

THE WESLEYAN

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As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, MARCH 11, 1876.

The financial year for the Book Room and WESLEYAN closes with this month. Any cash remittances, therefore, on account of either, will be thankfully received.

OUR SOCIAL INSECURITY.

We return to the subject of the Chiniquy Riot, as it is a matter which affects all classes of citizens, in all parts of our Provinces. The relation of Mr. Chiniquy to our own Church in this instance is plainly the same which he bears to all the Churches, and to Society at large. We do not even exclude the Roman Catholic element of our population. It is of as much importance to them as to us, whether free speech is to be maintained, or the rights appertaining to it are to be trampled under foot. No condition of Society can be considered really secure which admits of even an occasional violent outbreak, with results such as we have seen recently in Halifax. Human life has not been actually taken; but a repetition of such disturbance may terminate far differently. Now that we have seen the first symptoms of a most dangerous disease—one infectious too, in a high degree—it is certain that timid natures will live in apprehension of its fatal consequences. Upon courageous persons the revelation will have a different effect. They will find their strength of will constantly increasing for a desperate encounter with the evil. Thus our threatened trouble will seriously affect all classes:—will terrify the weak and awaken the passions of the strong.

Our religious prejudices and convictions are easily touched; and when once fairly injured, they are liable to render us unreasonable, if not revengeful. History too plainly proves that religious wars are the most desperate. The conquest of grace here is the greater victory, inasmuch as the foe is in man's own nature, and the strongest with which he is called to contend. Veneration was intended to be a blessing; loyalty to Creed and Church is but the working of a Divine affection; but like all gifts of God, Veneration may be abused, and the love of our own principles may be turned into hatred for those of our neighbour. We speak from the evidence of historic records when we say that riots, such as that witnessed in Halifax recently, have produced consequences in the end on which both the assailer and the assailed have lived to look with sorrow and shame.

Now that Justice is alarmed, we can only hope for thorough measures to be adopted, which will prevent a recurrence of playing at Riot. How this is to be done, can best be suggested by men having the painful details of this case under investigation, and who are entrusted by society with its guardianship. To them the press and the pulpit should afford all support. Meantime let our teachers instil into the minds of our youth, an intelligent persuasion of the value they should attach to this great birth-right of Free Speech, as free-born sons and daughters.

INCONGRUITIES.

From the Report of the Meeting on the College Question given elsewhere, our readers will see that some strange anomalies present themselves:—

1. Presbyterianism destroys its own offspring. We know what it means when Presbyterianism lays claim to all the honors of a noble defence of Liberty—Liberty of conscience and denominational rights. We have been cradled amid the dust of its martyrs. Our first lessons were learned from the tombstones of men who gave life for Liberty. That spirit their descendants carried to this country and diffused into our population.

Now what do we find? Rev. G. M. Grant rises upon the Bishop of Nova

Scotia, Episcopal, Rev. Dr. Sawyer, Baptist, Dr. Allison, Methodist, and others, and calls upon the Government to aid him in slaughtering their dearest interests. Independently of their judgment—in antagonism to their wishes in fact—their "houses are to be set in order," and their educational liberties to expire! The guardian of religious Liberty becomes an Educational Despot. But it is too late! A stalwart youth has risen at the feet of Presbyterianism, whose strength has now to be employed in whipping their old teacher into moderation. "The child is Father of the Man!"

2. In effecting its object what ally does Presbyterianism call in? The orthodox—the evangelical? No! A Universalist minister is secured to advocate their principles, and they applaud him to the echo! Knox and Channing—for Mr. Weston is an Unitarian, we believe—go arm in arm against the evangelical strength of this country!

3. What measures does Presbyterianism use to effect its purpose? It attempts to decide the great question of Denominational versus State Education by calling a public meeting in the neighborhood of Dalhousie, whose friends and students could attend in force and give complexion to the exercises. Eight hundred people in the city of Halifax are called to pronounce a judgment which belongs equally to the 400,000 inhabitants of Nova Scotia. A resolution was actually prepared, and was only frustrated by indignant protest, to represent the wishes of that meeting to the Government!

4. Rev. Mr. Grant is the most marked of all the incongruities. For several months—whose record is seen in their effect upon our Halifax Educational System—Mr. Grant worked nobly beside us as the Champion of Free Schools. In a lecture last week, Mr. Grant declared his disposition to be that of favouring Separate Schools. Yet again, in the great public Meeting of last Tuesday night, Mr. Grant appeared as the pronounced opponent of Separate Colleges. There are evidently two, if not three or more, Mr. Grants in charge of St. Matthew's, Halifax.

This College Kaleidoscope, if kept in motion a little longer, would be well worth sending to the Centennial at Philadelphia. We certainly have no need for it here.

AYLESFORD CIRCUIT—CHURCH DEDICATION.

According to announcement, we had the pleasure, last Lord's Day, of conducting the dedication Service of a new Church at the village of Nicholasville. The edifice externally, is becoming at least, while internally it is quite a surprise. With all the modern improvements of circular pews, platform, desk, &c., it is also painted and otherwise finished with a very considerable degree of tastefulness. We rejoice at this greatly improved disposition amongst our people in regard to the demands of the Sanctuary. The happy medium seems now to be reached in many instances of beautiful but not extravagant architecture. May those "temples of His grace" become lasting blessings to our country.

In this particular instance a few very creditable facts ought to be mentioned. Methodism in Nicholasville does not reckon itself as strong either in numbers or wealth. Yet, with a noble ambition, it resolved on the construction of a new Church, which would properly represent the devout dispositions of its builders, and the holy cause to which it should be dedicated. The structure will cost—including all gifts—about \$2,200, apart from many acts of love and goodwill which should be estimated at considerable value. This monument of benevolence was the result of no little sacrifice, subscriptions among farmers of moderate means having extended from \$50 up to \$300. The Baptist minister not only refrained from services on Dedication day, but came with his people to aid in the opening exercise. From first to last, with three services and a discouraging condition of the highways, owing to the warmth of the day, the multitude thronged the courts of the new sanctuary.

Rev. J. S. Addy, the faithful Pastor, is crowning the record of his useful life by such achievements as we have recorded. Indeed, there would seem to be no limit to the heroism of the Metho-

dist Fathers. An urgent call from the Northwest even now might find Mr. Addy ready for pioneer enterprise. This man, who had won his record as a preacher before he was born, and consequently deserves our utmost reverence, toils on, preaching thrice on the Sabbath, and travelling perpetually—rather than come upon the Funds. If that be not heroism where shall it be found!

THE MEETING HAS SPOKEN.

We went to Temperance Hall on Tuesday evening eagerly and deeply interested in the discussion of a burning question; and one of vital interest to the whole community and Province. There were two or three points on which we had pretty decided convictions, but to which we were not possibly absolutely committed. We went at least prepared to weigh the arguments adduced pro and con.

Amongst the points to be determined in which the discussion might throw some light were the following:—

1st. Shall we abandon a system of teaching confessedly a success, in favor of a State system, which, after experiments on a grand scale has, resulted in acknowledged failure. 2nd. Ought we for the sake of concentrating the annual grants of Government upon the central teaching college, which they would not more than moderately sustain, deprive the cause of higher education of the valuable endowments which wealthy members of the several churches gladly gave to their own institutions—amounting in the aggregate to several hundreds of thousands of dollars? The question is not simply of spreading or concentrating the public grants, but of disbursing the State funds in such a way as that they shall be supplemented and multiplied again and again from other sources. The Government that would close up the springs of liberality which have enriched the country would earn an unenviable reputation.

3rd. Would it be wise, even if we could keep faith with sacred trusts bequeathed to us, to surrender the right of sending our sons to colleges pervaded and permeated by a sound and healthful atmosphere, and accept an arrangement advocated by some parties, at the public meeting, for placing the administration of education under the control of any religion or no religion to the full extent needed for the development of what a high authority, sustained by the sentiment of the public meeting, unmistakably manifested, characterized as a godless system?

4th. Would it be prudent policy to sacrifice the opportunity now afforded for the introduction of an examining and degree-conferring university, which must of necessity raise the standard of education in this Province, constitute a guarantee of thoroughness, give to degrees a recognized value in every part of the empire, and at the same time afford scope for the liberality, enterprise, and ceaseless vigilance which denominationalism in administration alone can secure.

These were a few of the questions to which a negative had already been given; but a negative which the discussions of Tuesday evening have emphasized and strengthened a hundredfold.

THE EXAMPLE OF OTTAWA FESTIVITIES must have a most injurious effect upon the country. Prudent, sensible people will question the propriety of spending the peoples' money—for the people really "pay the piper"—in such riotous modes of aristocratic living, at a season when all classes of our population are sorrowing over hard times. But the most pernicious influence will be exerted upon the minds of thousands in the lower ranks of society. Do not our representatives know that our country districts have but recently been reclaimed from this tendency to carousal—to drinking and fiddling in the hours which ought to be spent in slumber and preparation for further duty. Within twenty years many villages have been reformed in this respect—have substituted the temperance society and the prayer-meeting for the dance and the bacchanalian riot. And still, here are our law makers calling back the people to the old follies! Only a few of our representatives it should be noted, really accept invitations to those scenes of festivity. But there are sufficient to cause no little pain of mind to those who watch our young nation with interest.

OUR CONFERENCE YEAR—ITS SPIRITUAL SUCCESS.

It is almost a rebuke to many of us, that this year brings such gracious results to the Church of our choice. How did we enter upon it? With forebodings and fears! Human nature could scarcely have done otherwise. We cannot seriously condemn sentiments which came from that prudence and solicitude which the Creator implanted in our nature, and which the Holy Ghost has since matured in the Christian mind. But still the earlier and the later months of the year are wonderfully contrasted in the correspondence of this Paper.

Have you the numbers of those dark Autumnal months—those records of ministerial anxiety and fear—those sad epistles upon "Deficiencies?" Our Heavenly Father, who well knows the hearts of His children, read those letters in their true meaning. They did not exhaust His patience. Their every motive He could weigh, and their weaknesses he could understand. Was it pitiful or primitive energy, or both, which came to show that we are not yet forsaken of Providence?

Almost ever since the last apprehension over our material condition was expressed in the WESLEYAN, its pages have been a continuous record of conversions and revivals. Where the year was begun with most anxiety—and there are several Circuits of this nature—God seems to have been most signally present to bless the Church. Will we ever distrust Him again? Alas, the children are out in the twilight, and our Saviour is within the palace of light and wisdom eternal; and not until "we shall see Him as He is, and become like Him," shall the hesitancy of faith be completely removed. Yet God will continue to deal with us thus tenderly, and mercifully to the end.

The lessons of this year will come home powerfully to different interested parties. The Annual Conferences will participate in their advantages. The Central Missionary Board will bring to its duties of another distribution all the wisdom gained by painful experience. Ministers and people will be more trustful and prayerful than ever.

METHODISM AND POLITICS.

Such is the caption of an important leading article in the last issue of the London Watchman. We should not have been in the least astonished had such an opinion found expression in the Methodist, the organ of the most liberal section of the Wesleyan body in England, and one of the most vigorous, racy, and enterprising journals of its class. We might not have been surprised that the more cautious "Recorder," in which such men as Morley Punshon and Gervase Smith are accustomed to write articles having the clear ring of freedom and progress, but to meet with such a decided expression upon this question in the columns of the venerable, staunch, sturdy, and thoroughly conservative Watchman, is the more significant. Either the influential journal of the Wesleyan body in England has passed to the management of new men, and a generation has arisen that "knew not Joseph," or the tone and temper of English Methodism, in regard to public and political movements of the times have greatly changed. It is now claimed that the nation cannot live without laws and political institutions, and that nothing of importance in the British system of representation and the constitution of the House of Commons ought to be a matter of indifference to any Methodist citizen. It is argued that much of the corruption of the past has been due to the extent to which good men stood aloof from political contests. In former days influential members of the Methodist Church were discouraged from active participation in public measures. Changes were continually rung upon the purist cry: "Politics are unfavourable to piety."

"The old school of abstentionists has passed away; and now the Methodists are beginning to take their full share in the responsibilities of municipal and parliamentary government. There is no reason to suppose that the new development will decrease, and there is no valid reason why it should."

Bearing in mind the superior character and influence of Wesleyan representatives in the British Parliament—of

such gentlemen as the two McArthurs, Waddy, Allen, Smithies and others we are glad to know upon substantial authority that "year by year the tendency will increase, and the day will ultimately arrive when Wesleyans will have a share in the municipal and parliamentary affairs commensurate with their numbers and their stake in the country."

We hear of other liberal plans emanating from one of our marked centres of ecclesiastical benevolence. The further improvement externally of the Grafton St. Methodist Church, and the extinction of debt in connection with the Cobourg Mission premises, are among the contemplated aims. The triumphs of Christianity are in no instances more signal than in this, that the wealth of the world is coming gradually under consecration to the work of evangelizing the masses. Our Churches can scarcely hold a consistent front to the world while insisting upon honest dealing till they have made every effort first to pay off their own mortgages and prove themselves in all respects faithful stewards.

HALIFAX MEDICAL COLLEGE.—Our medical students have now a fine opportunity of pursuing their Collegiate studies at home. Within a few years, by the superior talent and enterprise of its Directors and Teachers, the Halifax Medical College has won for itself an enviable position. Is it not high time such an institution—one conferring signal benefits on our young country—had the recognition of the Government? A liberal grant would be wisely expended here. Let us have the best of all protection against medical charlatans, by fostering the means of educating intelligent and honest practitioners.

A letter comes at a late hour from "One of the young men," who wrote an article on "Ministerial versus lay benevolence," which recently found a place in our columns. In this he asserts that any invidious aim was farthest from his thoughts. This expression will be fully accepted by a "Layman," and fittingly terminate the discussion. We see that it has attracted attention abroad, as we are sure the various arguments and illustrations have among ourselves. It would never do to wander beyond the point of suggesting good thoughts and provoking to good works. The latest letter from our young brother will therefore be unnecessary.

TRANSFERS.

It has been intimated to me that several of the Ministers, of some of the Annual Conferences, East and West, of the Methodist Church of Canada, desire to be transferred to the Conference of New Brunswick and Prince Edward Island, at the close of the present ecclesiastical year. I hereby would notify the Ministers of the Conference of New Brunswick and Prince Edward Island that if a transfer is desired by any one, or more, of them, at the end of the present year, from the said Conference, either West or East, that notice thereof should be forward to the President of the General Conference not later than the 1st day of May next, as required by the Discipline, and that it is desirable also that the said notice shall be forwarded, either to Rev. Frederick Smallwood or to the Subscriber, not later than the 15th day of April next.

D. D. CURRIE.

Charlottetown, March 4, 1876.

THE COLLEGE QUESTION.

LARGE MEETING IN TEMPERANCE HALL, HALIFAX.

(Condensed from the Chronicle.)

Pursuant to a requisition to His Worship the Mayor, a public meeting was held in Temperance Hall last night to consider the college question. The hall was well filled. At 8 o'clock Mayor Richey took the chair and a number of prominent gentlemen took seats on the platform. Among these were the Lord Bishop of Nova Scotia, Rev. Dr. Sawyer, President of Acadia College, Wolfville; Dr. Allison, President of Mount Allison College, Sackville, N.E.; Rev. G. M. Grant, Rev. Allan Pollock, Rev. John Lathern, Rev. Costello Weston, Rev. E. M. Saunders, Rev. John Reid, Rev. A. W. Nicolson, D. D. King, Drs. H. A. Gordon, R. F. Black, W. B. Slater, and J. F. Black, Alderman W. D. Harrington, John L. Whytal, &c.

Mayor Richey said the meeting was called to consider a question of prime importance to the country—one on which strong feeling was apt to accompany strong opinion. It should be approached dispassionately, with a desire for the prevalence of truth. He suggested that a secretary be appointed. (We omit preliminary speeches, and those of Prof. Pollock and E. D. King.

Eq.—the form as non-denominational standpoint.)

Be Costell fact that he was past a compiling the Presbyterian He asked that accused of hypocrisy not own or own house was a d the other five, the same priv could fill six ch send them to W show that only nominations in He could not se teaching Univer the Presbyterian was too true. had but little people, and if t was time the d proper college s least Nova Scot the public mon where under th the Government among the vari nominations. The unsectarian coll by the influence ferred to Harva a State college under control of college would n be dangerous.

Dr. H. A. Go same side as Mr King's remarks he could look at dent point of vi not originate wi with Mr. Howe, merely anxious t University, and support one at o \$75,000 for the e He reprobatd th the Acts referri King. That gen of Dalhousie h broadening badl till all denomin sunk.

Dr. Sawyer ha and doubted whe the subject bette defined the parti selves on the edu nominalists: accepting the v friends of a T reviewed the ch which had take during the past Aacadia College t then and he felt the declaration t jurying society growth of Sackv constant and b Twenty years ag was now a credit and to the prov impossible, in th society, to disc satisfactorily. T sentatives of fou sity should be. were different. believed it would country to close and try to subs place. There wa ture of a central attractive as th The existing co country places v He did not belie terian in Kings. like to say mo wished to say th the hearts of th University which fail.

Rev. G. M. Sawyer nor hin this evening. Th the University's pared resolutions taken up, would a practical form Sawyer that the house on a Provi the thanks of th lature do it and thanks. Regard rianism he mus his friends. The injure the counf look after itself, Wolfville, or Sack went down the ca Sawyer had said ism in the Colleg was strange that s sectarian interes visited a school t ters of charity, trines of the C taught. He bel lieved Dr. Sawyer to send his son t tarian college. He for the establish University.

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3rd. The State which was not det 4th. The presen just to the denou have colleges, a 5th. It is unjus the students.

An eminent B educated at Acad I went to the Sta lege was, I felt The idea of deno wrong in princip no right to take give it to denou support. Dalhouis terians out of it, wants of the coun \$6,000 a year. W to take a stand t