartily in revivals, we also believe that they should not be sought for the purpose of affecting the families of those who are regular attendants and are educated in religious things. For them there is a better way. But, if that better way of constant, faithful religious education, with constant view to conversion and the religious life, is not followed, then the occasional revival, which should be for outsiders, is the only resource for the children of the Church.

Take the case of the Congregational churches of Maine, to which a correspondent of The Christian Mirror calls attention. He gives statistics for the last year as to the meager additions to some of the stronger churches which have able pastors. The additions for these ten churches are only twelve, or one for every 191 members. Of course, these are somewhat exceptional cases, for there are seventy churches in Maine as large as these. But these 2,296 members represent about 1,200 families, and say fifteen

hundred Sunday-school children. During the year there has been but one addition out of a hundred families; only one conversion that has resulted in profession of faith, out of a hundred and twenty-five children.

At that rate, how long will it take to secure the conversion of the children in those ten Sabbath-schools? At that rate, not one in ten of those children will ever be gathered into the Church. At that rate, religion will become extinct in those communities in two generations. How much heart can those churches have to convert the world, when they cannot hold their own? There is only one other resource for them, and that is periodical revivals. But that is an abnormal and wasteful way. Why should those children be allowed to wait and wait for a revival before they give their young hearts to God? Consecration, devotion, love are for children, and they should be taught that it is their privilege in their childish years to love their Saviour. That church is guilty before God that can show no annual record of its children received into the Church under the ordinary ministrations of the Gospel. Reader, how is it in your church? How is it in your household? How is it in your Sunday-school class? Are you seeking the conversion of your children, or are you teaching them to wait for a revival?

THE LATE DR. JOHNSON.

English Methodists have again been called to mark the departure of a standard-bearer. Few ministers in the Home Conference have been more widely known than the one whose name stands at the head of the death-roll of 1881: From the beginning of his ministry, Dr. Johnson occupied a place in the more prominent circuits. Thrice appointed to the City-Road circuit, London, he was wont to tell with pleasure that he had preached more sermons in the cathedral of Methodism than any man since the days of Wesley. In 1856 he was appointed representative of the British Conference to the Methodist Episcopal Church of the United States. Four years later, at the request of his brethren he visited the Australasian Conference, and a number of its principal churches. At the Hull Conference of 1860 his brethren elected him to the Presidential chair, during the occupancy of which they learned, from his gentility, devotedness and general business tact, to esteem him more highly than before. In August of the following year, in Staffordshire, we heard him deliver a faithful and practical charge to a part of the young men then ordained. A service of fourteen years in the Wesleyan Conference Office, during which he moved that Connexional concern out of the ruts in which his worthy predecessor, John Mason, had kept it, and brought it into line with the more enterprising publishing houses of the metropolis, also tended to make his name familiar beyond Connexional limits. To that position, in which he wrought wonders, he clung as long as possible, resigning only in 1880 an office in which his assistant, Rev. Theophilus Woolmer, became his successor.

Dr. Johnson belonged to Lincolnshire, a county which also gave to Methodism such men as John Hannah, Richard Watson and Daniel Isaac. After having received a good early education, he was articled to Mr. Willson, F. S. A., an architect of Lincoln, but his conversion, through the agency of a pious Methodist mother, changed his purposes, and led him into the ministry. In that office, for forty-six years, he gave not only his strength, but his influence and his tact, as well as his financial assistance. To him more than to any other, Methodists owe the erection of the monuments which bear the name of Wesley and his noble mother, and the memorials in City Road Chapel to Watson, Bunting and others, while to his enterprise all are indebted for the mural tablet which bears the names of the Wesleys in Westminster Abbey. He was the author of "Chapel and School Architecture as Appropriate to the Buildings of Nonconformists," published in 1850; "America and American Methodism," published in 1857, and "Australia, with Notes by the Way on Egypt, Ceylon, Bombay and the Holy Land," published in 1862. These works attained great success, but not more than several devotional works from his pen which have also taken a high place in the literature of Methodism.

Warm tributes are paid to his memory by English Methodist journals. The Watchman says:

He was a bright, happy man; cautious, prudent, sagacious, and inventive; independent in mind, genial and generous in disposition, a faithful brother amongst brethren, scornful meanness and duplicity. Free from all moroseness, he was quick to see the humorous side of events; and jealous to a degree of the honour and the good name of his brethren,

which he never by suspicion darkened. No one could cast a reflection upon his motives. He was pure as the light, and in presence of sacred things very reverent. The natural exuberance of his spirits was held in check by high principles and just canons of taste. He loved men, and loved them fervently, and he, in turn, was honored, trusted and loved by the best men of his time. His ministry did not owe its effectiveness to the graces of its style, but to the fervour of its spirit, the distinctness of its teachings, and the penetrating appeals to the conscience by which it was always accompanied. He preached with an acceptance which was testified by the large congregations his name drew while he had strength to address them; and won for him the high tribute paid by his friend Dr. Osborn, who described him as "one of the most powerful, diligent, and effective preachers which this Connection has ever inscribed upon its rolls."

The Methodist remarks: Few holier, happier, or more useful lives have been spent on earth than Dr. Johnson's. He was welcomed as a friend, beloved, as a companion, and trusted as a pastor. Among the sweetest of his publications are some pastoral tracts which the Lord has owned with His blessing. Such a man could not be seen to be descending to the grave without exciting strong sympathy among his friends. For more than a year before his death his health was perceptibly failing. He was slow to believe that his public work was done, and his hopes of returning to active service led him into efforts and anxieties which were probably a hindrance to his recovery. Repeated attacks laid him aside, and he was almost entirely confined to his house for several months. Yet within a fortnight of his death he walked a mile to see his old friend, the Rev. John Farrar, and then walked home again. During his last illness the grace of God abundantly sustained him; and the joy which had been in his life was also in his death.

WORDS OF SYMPATHY.

Our neighbor of the Church Guardian is "miserable." That word appears in "caps" at the head of an editorial. The cause is a common one—too much attention to other people's business; the cure is to be found in leaving the concerns of others alone. The "other people," about whom our neighbor now troubles himself, as he has frequently done, are sixteen or eighteen millions of Methodists, who are quite able, if it may be presumed, to attend to their own affairs.

The incident which so deeply grieves the Guardian is this: A Methodist minister has found his way to a village in Newfoundland, where according to the Episcopal minister, only two or three Methodists are found. These, to judge from his statement, make up in quality what they lack in numbers, since they are seeking funds for the erection of a church. Such an act Church Bells styles miserable, and over it our neighbor grows miserable.

It is not worth while to speak of the prior claim of Methodism in Newfoundland, where when Episcopal ministers could scarcely be induced to come out to the colony, it presented the main and almost the only barrier against an over-running flood of Romanism, as many Episcopalians of the last generation in Newfoundland were ready to affirm. Apart from this fact we wish to remind our neighbor that this Methodist minister has only followed the example of those whom the Guardian delights to honor. Few of our readers can have forgotten the feeling awakened in England a few years ago, when the S. P. G. resolved to send a Bishop to Madagascar, where the missionaries of the London Missionary Society had labored through peril and persecution, till "the Word of the Lord had free course and was glorified." Yet in spite of public opinion, the Bishop was sent to enter into other men's labors. Perhaps no chapter in the modern "Acts of the apostles" is more thrilling than that of Wesleyan Missions in Fiji, where captains scarce dared land the heroic men and women who formed the advanced guard of Christian workers. Victory there has been won, and now that the Fijian is "sitting in his right mind and clothed," Episcopal ministers have gone thither also. Numerous instances of a similar character might be brought forward. Whatever judgment, therefore, may be formed respecting the presence of a Methodist minister at Burgeo, he can at least plead high and oft-repeated Episcopal precedent by way of self-justification.

We have no fondness for religious rivalry. It, more than anything else, has drawn forth a wish to depart and be at rest. The day will doubtless come when by wise and prudent arrangement, much physical strength and financial means will be saved at home for expenditure abroad. In the fullness of time it will come. Till then we must find comfort in the thought which often cheered the Apostle as he contemplated the preaching of the Gospel through the impulse of contention on the part of some, and of good-will on the part of others: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea,

and will rejoice." These differences however are not wholly on the surface, and are not therefore to be removed at will. The German emperor, who left his throne, and spent his retirement in his workshop, learned from his vain attempt to make his clocks run in harmonious action how impossible it is, even in religious matters to make all men think alike. Nevertheless the day will come when "the watchmen shall see eye to eye,"— "when the Lord shall bring again Zion."

Intrusion within the ground of an earnest, working church, presided over by a zealous, faithful pastor, is no trifling matter. He who recklessly intrudes may touch "the apple of his eye." On the other hand a formal, erroneous, church presents a field which none should hesitate to enter. The salvation of our friends and neighbors is not to be neglected while we aim at that of the Esquimaux, or the native Australian. When men are publicly taught by an Episcopal clergyman that the Church is above the Word of God, that apart from a certain order the New Testament has no authority; and when the silence of Episcopal authorities give assent to such soul-destroying, Christ-dishonoring doctrines, those who are saved from their influence are no less brands plucked from the burning than are those who go heavenward from "India's coral strands." In other words, if the Episcopal minister at Burgeo, hold such views as were set forth by Rev. John Padfield a few evenings since in this city, and were listened to by his bishop without a word of reproof, then the absence of that Methodist minister would have been a matter of guilt, on his part. John Wesley, in view of such a case, would have set at naught every parish regulation and standing on the door step of the church, or on some favoring rock, would have urged the imperilled parishioners to "repent and believe the Gospel." Who then will blame the Methodist minister who follows in Wesley's steps?

THE COLLEGE QUESTION.

The following letter on this important subject will be read with interest:

MR. EDITOR.—With your permission I propose to offer through your columns a few suggestions upon the College question which has been recently attracting some attention and eliciting varied expressions of opinion, and which soon must be dealt with practically by the Government and Legislature. The situation is briefly this. The government of Nova Scotia expends annually about \$205,000 for Educational purposes. Of this large amount about \$150,000 are appropriated to the Common Schools; about \$18,000 to the Normal School and Academies; \$22,000 for Inspection, Examinations and Superintendence; and the remaining \$15,000 to Collegiate and University education. It is now proposed to withdraw the latter amount, or (if the University of Halifax be spared) \$13,000 of it; and to throw the Colleges among which this sum has been divided wholly upon other sources of income. It is pertinent to ask what are the advantages sought, and what the results likely to accrue from such withdrawal. It can scarcely be credited that the financial exigencies of the country demand the sacrifice of the higher education. It would be casting a bitter reproach upon our rulers to attribute to them a spirit of indifference towards Collegiate education, or to suppose that when retrenchment becomes necessary in the public expenditure, their statesmanship can discover nothing to be lopped off of less public importance than the Colleges of the land. The government of almost every civilized country recognizes the social and political necessity of Universities, which, as fountains of thought and learning, may send forth beneficent streams through the channels of Academies, High Schools and Common Schools to the remotest hamlet and the humblest child under its jurisdiction. Every intelligent Nova Scotian would blush at the thought that his country of all the countries on that continent is either too indifferent to care for, or too impoverished to aid in sustaining, the Higher Institutions of learning.

We may then fairly assume that any legislative action which shall change the present relation of the Colleges to the public treasury will rest for its justification upon one of two hypotheses, each of which again will indicate a distinct and well-defined governmental policy. The first hypothesis upon which an attempted justification of the withdrawal of the Grants may be based is this, that the colleges which are now meeting the necessities of the country in regard to the higher education may be safely left to the support and fostering care of private benefactors and to the religious and philanthropic zeal of the religious bodies under whose patronage most of them have been established, and partially endowed. It may be said, that when the public grants are withdrawn the friends of the Colleges, seeing their necessities, will come to their aid, complete their endowments, and place them in a position wholly independent of the precarious support hitherto received from the Province. Thus the Colleges will be better off, and the Province will still enjoy the benefits of their work. Reserving for the present the consideration of the question whether or not it is just to expect the benevolent and philanthropic portion of the community to provide and sustain the higher education of the country, let us enquire what is the governmental policy which this hypothesis ne-

cessarily indicates. It implies in the first place the relinquishing by the government of all collegiate supervision; unless, indeed, it appear that any Colleges shall so have abused its degree-conferring power as to forfeit justly its charter. In the second place the hypothesis under consideration implies that the several colleges shall be placed so far as public funds are concerned on a perfect equality, and that they shall be left to illustrate the doctrine of the survival of the fittest, the government meanwhile observing absolute neutrality and non-intervention.

The question now arises: Will the simple withdrawal of the Legislative Grants place the Colleges upon a footing of equality in relation to the public funds. And here the first difficulty is encountered. It is well-known that Dalhousie College under its present organization is, and from the necessities of the case must continue to be, as much a Presbyterian College as Acadia is a Baptist and Mount Allison is Methodist. Yet the withdrawal of the Annual Grants, without any further governmental action, will leave the other colleges wholly dependent upon private and denominational endowments; while Dalhousie will securely rest upon the Castine Fund endowment, supplemented by the munificent donations which her denominational character and influence have attracted to her. Moreover, Dalhousie is still in possession of a considerable sum received many years ago as a loan from the public treasury—a loan which she has been permitted hitherto to retain in consideration of the other Colleges receiving legislative aid. In all fairness, then, the withdrawal of the annual grants should be associated with the passing of a measure to endow each of the other Colleges with a sum equal to that which Dalhousie holds from public sources, or on the other hand to withdraw from the latter College, along with her annual grant, all public endowments, property and loans, which give her an advantage over her sister Colleges. Any other course would mean the establishment of Dalhousie as the Provincial University; and the relegating of other Colleges which have been built up by the self-denying labor and sacrifice and unselfish devotion of good men, many of whom are now in Heaven, to a second-rate position in which they would perhaps become fiercely "ecclesiastical dog-eaters" as they have been already assering; and untruthfully called.

This brings us to the second hypothesis upon which an attempted justification of the grants may be based; viz., that the interests of the higher education demand the centralization of the public grants to Colleges and Universities, the ignoring of Denominational Colleges, and the establishment of a Provincial University, amply endowed, equipped with extensive libraries and costly apparatus, and manned by specialists, each of whom shall give himself to original research, and shed lustre upon the happy province which has been so fortunate as to secure his services.

I must reserve, Mr. Editor, for a consideration of this hypothesis for a future number. Yours truly, LAYMAN.

A BRIGHT STREAK.

A note from Rev. Joseph Gaetz, Superintendent of the Aylesford circuit, presents such a marked contrast to the gloomy tidings which have sometimes inspired our pen, that we have not the heart to clip it. Our belief that the condition of "bringing all the tithes into the storehouse" is a condition for all ages, leads us the more cheerfully to give the note in full. Behind such financial success we hear a coming spiritual blessing. There are other circuits with equal ability. Will they act with equal energy and liberality?

A remarkable wave of financial prosperity has been rolling over this circuit for the past few weeks, which has greatly rejoiced the hearts of preachers and people. It has been customary to have donations on the different parts of the circuit toward meeting the item of "circuit expenditure." This year, with a zeal and liberality worthy of all praise, our people met first in one place, then in another, and by the liberality of their offerings to the cause of God astonished themselves and all around them. Tears of joy stood in the eyes of many who were yearning for the success of our cause, when, at the close of each gathering, the amount, so far in excess of their expectations, was announced. I might refer to each preaching appointment and state the amount raised, but fear such a course would convey a wrong impression to those unacquainted with the circuit. I am sure Bro. Tuttle will rejoice to know that the ground he brought under Methodist influence is doing nobly. Think of our dear people at Lake George and Lake Paul (purely mission ground) giving \$55, Morden \$32, Victoria \$55, etc. But I find I am doing what I purposed not to do. Every place did nobly. We have the prospect that this circuit, which four or five years ago had the labors of one man, and which then drew heavily on our Mission Fund, but now receives no grant and has two men to support, will raise the entire amount of \$1235. Our people, with those of other denominations who came to our gathering to manifest their kindness and share our joys, have up to the present provided for \$1125, with about \$800 paid in!

A pleasing feature in connection with our donation at Aylesford West last Tuesday evening, was the presentation to me, by Rev. Mr. Taylor, on the part of the people, of a superior fur coat. Our field of labor is extensive, but to have around one such a noble people, and to be associated with our beloved Bro. Taylor, and earnest and eloquent Bro. Stevens, make me abundantly grateful and contented with my lot. Aylesford, Jan. 15th, '81.

The Presbyterian Witness should be more careful. Its authoritative utterances respecting Dalhousie College add strength to the conviction that Presbyterians regard that College as their "providential" heritage—to borrow an expression from a correspondent of Wednesday's Chronicle, who, after all, discloses no secret. Dr. McGregor's letters, too, will convey the same impression. Attempted side-issues will not divert attention from the attempt to gain denominational ends through the representation of Dalhousie as a purely Provincial institution. The Dr. seems not to have known that the land grants made to King's in the past are no more than money grants to the others, so far as a Provincial standing is concerned.

The Methodist says:—

A minister in Lancashire writes that of the missionary meetings in his circuit, the best by far was one at which four local preachers spoke. One minister only was present. In that circuit it is the regular thing for the local brethren to go out in this way to the meetings, and it answers well.

EDITORIAL NOTES.

Haydn's Oratorio, "The Creation" was rendered in fine style on Monday evening, by the Halifax Choir, under the leadership of Mr. Arnold Doane.

Our thanks are hereby tendered to those members of the press who have written kindly words in reference to recent improvements in the WESLEYAN.

As we go to press, we learn, that England has been visited by a tremendous hurricane and snow-storm. Sad loss of life and property are reported. Railway traffic and telegraphic communication are almost completely suspended.

The annual missionary anniversaries are being held this week in St. John, N. B. Sermons were preached on Sunday last by Revs. W. W. Brewer, Dr. Waters, Robert Wilson, and several Methodist pastors of the city.

Rev. C. B. Pitblado is to lay before the Halifax public the results of his observations in our great North West last autumn. It is announced that he will deliver two lectures on the subject, the first on Thursday evening next, the 27th inst., in Chalmers Church. He will treat of our Indian Policy, our Land Policy, and our Railway Policy.

PERSONAL.

Rev. W. E. Johnson, of Hopewell, N. B., has been spending a few days in this city, on a visit to his relatives.

Josiah Wood, Esq., and Mrs. Wood, of Sackville, are spending a few weeks in New York.

We regret to learn that ill health will prevent the attendance of Rev. Dr. Douglas—President of the General Conference—at the meeting at New York of the Executive Committee of the Ecumenical Congress.

Only a few months since our columns contained a notice of the death, at Torquay, of Stephen March, Esq., of St. John's, Nfld., and father-in-law of the Rev. S. B. Dunn, of this city. On Monday last, a despatch from Newfoundland brought tidings of the death, equally sudden, of Mrs. March. Their death will be regretted by a large circle of friends, including many ministers of our Church, who were always welcomed at their home.

LITERARY NOTES.

The January number of the Guide to Holiness, one of the best periodicals published in support of the doctrine of holiness, contains a very fine portrait of its editor, Dr. Walter C. Palmer.

The Preacher and Homiletic Monthly for January will be prized by those ministers into whose hands it may fall. Besides sermons from leading preachers of the day, both English and American, its several departments are freighted with suggestive thoughts which must aid any who aim at excellence in a department of service so exalted in character. Messrs. I. K. Funk & Co., New York, are the publishers.

The North American Review for February is a literary phenomenon. First we have an earnest and patriotic article by General Grant, advocating the Nicaragua Canal project. Then Oliver Wendell Holmes follows with an essay entitled "The Pulpit and the Pew," in which he endeavors to show the need that he believes to exist for a revision of the prevalent theological creeds. Under the title of "Aaron's Rod in Politics," Judge A. W. Tourgee, emphasizes the obligation, imposed upon the Republican party, of making provision for educating illiterate voters. James Freeman Clarke makes a valuable contribution to the discussion of the authorship of Shakespeare's plays. The grave evils that may result from the partisan character of the United States Supreme Court are pointed out by Senator John T. Morgan. The sixth of Mr. Charnay's papers on the "Ruins of Central America" is devoted to the Pyramids of Comalcalco, which rank among the most stupendous monuments ever erected by man. Finally, Walt Whitman writes of "The Poetry of the Future." The Review is sold by booksellers generally.