

THE WESLEYAN THURSDAY, DECEMBER 18, 1884.

THE "WESLEYAN" FOR 1885.

FACTS WORTH KNOWING.

All subscribers can get the "Christian Guardian" or the "Canadian Methodist Magazine" with the "WESLEYAN" by sending us \$3.50.

By sending 35 cents additional they can secure a copy of Dr. Wakeley's "Heroes of Methodism" or his "Anecdotes of the Wesleys, both of which are usually sold for \$1.25 each. Our supply of these books is limited.

Or for 30 cents additional to the subscription they can have a copy of J. Jackson Wray's "Nestleton Magazine"—a most popular book; or for 20 cents a copy of "Centenary of Methodism in E. B. America," containing Dr. Douglas' Centennial Sermon and other Centennial addresses, which ought to be in all our homes.

These offers are certainly attractive. They are open to all subscribers, but only one premium book can be sent to each subscriber. Cash in all cases must accompany the order.

You are busy in preparing for Christmas. What is your real relation to Him who was born in Bethlehem of Judea? What think ye of Christ?

Christ's friends should not forget him. His Gospel sanctifies what custom has long sanctioned—that the poor and needy have special claims at whatever period the humiliation of their Lord is remembered.

Do not do any thing, or allow any thing to be done by others in your house during the Christmas holidays, that you will be sorry for when they are over. The law of God and of Christian obligation is the same all the year round.

As our next issue can reach but few of our subscribers before Christmas Day, we give a good amount of reading for the festival in this paper. Do not delay to read it. It will give you some hints which may add to the pleasure of the glad day.

Our Book-room is now finely stocked. Orders from the country are promptly attended to. Look at the advertisements. It will be to your advantage to patronize your own Book-room, whether you live in town or country.

The WESLEYAN, sent by you to some friend who is unable to pay for or who would not otherwise take it, would be a Christmas present for all the year. It might cheer not a few rainy Sundays and take loneliness from many an evening. Try it!

We learn with much satisfaction that the Hon. Dr. Parker, for himself and wife, has sent a cheque for One Hundred dollars in aid of the building fund of the Centennial Memorial Hall. Another newspaper effort to stop the supplies will now be in order. Who will load the gun and who will fire it?

How can our Christmas be a merry one if we, for whom Christ was born, and for whom he died, turn from him and receive him not? We have room in our hearts for business, with all its cares; for friends, with all their sickness; for home, and children, and a hundred other things; have we, then, no room for Christ, whose birth we commemorate?

In some homes into which the WESLEYAN comes there will be one less reader this year than on the last Christmas. But the birth of Christ removes much of the sting from bereavement, and thoughts of Christ and his love make the inevitable endurable, and "afterward to yield the peaceable fruits of righteousness." Be cheerful, then, if substituted, as you gather around the Christmas board.

The Rev. John Read wrote us from St. John last week: "Dr. Meacham is doing grand work in advocating the cause of Missions. His addresses in this city have been so deeply interesting that many have followed him from church to church, listening with increasing delight to his wonderful story of the triumphs of Christianity in Japan. There are indications of quite an advance in Missionary contributions."

The terminal examinations at the Mount Allison College, which began yesterday, will end on the 22nd inst. The public closing exercises of the Male Academy take place on Tuesday the 23rd, those of the Ladies' Academy on the evening of the 22nd. The students will leave for home on Tuesday and Wednesday, 23rd and 24th. The second term in both College and Academies will begin on the 8th of January, 1885.

Thoughtful Methodists sometimes speak of a lack of Gospel food in our prayer-meetings. The popular demand is for lively meetings. Such gatherings are pleasant, but to be profitable they should give one something to think about on the following morning. An exposition of the Word would afford a pleasing variety and would save our people from the temptation to seek such food where unwholesome ingredients may be mingled with it.

The Rev. George Hughes, one of the Editors of the Guide to Holiness, gives some pleasant notes of his visit to the recent Convention in St. John, N. B., in the December number of the Guide. Among other items is this:

We formed a pleasant acquaintance with the Wesleyan ministers—Rev. Bro. Read, President of the Conference; Dubon, pastor of the Centenary Church; and McCully, Bro. Read offered us his church, but as it was not very central it was deemed best to remain in the hall. He wrote a very fraternal note regretting his inability to attend the Convention on account of sickness in his family. He was present on Monday afternoon, however, and offered a prayer that we are sure must have reached heaven. It was an hour of great interest; there were many seekers, and while singing "Glory to the Lamb!" there was a wondrous overshadowing of the presence of the Holy One. The fact is the whole city was stirred. We shall expect to hear that the wave of salvation continues to roll.

Our readers will be glad to know that the two most important contributions to the Canadian Methodist Magazine for 1885 will be by two ministers of the Eastern Conferences. One will be "Skipper George Netman of Caplin Bight, a Story of Outport Methodism in Newfoundland," by the Rev. Geo. J. Bond, B. A., of St. John's. This is a serial story of thrilling adventures by field and flood, and one of great religious power. It describes a phase of Methodism as strongly marked as that of Yorkshire or Cornwall. The other is a series of twelve papers on "Charles Wesley, the Minister of Methodism," by the Rev. S. B. Dunn, of Annapolis, N. S. Bro. Dunn has made a special study of this subject, and these papers are likely to form one of the most brilliant series of studies of the matchless ministry of Methodism ever published. With the new offer of the Magazine and WESLEYAN together for \$3.50, we expect a large increase in the already good number of readers of the Magazine in our Eastern Conferences.

The annual meeting of the Halifax School for the Blind was held on Saturday. The year has been one of general success, although the financial support has not been equal to an expenditure which has increased the efficiency of the Institution. As is too often the case, an increased government grant has checked to some extent the flow of private benevolence—a fact to be regretted, since all the aid that can be obtained is really necessary. Prof. Fraser, who has by no means confined his attention to the pupils collected at the school, estimates that there are about 900 blind people in the Maritime Provinces, of whom 110 are under twenty-one years of age. In the institution there are now seventeen boys and eleven girls. Two young men, former pupils, are now studying music in Berlin, having saved enough from their own earnings to meet their expenses. Mr. Fraser enjoys the full confidence of the directors, and has the aid of a very efficient staff. Our readers should take pains to become familiar with the work of the institution.

The public will not be surprised that the sentence of death passed upon the captain and mate of the wrecked yacht *Mignonette* has been commuted to six months' imprisonment. The jury and the judges could not have reached any other conclusion than they did. To live by the unwilling death of another, even though death seemed to threaten that other, is against abstract morality. In such case, however, no community would deem a severe punishment just. Such homicides do not belong to the list of common crimes. As an exchange remarks, "there goes to the perpetration of them a physical urgency and a mental condition which together may well be held to exclude responsibility. For famine has frequently proved stronger than the strongest human feeling—maternal love. Women exposed to this torment have killed and eaten their children. During the Indian famines mothers commonly sold their babies for a little rice." Men who, under ordinary circumstances, would be horrified at the thought of using human flesh, may well under such circumstances be considered insane. The judges did wisely to establish a precedent which seafaring men will bear in mind; they did well also in limiting the punishment to such an extent as was merely necessary to keep the unfortunate men off the list of heroes.

DEATH OF THE REV. DR. RICE.

A note of the 11th inst. from the Mission Rooms, Toronto, prepared us for the announcement of the departure on Monday of the Rev. Samuel Dwight Rice, D. D., senior General Superintendent of the Methodist Church. Failing health had for some months led his friends to fear that his long day of earnest and useful service was approaching its termination. Of his latest hours no particulars have reached us, but, confident in his union with a risen Redeemer, we think of him only as one of the dead in Christ who yet "greatly live."

In the hope that some one or more of the few surviving associates of Dr. Rice in his early ministry will soon supply our lack of service, we outline briefly his long and honorable career. He was the son of a physician who removed him in his boyhood from Maine to New Brunswick, where he found a new home at Woodstock. An elder brother became a member of the class which Arthur McNutt formed soon after his arrival in 1832 at Woodstock, where there had been, in the village, but one member of the Methodist church—a godly woman. Through this brother, Dwight, as he was called, requested permission to attend the class-meeting, a privilege the warm-hearted minister was only too glad to grant. His first appearance at the class meeting is yet clearly remembered by Mrs. McNutt—the venerable widow of the Rev. Arthur McNutt. Between the young minister and the lad of seventeen a warm life-long attachment grew up. "I am," the latter has often said playfully to the former, "just what you made me." This intimacy was no doubt strengthened by the marriage of Mr. Rice to a niece of Mrs. McNutt—a daughter of the late David Starr, Esq., of this city, whose family has given worthy wives to two other Methodist itinerants.

In 1835, after a year or two in a mercantile establishment in Fredericton, he attended an academy at Leicester, Mass., to prosecute study with a view to the ministry. In 1837 he was received on trial for the ministry, though uncertain health, in the opinion of friends, promised but a short career. Seldom has the faithfulness of a young minister been more severely tested than was his when late in the autumn of 1839 he was called to leave his comfortable quarters at Bathurst to fill a temporary vacancy at Sydney, Cape Breton, caused by the despatch of the Rev. John, now Dr. McMurray, to Newfoundland. In spite of circumstances which might well have justified an objection, the young man set out on his tedious and then dangerous journey, as his superintendent wrote, "in a noble spirit." Seven years later, when he had been stationed in St. John and had devoted a year or two to travelling in behalf of the new Academy at Sackville, he was removed to Upper Canada, at the special request, we believe, of the Rev. Enoch Wood, D. D., who was then appointed Superintendent of Wesleyan Missions in that district. From that period

Dr. Rice's work was connected almost wholly with the Upper Provinces, but he never lost his attachment to the East and was ever ready to aid the work there in every possible way. To his brethren here he seemed to be the very last, as one of themselves. Dr. Rice's services to Canadian Methodism were varied, and were thoughtfully appreciated. For two years he was stationed in Toronto; at the end of that time he was appointed Principal of the Mancey Industrial School, at Kingston; in 1853 he became treasurer of Victoria College, of which he was governor for the two years following. Thence he went to Hamilton, and while stationed there took a most active part in the establishment of the Wesleyan Ladies' College in that city. To his wise foresight, indefatigable energy, and able administration the marked success of that college is very largely due. To its development he devoted the ripe energies of fifteen years of his life. While at Hamilton, in 1867, the honorary degree of D. D., was conferred upon him by Victoria University, and in 1864 and again in 1874 he was elected President of the Canada Conference.

On his return to circuit work he was stationed at St. Mary's, Ont., at which time he was elected Vice President of the General Conference. Two years later he went to Winnipeg, remaining there two years. In 1882 he was elected President of the General Conference which met at Hamilton, and in the following year, on the consummation of the union of the several Methodist bodies of the Dominion, an event in which he was most deeply interested, he was elected Senior General Superintendent for a period of eight years. In view of his age this tribute on the part of his brethren was all the more pleasing. On the day of his election to the superintendency he referred with a grateful heart to the fact that at the period of the union of 1874 he had been President of the Canadian Wesleyan Conference, and that previous to the larger union of 1883 he had been chosen President of the Methodist Church of Canada.

Dr. Rice was a man of inflexible purpose, prompt and active and capable of an enormous amount of labor, yet always genial and affable. Dr. Withrow, the editor of our Canadian Magazine, says of him: "He was the guide of our youth and the counsellor and friend of our later years; our relationship has been so intimate that for months we saw him almost every day when laboring under the pressure of engrossing public duties and daily cares—duties and cares of a nature to try to the utmost the mettle and the temper of any man. And our judgment is, that we never knew a man of nobler spirit, of more magnanimous nature, of more staunch integrity, of more inflexible firmness in what he believed to be the path of duty." The news of his death will be deeply felt throughout the Dominion. He leaves five sons and four daughters, all resident in the western part of the Dominion. For their excellent mother and for themselves much sympathy has been expressed.

IS MONEY EVERYTHING?

The argument against denominational colleges as costly is just now being used in some of our city papers with a somewhat suspicious persistency. One is inclined to ask in view of certain statements, Is money everything? Is it to be regarded as the superior or the agent of Christianity? Of the value of money we have had good reason to be conscious, yet we claim that money is really but means to an end—that end the glory of God in the highest good of man. All wealth belongs to the Creator. "It is the Lord thy God that giveth thee power to get wealth," said the great lawyer upon whose precepts all modern law in civilized lands is based. "The silver and the gold are mine, and the cattle upon a thousand hills," are some of the words in which the Almighty Creator asserts proprietorship of all we proudly call our own. It is possible to look at this wealth in the light of a mere medium of exchange or as the subject of the stock-list: it is possible on the other hand to regard it as a rare gift with which to glorify God and exalt man. To those who take the former view our opponents may address themselves with some success, but of the influence of such appeals upon men who view wealth from God's standpoint, and therefore send prayers with gifts, we have no fears.

Men of the former class have cause, however, to fear the false economy advocated by certain writers for the press. Christianity brings blessings to all who live under her shadow, even though many men may never accept her richest grade of blessings. If men may destroy colleges under direct Christian auspices on the ground of their cost, at what else may they not aim for a similar reason? Why support Sabbath-schools, in view of the work being done by our common school system? In short, to avoid pursuing our question by steps, why not eclipse Heaven by a dollar put up to the eye and in view of the large measure of moral and religious light around us, resolve to dispense with Christian ordinances as a terribly expensive thing, for such they certainly are when looked at purely in the light of the stock exchange. Happily we are not prepared to tread in the footsteps of France in the last century. There are too many evidences around us yet that the Gospel cannot be dispensed with, and therefore we cling to our religious institutions as the only safe, even if costly, guarantees for our liberty. When we can dispense with Christianity elsewhere, we can dispense with its direct sanctions at the very sources of our public life—our places of higher education. In course of time some comparative reduction may be hoped for, but any attempt at immediate economy by the secularization of our religious colleges would be a terrible mistake. The Great Teacher himself established certain comparative values when he asked, "What is a man profited if he shall gain the whole world and lose his own soul?"

To the men who may pretend to smile at this belief, we quote a fact or two showing that it has a firm hold of thousands to day, a hold so firm as to reach down into the pockets. During the last twenty years the Methodists of the United States, believing as we do, have given ten millions of dollars or more to sustain colleges under the management of their own section of the Church. Through such efforts Wesleyan University prospers in the presence of Yale, and Boston University in the presence of Harvard. In the same direction the Presbyterians of the United States are also following. Two or three years since, their General Assembly at Chicago gave strong deliverances on the secularizing influence of the state colleges of the country. An influence which was lamentably lessening the supply for the ministry must, it was felt, equally affect the laity of the Church, and so the Assembly passed by a large majority, if not by a unanimous vote, a resolution to establish through the West just such a class of colleges as the opponents of our religious colleges in Canada are using all possible means to weaken and destroy. May the day be far distant, when our young men can be driven to seek their literary education where the direct shadow of Christianity shall not fall upon them!

A NEW BOOK.

We have looked somewhat closely at *A Tale of the Siege of Louisbourg*, from the pen of the Rev. David Hickey, of Parrboro—a not unpleasant undertaking in view of our regard for the author and our interest in the spot about which he writes.

Mr. Hickey's book will provoke criticism. Not a few will look askance at a quite sensational story from a Methodist minister's study, although not probably a whit more sensational than was "Henry, Earl of Moreland," issued by our London Book-room in John Wesley's day. More severe criticism will probably be called forth by Mr. Hickey's sarcastic treatment of New England Calvinism. We doubt whether he can be charged with any misrepresentation in this respect. A glance at the *Arminian Magazine* under Wesley's management shows that Wesley must have deemed the doctrine of "the decrees" as held at even a later date to be something terrible. In New England it met the early Methodist preachers with a most determined front, and disputed their progress inch by inch. "To doubt it is a sin," said an educated Roman Catholic youth once to an inquirer who questioned him as to the ability of the priest to change bread and wine into the very body and blood of Christ. With scarcely less reverence was the New England youth taught to look upon the doctrine of the "decrees" as set forth in his West-

minster catechism. Precious soon held this doctrine, and like Whitfield, conscious of personal acceptance, only grew stronger in the grateful belief of themselves as included in the elect, but others were throughout their lives involved in sore perplexity, and others still, unable to reconcile the favorite theory with the revealed love of God, went to the opposite extreme of Universalism, or abjured Calvinism and Christianity at a single leap.

Lack of familiarity with modern fiction prevents any criticism on our part of the story itself. In any story of a siege blood must be shed, and from what life-story, real or fictitious, was love as a ruling passion ever absent? "Mr. Hickey moralizes too much," says a reviewer who, deep in the story, evidently got out of patience with the "preaching." We admit the force of the criticism, but rejoice in the fact which calls it forth. That Mr. Hickey would not if he could, and could not if he would, sink the preacher in the story writer is a reassuring proof that one who wields a so vigorous pen and a style so easy and graceful and yet so forceful and will, will yet essay successful work in some more important field than that of fiction. We had almost forgotten to say that in William Briggs, Toronto, Mr. Hickey has found a most satisfactory publisher.

THE CENTENNIAL CONFERENCE.

On Tuesday evening of last week this interesting gathering commenced its sessions at Baltimore. We speak of it as interesting, for such it is rather than legislative. It has no power indeed to legislate. It does not even meet for counsel. Important discussions of prominent topics will take place, but with no intention of immediate action. Yet we must remember, as the *Baltimore Methodist*, to which we are under obligations, has sagely remarked, that "there is a quiet and unobtrusive, but all-powerful, legislation that does not proceed by the usual methods of motion and enactment, that is not immediately embodied in constitutions and statutes, in 'general rules' and disciplinary chapters—a legislation in which the feelings of men's hearts are concerned rather than the conceptions of their minds, and which brings them into essential sympathy rather than into formal unity—a legislation which often accomplishes more than enactments and which must precede formulated codes if they are to become forceful.

The whole number of persons officially associated with the Conference is four hundred and forty-eight. Great numbers of these began quietly to assemble in the First M. E. Church, the corporate representative of the congregation of the Lovely Lane church in whose simple and unadorned building sixty out of the eighty-three Methodist preachers scattered over the eastern slope of the continent from New York to Georgia, met one hundred years ago to constitute the first Methodist Conference in America. We are not strictly correct in our limits; for one was from Nova Scotia—the well-known William Black.

The opening hymn on Tuesday evening—"See how great a flame aspires"—was announced by the Rev. Dr. Gardner, of Canada, who also led the assembly in an earnest prayer, to which there were many fervent, but not boisterous, responses. After "I love thy kingdom, Lord" had been sung, Mr. Hunt introduced Bishop E. G. Andrews, of the M. E. Church, who delivered the address of welcome.

Bishop Andrews said that they had met to study the past for the profit of the future. He welcomed the delegates for their own sake and for the fathers' sake. They are heirs in common of the fathers. When the Ecumenical Conference met, three years ago, in London, it assembled in the City Road Chapel—the very church of Wesley. This Conference could not be taken to Lovely Lane Meeting House. Nothing of it remains, not even one of those benches of which it is related by Bishop Asbury that for the comfort of the members, the kind people had put backs to some of them. Baltimore Methodism now numbers over a hundred churches and twenty-seven thousand members. Asbury said in 1789 that it contained more Methodists than "any other city of the continent. In proportion to its population the assertion is still true. We ought to rejoice that Methodism has surpassed its local growth. In the Christmas Conference there was no representative from New England, whose self-contented Calvinism was

unpromising soil from Georgia preached.

The bishop's notion of the Church government, an scriptural based in the New Testament precedent, other forms of discipline. He claimed that Methodism would not outgrow forms but in what was profitable would the old survive.

The Rev. Dr. the M. E. Church to the address of a characteristic speech.

He drew a and the Christian He could see their fellow laborers in the woods on the Baltimore Tow railroads in the been many a doctrine to be finished. He takes the time, and shows us sing and pray like Methodists. But he had been After witness was part of the depart in good tell Simpson's injunction was children love of

Dr. M. E. P.

Rev. J. C. Pre can Methodist whose line of superb voice made him quite land at and Conference, reman the his ment and elev far as affected closed by repre from its wate Europe taking "One Faith, "One Baptism with the declar Father of all."

Two hours addresses and Andrews and the common the cloth which "Jesus, love Bishop Wilhoi story part of hundred prese minicants. I read the co Lord's Prayer the benedictio the first sess Conference wa

It was near day morning from the pu Mount Verne the meeting to Bishop J. C. Church, "S. praside. The read the 62nd a Bible once Wesley, and hymn compo the Rev. D. Church, Sou ence in pray out of the w meeting hour many to be th in America, for the use of The Confere permanent or secretaries, I Church South M. E. Church African M. E. on Credentia appointments Edwards, M. Carlisle and Church, Scot Reeves, B. Usher of Churches. S ence voted to in order to when Benn the M. E. C desk and an hymn,

"Oh for a great My great After pray ble, and a ch hop road the and at 11: these passa saw that S that he was Jerusalem,