

THE WESLEYAN.

FRIDAY, JANUARY 7, 1881.

A FORGOTTEN FACT.

The further side of the holiday season of 1880-81 has been reached. People generally have resumed the even tenor of their way, and many have looked back with a smile at the enthusiasm to which they so readily yielded. Few, however, can afford to make merry at others' expense; the innocent enthusiasm was too general. Business streets for a time resembled bazaars; a guiltless species of smuggling became the rule; messengers hurried through the streets, hastily leaving their parcels; and on Christmas morning the feelings of regard and affection which prompted the previous stir culminated in widespread joy. The keen air of a Nova Scotia winter forbids Christmas carols in the open air, but, within, childish laughter and exclamations of delight testified in many homes to unusual gladness, in which with less of demonstration, their seniors were happy partakers.

Of all the notices of the holiday season, in which our exchanges abound, none are read with more pleasure than those descriptive of thoughtful arrangements for the happiness of the many whose wants are only made more evident by the plenty surrounding them. No remembrance of the season will be more permanent than that cherished by the aged man or woman who in life's autumn receives from neighbors what others possess in their own right; or of that child who, in hospital, asylum or Home, awakes to find that kindly hands have trimmed for him and his playmates a tree like those which elsewhere form a rallying-place for happy household groups. A single exception only can be made as to happy memories—that in favor of those who have tested the assurance: "It is more blessed to give than to receive."

While the pleasant influences of the holiday season yet linger about us, the world, and even Christians, should be reminded that all joy is the fruit of Christianity. Others may look at agencies, and give to them the glory; let us resolve persistently to claim for the Gospel of Jesus Christ its right to be regarded as the basis of all that is real in happiness, or worthy of notice in philanthropy. Not a few have so far severed the teaching of Jesus from its results as to be ready to quote the consequences of Christianity against Christianity itself, and to count all that is beautiful and blessed in Christian lands as so many arguments in favor of a "religion of humanity." The Church herself is deserving of blame for much of existing forgetfulness or misapprehension. In the homes of many of her members, the little ones, at a period when their minds are most receptive, are led to regard an imaginary being as their benefactor, and are too seldom reminded that they owe childhood's sweetest, dearest day to Jesus. Her ministers still expound the great obligations of Christian brotherhood, but too frequently her membership leave the task of putting in practice the lessons taught by Christ and his disciples to benevolent institutions which have sprung up under the shadow of the Church, while having no corporate connection with it. We have no wish to interfere with the work done by these, we rejoice in it as a part of the indirect results of Gospel teaching; but must urge that, unless the membership of the Church of Christ devote themselves more fully to that direct method of doing good which obtained in earlier Gospel days, the glory due to their Head will be given to another. Impelled by anxiety only for her own power and prestige, Roman Catholicism has seen a like danger, and has often, with glaring injustice, placed most praiseworthy institutions under the ban of the Papacy, only because they sought to maintain an existence, free from the interference of her priesthood. The genius of Christianity is opposed to such tyranny, but the spirit of the Gospel demands a more direct and steady aim on the part of the Church, as a collective body, to do good to the bodies as well as to the souls of men. Careful organization for Christian work, and diligent and untiring effort in its prosecution will alone convince the world of the too oft-forgotten fact that the basis of all that is holy and pure and good is not to be found in the impulses of unaided humanity, but in the teachings of Jesus and in the accompanying influences of that Spirit which imparts the light of life. Need we add that only the Baptism of Fire, descending upon the Church of the Lord Jesus, will fit her worthily to show forth His praise.

In the meantime, does the faith of any reader waver respecting the reforming, benevolent, joy-giving power of the

Gospel? Let him while Christmas joys are yet fresh, read of heathen lands in the olden time, where science and the arts flourished, but from whose ruins no antiquary brings home relic, or even tells of trace, of asylum, or hospital, or refuge; let him read of Fiji, and other Southern groups which the navigator scarcely dared approach to land the missionary, or let him look at the semi-civilized countries of the present day, where woman is made a beast of burden, where life is apparently of no value, and he may learn what earth would be without the Gospel, and how home joys, care for the needy or destitute, and even the safety of his own life, are all owing to the life and death of Him who came that our "joy might be full."

COLLEGE GRANTS.

Last week, in the course of his address as Chancellor of the University of Halifax, Rev. Dr. Hill made a statement worthy of the attention of the Methodists of the Maritime Provinces. Said he:

"With the exception of Mount Allison College, we may say that not one of the six colleges, specially referred to in the Act of the Legislature, have considered it wise or advantageous to take advantage of the opportunity afforded them of having their students tested by examiners outside of their own institutions—that not one College, except that already named, has taken any practical interest in furthering the project of trying by one general touchstone the acquisitions of the youths whom they have been instructing."

These words from the lips of Chancellor Hill afford the best possible proof of the absence on the part of the Faculty of Mount Allison College of all fear respecting the testing of their students by examiners outside of their own circle. Dr. Hill, while claiming that the University had done "not alone some good, but much good," spoke under the influence of some degree of depression, not perhaps unnatural, yet we think scarcely warranted. A motion for a conference with the several College Boards was not pressed to a division, but served a good purpose through the discussion elicited. Judge Johnston, in moving the resolution, ventured the bold remark that "Dalhousie College, with a millionaire at its back, was apparently determined to destroy the other colleges, and become the central teaching college." Did Judge Johnston have reference to any offer calculated to entice young men from other colleges—Acadia, for instance—after a two-years residence? We cannot say; but if we have divined his views, would urge him to dismiss his fears. The honor of the young men of our day must not be held at any discount. The *Presbyterian Witness*, with what mingled proportions of irony and truth we are unable to determine, quotes the Judge's utterance as a "wise remark," and makes reference to intimations of aid to the University from Dr. Ross and others of Dalhousie. Possibly the legal gentleman just named might see in such intimations some symptoms of a future offer of marriage. One thing seems clear—that some persons would do little to save the University from falling. Another thing is certain—that with due support to the University on the one hand, and the absence of questionable means on the other, the erection of a central teaching university must be a matter for only the distant future.

During the late meeting of the Senate of the University of Halifax several references were made to the probable policy of the Government in relation to the College grants. On the 31st of December these grants ceased. The question of their renewal or final withdrawal will have to be decided at the approaching session of the Nova Scotia Legislature. While awaiting that action one watches with interest the movements of the Boards of the several Institutions. It has already become evident that earnest efforts from several quarters will be made to secure a renewal of Government aid. A memorial from the Episcopal Synod, adopted in July last, has been followed by a petition from the Governors of King's College, praying the Lieutenant-Governor in Council to continue the grants. The Baptists have so far taken no step indicative of action. The *Presbyterian*, whose aid from public and private sources has placed them in a comparatively easy position, seem, according to the *Witness*, to have been suddenly convinced that "the Province needs every dollar of the grants for other objects." This new interest in the welfare of the general public is not to be lightly treated. Yet, were we convinced that the bottom of the financial chest were clearly visible, we should still claim that retrenchment should begin elsewhere. The interests of higher education are among the first to demand and retain the fostering care of the Government.

Last week the Board of Governors of Mount Allison College presented to the Government a request for the renewal of the Grant heretofore given that Institution. Their appeal is based on ground which cannot well be questioned—that of the important work done by the College in the sphere of higher education. In view of the position taken by men who have gone forth at different periods from their Institutions at Sackville, to fill honorable positions in several branches of the Church, in the State, in commerce, and in the various pathways of life, as well as in view of the honors lately won by Sackville students, the Methodists of Nova Scotia have the best possible reason for urging and expecting aid from the Provincial treasury.

Certain editorial remarks in the *Church Guardian* of last week respecting the continuance of college grants have called forth from the *Presbyterian Witness* a few words respecting "indiscriminate endowment of truth and error," as well as an assertion that the Provincial Legislature "cannot at this time of day undertake to endow any or all religions." These words, it seems to us, may convey a wrong impression. We are not afraid to assert that there are thousands of friends of denominational colleges who, while prepared to use all legitimate means to obtain for their colleges such public aid as they both need and deserve, would not yield one iota to "our Baptist brethren" or to those for whom the *Witness* might more naturally be expected to speak, in regarding "the indiscriminate endowment of truth and error, as an evil to be avoided and contended against." Any proposal, from any quarter, to influence the Legislature of Nova Scotia "to endow any or all religions," would find in us as sincere and determined an opponent as our contemporary could desire. And yet we fail to see on what principle of equity the whole burden of sustaining colleges, which are doing the work of higher education and giving a full equivalent for the public moneys expended upon them, should be thrown upon private liberality and denominational zeal. Surely a college cannot be deemed unworthy of public aid, because it seeks to throw around its students the guidance and safeguards of religious principles, and encourages them to follow Christ the Great Teacher.

A CHANGE IN THE WIND.

Sometimes the secular press registers aid to individuals and the public by leading deserving men from obscurity; sometimes its favors prove deceitful. The *Northwestern Advocate* supplies an illustration of the latter order. There can be but little doubt that the Chicago *Times* did much to promote the out-goings of both Prof. Swing and Dr. Thomas by its creation and supply of the demand for gossip concerning both. In relation to its influence over Dr. Thomas a still stronger statement might be made. "We do know," says the *Advocate*, "that Dr. Thomas has subsequently adopted the *Times'* theory of several facts relating to the Rock River Conference and himself. He never dreamed of being 'hurt' and 'outraged' by the first private, not secret, session of the Conference, until the sharp, ingenious *Times* invented that theory for the sensation's benefit. Well known facts in the matter of sending Dr. Thomas to the best appointment he has ever had were never ignored to make room for the theory of 'exile, 'rustification,' and so on, until the *Times* invented that utilitarian theory." Under such nurture Messrs. Swing and Thomas grew—grow until they "waxed fat and kicked." Other papers entered into competition with the *Times*, and finally a single weekly obtained the right to publish the sermons of these wanderers. Then came the copyrighting of the sermons, and the refusal of the *Times* of the right to print them early on the Sunday morning. By some means, however, that paper obtained an advance proof and before daylight issued the Swing sermon for the morning, and thence sprang a prosecution. Concerning these men, to whom it had given such notoriety, and glorified, not as ministers of Christ but as antagonists of the Church, the *Times*, its occupation gone, and smarting under the "sweet revenges" of time, pins this label to the coat-tails of its former "young men."

Of course, the *Times* is not in the habit of playing second-fiddle to anybody, and respectfully declines to play second-fiddle on the motion of a couple of balloonish divines whom it has hitherto been very instrumental in inflating. Prof. Swing and Dr. Thomas are not amongst the ablest of the pulpiteers of Chicago, by any means. Both owe their distinction, whatever it may be, not to any abilities of their own, but to the inflation of them by the press, which has been extravagant. The *Times* certainly will not assist at their further expansion and they are quite likely, as a consequence, to collapse altogether. The *Times* will hereafter print sermons which

shall be worth printing, and none that are not. Possibly Swing and Thomas may occasionally preach such sermons, but oftener they will not than they will. The *Times* desires to say a word to the Methodist church hereabout. Let it not make the mistake of distinguishing Dr. Thomas with trial for heresy. He is substantially out of the church already, and if his exit be in no manner emphasized by the church, he will very quietly subside with little delay. He is not the stuff of which a martyr will grow in natural soil; if left to his own resources, he will wilt as suddenly as he has attained mushroom growth. The one thing the Methodist church should do as to him is, to "let him run." It should learn wisdom in the experience of the expulsion of Dr. Swing by the Presbyterian church. It was that which unduly inflated Swing in the estimation of the world, the flesh, and the devil, and gave him a theater building in which to magnify himself.

This piece of counsel is very wise, though long delayed, and propelled by the influence of a wrathful spirit. The lesson may not be lost upon young ministers, whose personal estimate of their abilities, may at once lessen their usefulness and prompt them to grasp eagerly at the flattery only too readily given to men who step over the shafts.

Nor must we omit the *Advocate's* moral: "This little story, brethren, teaches"—what a perfect substitute daily papers are for church journals and Christian pulpits.

A LINE FROM THE SOUTH—A GRACEFUL ACT.

Bermuda at the South, through several Sunday-school pupils, greets Labrador at the North. Through the assistance thus tendered, many families on that bleak coast may be favored with the ministry of the Gospel. We prize the gifts of these Bermudian Sunday-school girls, and of that "Windsor girl," whose example inspired them, but we prize yet more highly the training they are receiving for future usefulness in the Church. Mr. Angwin's note will be read with interest:

Four of our Sabbath-school girls, Maggie and Bessie Hayward, Lily Inglis and Low Angwin, stimulated by the example of a Windsor girl, held a children's bazaar on Friday, 17th of Dec., and realized \$26.55. I have forwarded this amount, at the children's request, to Bro. Huestis, to be sent to Newfoundland, as their proportion towards the cost of a boat for the Labrador missionary. It is to be hoped their example will be followed by others.

The financial showing of our last quarterly meeting was highly satisfactory. We had an advance all along the line.

In town the large number of troops attending our services, parade and voluntary, is taxing our church accommodation to the utmost. We have not a pew, not even a sitting, to spare. It is our earnest desire that the large congregations which worship with us from week to week may be mightily stirred by the power of the Holy Ghost. Our constant cry is: "Send now prosperity."

Bro. Dawson, my esteemed colleague, who has lately been in labors abundant, is at present slightly out of health. I sometimes think that the constant strain of our Bermuda work is too much for his nervous and physical powers. We hope to see him fully restored in a little while.

Through your columns, very welcome and highly valued in our island loneliness, we would send our Christmas and New Year's greetings to our Northern friends. Brethren, pray for us, that the word of the Lord may have free course, and be glorified, "Even as it is with you." *St. George's, Dec. 22, '80.*

As we write, many others, among whom we would gladly be found, are engaged in one of the services of the Week of Prayer. With confessions of personal, social and national sin are being mingled petitions for a revival of the work of God. How much is implied in such requests, and what depth of consideration is demanded on the part of human beings who seek to be workers together with God! We have no disposition to criticize the spirit of the worshippers now in our sanctuaries, but may not some, possibly, ask for revivals who have no intention of seeking to hasten them? "The fruits," an exchange remarks, "would be acceptable in a larger membership, an easier treasury, and often more social influence; but the self-denial, and anxiety and toil involved demand too much personal sacrifice." The following clipping from the *Interior* contains questions that may assist in self-examination:

"It might be well to ask, do we really want a revival? Do we want the experience it involves? Are we willing to be 'broken vessels'? Do we want the world renunciation it implies? Do we want to do the work it means? Success we want, of course. But success in spiritual things comes through battles that scar and break and humble us. Now God knows when we pray for a revival precisely what are the contents of that prayer; he knows, when we perhaps do not. And if that general prayer means, 'Oh, Lord, give us more church members, but do not hurt and crucify us, do not make us give up ourselves in any new consecration, but do give us more people,' it need not tax our faith very severely if that prayer is put on file."

OUR PAPER FOR 1881.

How far the publisher of the *WESLEYAN* has fulfilled his promise to his patrons, they will have learned from a glance at this sheet. He sends it forth with no little satisfaction to those Methodist homes, where a desire for personal acquaintance with the work of God, or a wish to inspire youth with right principles and denominational loyalty, or both combined, win for it a welcome. That there are so many of these he is glad; that there are not more is to him a matter of regret. No strong expressions, to be construed into harshness, shall be impressed as the first message of the new type: his readers shall not receive lectures pertinent to those who are not readers, after the fashion in some prayer-meetings, but, one fact he desires to place special emphasis upon at the beginning of a new year—the fact that while the promises made to subscribers have been strictly carried out, the condition upon which those promises were made have not yet been fulfilled. Some agents have worked faithfully in the interests of the paper and of the Church, which interests he would fain hope are one. From others no word of cheer, discouragement, promise—in fact, no message of any kind has reached the office of publication. He will not say that all such have not intended to do their duty—he is left in darkness.

Of the importance of the circulation of Methodist reading among our families it seems scarcely necessary to speak. Only the other day one of our most earnest laymen, a devoted worker, remarked that it was scarcely possible to estimate the value of the Church paper in its influence upon families. He himself had learned that fact in a home whence no financial difficulties, however trying, were permitted to close the door against the weekly messenger of the Church. In view, first of all, of the interests of the Church, and then of our Book Room, will not our agents and subscribers aid us in our work. The former may do it by speaking of the matter at some week-night service, as well as in pastoral visitation; the latter by an energetic effort to double our list by sending us a single name in addition to their own. Of course six would be better than one. Renewals are desired as promptly as possible.

We have not yet had time to read a recent publication from the pen of Rev. Louis N. Beaudry, entitled, "Spiritual Struggles of a Roman Catholic." In this autobiographical sketch, Mr. Beaudry, who is pastor of the First French Methodist Church in Montreal, relates the means of his enlightenment, and the steps by which he was set free from the bondage in which Roman Catholicism so firmly holds those who are taught from infancy to regard doubt respecting her orthodoxy as a sin of the deepest dye.

The following from the pen of the Rev. J. C. Berrie, of Murray Harbor, P. E. I., comes to us, unsolicited:

"I have just closed 'Spiritual Struggles of a Roman Catholic,' wishing there were more of it. Enticed by its ingenious plan, one is led on with the keen interest and delight experienced when reading, for the first time, 'Dunyan's Pilgrim's Progress.' However familiar with the workings of the Roman Catholic Church, one cannot help seeing in a new light the great power she has over the minds and hearts of her people. This work is calculated to awaken thought in the minds of Protestants, opening their eyes to the errors and abuses of Rome, and fully meeting them by clear and forcible argument, free from the hard names and abusive epithets so often used in controversy, and, in addition, any earnest seeker after salvation will find this delightful book helpful. May God speed this loving messenger of truth on its way."

Now and then civilization seems to move backwards. Such retrogression, however, is seldom witnessed among our American neighbors. Indeed, after reading the venerable Dr. Prime's statements respecting the liberty, or, rather, license, permitted to American children, one feels disposed to try, "Down brakes!" A flood of Puritan opposition to Christmas, and an attack of dyspepsia in the bargain, must surely have affected the New York official to whom this extract from a leading New York paper makes reference:

As Christmas falls on Saturday this year the school children do not get an extra holiday. In some of the public schools the week's session closed at an early hour, so that the pupils had a beggarly half holiday. The Superintendent of Public Instruction has taken pains this season to break up one of the pleasantest customs of the school year. He has considered it his duty to remind the teachers that one of the by-laws stands in the way of their receiving even the most trifling gifts from members of their classes, and to forbid in advance any violation of the rule. In this way the teachers were placed in a most embarrassing position; for it was not easy to put

aside the free-will tokens of affection and wound the feelings of the children who had brought them. The teachers of the public schools exert, in a majority of instances, the best single influence that is brought to bear on the children of the lower and middle classes. These little courtesies at Christmas time are perfectly harmless, and serve to strengthen the ties between the pupils and their most useful friends.

No Christian worker more nearly imitates the daily work of Jesus on earth than he who, as Christ's agent on earth, goes into the midst of the lost to seek and save them. Some of our friends learned something of such work from a visit to the Joint Mission Church on the evening of Thursday of last week, though these, of course, saw it in its brightest earthly aspect. Only a visit with our City Missionary—Mr. Theakston—through street after street, would make them familiar with all its phases, sometimes sad, very sad, sometimes pleasing. On the evening in question the room presented an unusually attractive appearance. "Ample justice" was done to the food kindly provided by friends for the attendants at the School and Mission services, and then the doors were opened to the public, who listened to songs, recitations and short speeches from the children of the Mission and their guests, the whole under the guidance of Mr. Theakston. To the children—we do not disparage the speakers, we only put ourselves in the children's place—nothing possessed greater interest than the large Christmas tree upon which the teachers had placed the presents for their various pupils. The receipt of these was doubtless to the little folks the crowning pleasure of the evening.

EDITORIAL NOTES.

A pressure upon certain columns has obliged us to "boil down" some communications, in order to give them to the public this week.

Applications for clergymen's certificates, for use on the L. C. Railway, should be addressed to D. Pottinger, Esq., Chief Superintendent, Moncton.

A visit to the pleasant Music Ware-rooms of Mr. W. H. Johnson, whose advertisement appears to-day, will prove interesting to our readers.

The Covenant services held on Sunday afternoon in our larger churches in this city, were attended by large numbers, and marked by deep religious feeling.

Rev. S. F. Huestis acknowledges the receipt of \$26.55, less cost of transmission, from Rev. J. G. Angwin of St. George's, Bermuda, towards the purchase of a boat for the Labrador mission.

Harvie's "P. E. I. Almanac" is a neat, compact publication, containing all necessary information respecting the religious and secular institutions of the Island. Residents of other Provinces, by a glance at its pages, might learn not a little respecting an important portion of the Dominion.

Will pastors of churches please forward any notices of deaths they may desire to have placed in our weekly list? The name of the officiating minister is a sufficient guide in the transfer of marriages from our exchanges. Even in relation to these a post-card may prevent omission.

A word to the ladies: Rarely, if ever, does a minister, old or young, send us a notice of festival or picnic without some reference to the active part taken by the ladies. If these references are seldom copied, it is because Methodist women do not work with a view to thanks, and because every one is aware of the active, often self-denying, toil they undertake. Who ever knew a party of men to engineer a tea-meeting?

LITERARY NOTICES.

Gen. Grant is writing an article for the February number of the *North American Review*, advocating the Nicaragua Canal Scheme. The same number of the *Review* will contain a contribution by Judge Tourgee, author of the "Fool's Errand," entitled "Aaron's Rod in Politics," and one by Oliver Wendell Holmes, on "The Pulpit and the Pew."

A package of publications for December has been received from the Wesleyan Conference office, London. We regard all these as worthy of a much larger circulation among our people than they have yet attained. The *Wesleyan Methodist Magazine*, the *Christian Messenger* and the juvenile serials are surpassed by no similar issues.

The 13th volume of the *Canadian Methodist Magazine* opens with a good number. It has four illustrated articles: A visit to Constantinople, with eight engravings; Picturesque Canada; "The Three Copecks," a Russian Story; and the Story of the Catacombs, with two striking chapters and two engravings. "Sister Dora" is a touching sketch of a noble woman; and the strange story of Jerome is that of a man well "worth knowing." Dr. Stewart has an admirable Christmas article on "The Gospel of the Angel." Dr. Ryerson's "Essay on Canadian Methodism," and other articles make up a number of great interest.

Several books recently issued from the Wesleyan Conference Office, London, have been placed on our table. The *Constitution and Policy of Wesleyan Methodism*, by Rev. E. W. Williams, D.D.

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