THE WESLEYAN FRIDAY, SEPTEMBER 8, 1882.

A MOTTO AND A SUGGES-

than once during the recent English Conference by its earnest President-"A revival in every circuit." The the sentence in which it finds expres-

readers ponder the remark which a ye can do nothing." lady makes in a recent number of the Contemporary Review, and they will find a keen rebuke to easy-going believers and indolent preachers. "The wonder is," says Miss Cobbe, "not circuit. that we should behold just now such a thousands of people who seriously believe that their neighbours are tumbling hourly into the pit, and who nevertheless find it possible to enjoy all the little pleasures of life with unabated gusto, and never lift a finger to save their helpless friends from perdition. human, more logical, giren the suppos. ed conditions which it assumes, than buying and selling, ploughing and attending sales of art furniture.'

Any pastor who goes to his work in the spirit of this motto will strive to declare the whole counsel of God More than once we have heard some of the fathers, who yet linger with our congregations and occupy the front seats at our Conference sessions, speak of the absence from modern preaching of the "terrors of the Lord" as an incentive to immediate refuge in Christ. Neither they nor he, let it be understood, have any disposition to treat lightly the "love of Christ" as a constraining influence. No real appropriate places in the theological "palling them out of the fire." The development of both influences will be seen among his flock. In a distant Britthe colony two menknelt side by side one night in a tent in a military encampment. One of these had been gently led Christward by a minister of our Church: his comrade, whom he was pointing upward, had been awakened by a sermon from the same pastor upon the subject of the resurrection and its attendant scenes. Such differences in spiritual operation may be seen in an earnest membership everywhere. It was no merely pretty coincidence that in the same chapter of the Acts of the Apostles should be placed in direct succession the narrative of the conversion of the thoughtful Lydia and that of the terrified Philippian jailor—the first converts of the Gospel in Europe. The lesson is that the best Christian teacher in pulpit, Sunday-school, house-to-house visitation, and in all evangelistic work is he, who under the influence terrors of the law is bound to save men. In his second letter to the Corinthian church Paul shews how in the combined influence of these lay the secret of his power as an agent of the Holy Spirit. He would act as the fath--er who would snatch his boy from the burning dwelling through the love he bears him and because of the fearful -suffering which threatens him.

Is there no reason to fear that a cooling Christian fervor has laid this topic of the sinner's danger on the -shelf, so that the world doubts whether we believe what our fathers did. There seems too much reason for Bunyan-that the world does not be- which is expected to take place within lieve in spiritual danger as formerly, the next twenty-four hours. The So much the greater then is the need | health of the troops continues excelfor the repetition and re-iteration of lent, and the men are rapidly becom-New Testament statements on the ing acclimated. It is rumored that point. Let it be felt that the Gospel Arabi Pasha has brought heavy guns is not only true, but tremendously from Cairo to Tel Kwar to silence the true: If not-where is the need for 40 pounders on the armed train. Mat-Tits Saviour, its churches, its Sabbaths, ters are proceeding smoothly at Ismit; missions? The life of Christ, the ailia. Food is abundant, and the enhistory of the Church, the inner gineers have conquered the difficulty

wrath" and that there are circumstances in which a mortal may place himself, from which a "great ransom" cannot "deliver" him.

But "a revival in every circuit" will not be the work of the pastor All readers of the English Metho- alone, as agent for Heaven. The othdist papers are familiar with the grand | er day a city pastor showed that the | the Khedive. mottes for the year, repeated more preacher is not alone the "ambassador for Christ." Such honor have all his saints. Should our next Conference "conversation on the work idea is a truly Methodistic one, and of God call forth "thanks unto God who always causeth us to triumph," sion is worthy of adoption the world the prayers, the praises, the quiet conversations, of the humble Chris-Serious thought on the part of be tian the lesson or the risit of the lievers must precede any permanent Sunday-school teacher, will all have

"At Hillsboro', Ohio, United States, a town of about 4,000 inhabitants, a phenomenon as the Salvation Army, revival in connection with the Methoas that there should at all times be dist Episcopal Church has recently taken place, resulting in the conversion of 300 persons. The old-fashioned Methodist revival methods were employed with gratifying success. Great essings came out of a prayer league, the conditions of which were as follows -1. We covenant to pray three times a day for a revival of religion in our congregation and community. 2. Revivalism is far more natural, more We covenant to pray specially for some particular individual, until he or she is saved. 3. We covenant to attend the public services ourselves. 4. We covenant to invite our friends to reaping, going to dinner-parties, and attend. 5. We covenant to believe that, for Christ's sake, God will give us spiritual prosperity.'

TO BE DESIRED.

The General Superintendency question has been occupying a large amount of space in the connexional organs during the past few weeks. The last number of the Christian Guardian contains, in addition to an editorial. three articles filling nearly eight columns. This week we present to the readers of the WESLEYAN, Dr. Sutherland's reply to the "Strictures" of Dr. Douglas published in our issue Christian ever places these incentives of the 25th, ult. We are sorry that to soul-saving in opposition; this is this reply did not reach us in time for done by those who seek to lessen the publication in our last week's issue. force of simple, bold, unqualified We hope, however, that it will be in truth. Sinai and Calvary have their the hands of some members of the General Conference, before the dissystem of every faithful preacher. On cussion on the subject takes place. some he has "compassion, making a Persons wishing to obtain a clear idea difference;" others he saves, with fear of Dr. Sutherland's views should secure his "Tracts for the Times," now on sale in the Book-room. We have no expectation that the question will be finally decided by the General Conference this year. It is of too great importance to be hastily disposed of. If the discussion should result in relieving the President of the General Conference of all other duties but those specially connected with his office, that he may devote his time in visiting those sections of our extensive field where his presence and help are most needed, great good would be accomplished. In the last number of the English Methodist, the following appears in an article on Ireland:-" If Rev. Wm. Arthur is now so robust, and, as the Watchman indicated in a recent issue, was able to take so large a part in the business and services of the British Conference just concluded, what a grand service he might render to the Methodism of his native country if he could be induced to spend a little time in each of the ten districts, rally. alike of the love of Christ and the ing ministers and people, holding in suitable centres a convention, or some thing like a diocesan visitation. Hav ing no circuit ties, and but an honorary connexion with the mission house, is there any way in which he could render more valuable services to the Church?" If our chief officer were left free to engage in work similar to that above suggested, the present agitated question would soon be satisfactorily answered.

EGYPT.

There has been no fighting since the battle of Kassassin. Sir Garnet Wolseley has been perfecting his ar Fronde's statement—in his essay on rangements before advancing in force, · consciousness of men, all sustain the of tainted water by digging holes in Sultan's proclamation to the Egyptians has been issued. It declares Arabi Pasha a rebel for disobeying the orders of the Khedive and of Dervish Pasha, thereby provoking the intervention of England. The proclamation expects all Egyptians to obey

THE HOLIDAY.

Wednesday was proclaimed a holiday. We were not aware that it was so ordered as the anniversary of any important event in our history as a people; but rather to give all concerned an opportunity to witness the contest of our oarsmen on the waters of Bedford Basin. It is supposed and wide-spread revival. Lack of had their influence with Him who de- that about 2000 persons came to the consideration was charged against lighteth to bless. Let no one stand city for this purpose, a much smaller God's ancient people as the secret of idle. The sharers in work shall be number than was expected. We have unfaithfulness; it is the cause of sin sharers in joy. And let all remem given no personal attention to the proin the same direction to-day. Let ber Him who hath said "without me gramme indicating the provision made for the entertainment of our visitors. We presume it was satisfactory. The following clipped from the One of the boats designed to be used Guardian is suggestive in connection in the race was broken in two while with the motto, "a revival in every being removed from the train, and a postponemet became necessary. When it came off and who were the successful competitors, are now matters of history. We very much fear that the evils resulting from these aquatic contests far outweigh the good. The bringing together of a large concourse of people on such occasions, gives opportunity for the development of the worst phases of human nature, and thus becomes a source of temptation to many. The stores are generally closed. leaving the bar-room to become the best patronized institution of the city. However necessary others may deem it to avail themselves of a day of recreation, the liquor-dealer needs no such respite, but plies his trade on that day with more than usual vigor. The regult we are too sadly familiar with. Could the temperance sentiment of the city become so strong as to lead to the closing up of these iniquitous dens, if only on holidays, much of the evil above referred too would be prevented. The concert and display of fire works at the public gardens in the evening, was said to be unusually fine, and attracted a large crowd.

> THE GENERAL CONFERENCE. The following telegram has been re-

and Dr. Ryckman, Assistant Secty.

special dispatch to the Herald :-HAMILTON, ONT., Sept. 6. - The General Conference of the Methodist Church of Canada, convened for its third quadrennial session in this city to day. The chair was taken by the Rev. George Douglas, LL.D. Devotional exercises were conducted by the Rev. Drs. Sanderson, McMurray, Sutherland and Rice. The election of President for the ensuing quadrennium excited great interest. Five ballots were taken before a result was reached. The ballots stood as follows, omitting small votes: Dr. McMurray (first ballot) 6 : Dr. Jeffers, first ballot. 7; Dr. Elliott, first ballot, 21; second, 20; Dr. Douglas, first, 25 second, 16; Dr. Sutherland, first 26; second 30; third, 29; Dr. Rice, first, 28: second 36: third, 50: fourth, 70: fifth. 84; Dr. Williams, first, 32; second 44; third, 66; fourth, 68; fifth. 66.

Rev. Dr. Rice, the new president, is well known in the Maritime Provinces, having entered the ministry in New Brunswick, of which province he is a native. He married a sister of Messrs John and D H. Starr, of Halifax. He is at present Superintendent of Missions in Manitoba.

Some time was taken up at the afternoon session in discussing a resolution of Mr. John McDonald, ex. M. P., providing for placing in each member's ands daily a report of the proceeding of the day's business with the order of forthcoming business for the day. The motion prevailed. A committee to nominate standing committees of Conference was appointed.

The Editor left Halifax on Friday ast for Hamilton, Ont., to attend to his duties as delegate to the General Conference. His presence there will be a guarantee to our readers that they will be kept well informed of Conference proceedings. In this connection we will take the liberty of publishing an extract from the last number of the Baltimore Methodist. It says :- "The Halifax Wesleyan is particularly rich in matter this week. To our excellent cotemporary we are indebted for several interesting articles on this page. Surely our Methodist brethren in the Maritime provinces appreciate the ediorial labors of our Halifax confrere, ov subscribing to their official paper.'

Rev. A. D. Morton disclaims all reponsibility for the omission of the prefix "Messrs." in the programme for Cumberland published in our last ssue. The mistake was ours. No disrespect was intended to our esteemed orethren of that District.

racancies in the Nova Scotia Conference, have been obtained in England. and may be expected to reach Halifax Scriptural teaching that "there is the sand by the side of the canal. The in the steamer due on the 10th.

TIMES," AND "STRICTURES" THEREON.

views on any question, they become public property and are fairly open to criticisms and counter arguments. have no desire whatever that my utterance should be an exception to the rule, and therefore do not at all complain that my recent "Tract for the Times" has been made the subject of criticism in both the Guardian and the WESLEYAN. At the same time I naturally desire that my views should be fairly represented, and believing that even Dr. Douglas in his courteous and able paper, has failed to do this. and having reason to believe that his strictures have been read by many who have not read my tract, I must beg space in the WESLEYAN for a few

At the very outset of this article Dr. Douglas intimates that I have openly impeached the polity of the Church. This may be an easy way of exciting prejudice against my views, but it is not the statement of a fact. To call a frank reference to certain weak points in our system an impeachment of the Church's polity, is an abuse of words, and a misrepresenta-

tion of my sentiments. Equally inapplicable is the phrase. Hierarchal or Episcopal Superintendency." It is a high sounding phrase, and in the estimation of ignorant people might be supposed to mean a great deal; but, as applied to anything advocated in my tract it means nothing, for there is nothing there which the words fairly represent. While on this point I may remark that my reviewer is mistaken in the statement that it has been understood for some time that I would ventilate this question, prior to the ensuing General Conference.

I had no intention of writing a line on the subject; but when Mr. Macdonald advocated one extreme, and Dr. Dewart the other, I then thought it well to point out that there was another and a better course to be pursued. As the boy remarked when he thrashed his teacher, "I did'nt begin the fight" as it was more by force circumstances than by design that got into it at all.

As to my use of such terms as Captains," "bulletins" etc. I am 'surprised" that Dr. Douglas did not see what everyone else, I think, must have seen, that these were but playful allusions to the "bloodless war of opinions" which I plainly saw looming up in the near future.

The Doctor's implied charge persistent agitation by a confessed minority" is as ungenerous as it is unfair. I state most emphatically that, so far as I am aware, there has not been for the past eight years, any ceived from the Editor :-- "After an let alone, persistent-agitation. When exciting election, Rev. Dr. Rice was the old Canada Conference of 1873 was elected President, Dr. Williams, Vice- induced chiefly by the special pleading President, Dr. Sutherland, Secty., and massive eloquence of Dr. Douglas himself, to rule out of its constitution intendency, the minority, though convinced that a great mistake had been committed, loyally accepted the situation, and endeavored to make the best possible of the mutilated system.

This attitude they maintained in silence for eight years, neither writing a line nor making a speech on the question; but when at last it appeared that, as the result of calm reflection and not of any "agitation" what ever, the tide of opinion had strongly turned, they felt it to be not only their right, but their duty to speak out and secure a full re-consideration of the important question.

I do not accept my critic's dictum that the advocates of connexional government are a "confessed minor-I doubt if they are a minority at all. And when I call to mind the determined efforts made this very year in some Annual Conferences to defeat the election to General Conference of men who were known to be favorable to a General Superintendency, it leads me to conclude that our opponents are much less confident of their strength than they pretend to be. Dr. Douglas agrees that the policy

of imputing to an opponent sentiments he never held is wrong (a policy by the way, from which he is not entirely free); but he thinks the policy of the apothecary who sugar-coats his nauseous pills is equally to be deprecated. Though this was probably intended as a playful hit rather than a sober argument, yet I am constrained to dissent from the opinion. Indeed I think the policy of the apothecary is highly commendable, and if a sense of duty compelled me, in my tract, to state some unpleasant truths concerning dangers which threaten our unity. should be commended rather than blamed for expressing them in court eous phrase. I do not know how far a "drastic dose" is needed by the Connexion; but if it be necessary to purge out some old leaven, perhaps the sugar-coated pills will be as efficaceous as | and of annual conferences be duly any other.

My reviewer contends that there is a wide spread aversion among minhow even a master mind like that of to this kind of episcopacy no one is precisely as at present. more opposed than myself; but if he means episcopacy in the Scriptural sense of the term, -a distinction, not we have episcopacy now, and have had from the beginning. Every Presi-The five young men needed to fill eral), every Chairman of a District, is tem of episcopacy." My own exper- in the bounds of the General Confer-

METHODIST "TRACTS FOR THE | las should intensely support this principle in the Annual Conferences, and just as intensely oppose it in the When a man gives publicity to his Connexion at large, is one of those mysteries that I confess myself unable to fathom.

Dr. Douglas still believes that my proposals are revolutionary, and asks, what is revolution but a change of constitutional principles ? The tenacity with which the good Doctor clings to the idea that I advocate a change of constitutional principles is something wonderful. So far from seeking to change, my desire is to maintain them, and carry them out to their legitimate results. We have superintendency in the circuit, the Disrict. and the Annual Conference now, all I ask is that we have it over the whole Connexion. The argument from Presbyterianism

comes next in order. Those who have read my Tract will remember that I said that in church order and government there might be analogy between Methodism and Presbyterianism, but not identity. This analogy Dr. Douglas points out in detail, but he forgets o state a most essential difference. namely, that while the President of a Methodist Conference and the Chairman of a District, exercise the functions of Superintendents, the Moderator of a Presbyterian Synod or Presbytery has not a shadow of such authority. That Dr. Douglas has been a life long admirer of the Presbyterian system is well known, and I have not the slightest quarrel with him on that account; but when he seeks to force it upon the Methodist Church, I demur : or while it may be the best system for Presbyterians it is not the best for us. stand for Methodism, not Presbyerianism, in polity as well as in doc-

Turning from Presbyterianism pure and simple, the Doctor passes at a bound to Episcopacy absolute, and between these he sees no solid spot on which even Noah's dove could rest her oot. But if this be so, it gives rise to a serious question. If we must be either Presbyterians or Episcopalians, what possible justification have we for being Methodists?

In the name of consistency and common sense let us abandon our distinctive organization, and go where we properly belong. But is the alternative just as the doctor puts it? I think not. The position taken in my tract. which he entirely misrepresents, is, that "it is possible to have a system combining the strength and cohesion of Episcopacy, with the freedom and ministerial equality of Presbyterianism, and at the same time free from the most serious defects of both." This position my critic has not ventured to attack, but raises, as a side-issue, the bug bear of American Episcopacy.

That my position has been utterly misrepresented at this point a few words will shew. After presenting some features of American Methodist Episcopacy, especially in regard to the power of the Bishop and Presid- to send them. Observe, I do not Elders, Dr. Douglas goes on to say that my essay "implies the abandonment of the essential features of Presbyterial Methodism, which are the radical equality of the Ministry. and non-centralization of power in the individual, and the acceptance of the essential features of Episcopal Methodism or General Superintendency. which is the centralization of power in the individual. We emphasize this point that the issue may be disinctly understood."

Now, my answer is, I flatly deny that my essay implies any one of the points here stated by my reviewer, and I record my emphatic and indignant protest against this wholesale misrepresentation of the views I have enunciated. And yet perhaps I should not complain of misrepresentation, since it shews in the most convincing light the weakness of a cause that has to resort to such weapons

Let anyone who has my tract now compare it with Dr. Douglas' statements, and the glaring discrepancies will at once be apparent. But as many readers of the WESLEYAN may not have the tract by them, I will state a few gether were a common work and unpoints from which they may judge of the rest

As already shewn the Doctor presents certain features of American episcopacy and conveys without qualification, the impression that this is the system I advocate for the Methodist Church of Canada. Let us see how this agrees with the facts:

The American bishop is elected for ife. I do not advocate this. He is ordained to his office.

opposed to this. He presides over all Conferences. I do not propose this. He appoints all ministers. I do not

He appoints all Presiding Elders, I am entirely opposed to this. He makes all transfers. I would not object to this, but with the important proviso that the rights of ministers

advocate this.

guarded. And yet with all this upon the very face of my tract, Dr Douglas iterates isters and laity alike to the Episcopal and reiterates the charge that I advoname and office." This only shews cate the introduction of American in regard to the Annual Presidency, episcopacy. And while he emphasizes Dr. Douglas may impose upon itself the danger of centralized power, he by confusion in the use of terms. If entirely omits to state that I propose by episcopacy he means a separate to retain the Presidents of Conferenorder, I entirely agree with him, and | ces as well as Chairmen of Districts

It is curious to observe how only opinions put experience also may differ on the same point. Dr. Dougof order, but of office, -I contend that las says that "of all the ministers who have gone to the United States from our Church, we have yet to meet with dent of a Conference, (except the Gen- the first man that is loyal to the sys- the work and the field of labour witha scriptural bishop; and all I advocate lience is just the reverse. I have yet ence; and, especially, attend as many is the application of this principle to to meet the first man of the class re- as possible of the sessions of the Anour Connexion as a whole, as well as ferred to who does not consider the nual Conferences." I am not aware

ours. This, however, is matter small importance, as it is not the American system which is in dispute

The Doctor asks "what evidence our Essavist adduces to substantiate the fact that Congregationalism and Sectionalism are on the increase? Had I considered it necessary to ad. duce proof on the matter so painfully notorious, I might have cited my critics own words, who time and again, in conversation with the writer, has bewailed the sectional spirit manifest. ed in some of the Conferences.

But a simpler method of proof is within reach. Let any minister ask himself the question. "Do I feel the same interest in the work and in the men outside my own Conference that I did before the union and an honest answer will in nine cases out of ten supply all the proof he needs.

The tendency to isolation and exclusiveness in the annual Conferences, Dr. Douglas does not attempt todeny, but passes on with the irrelevant remark that transfers are as numerous between our Conferences as between an equal number of Conferences in the United States; and comforts himself with the hope that "transfers when the Committee is properly adjusted"-whatever that may meanwill be found easier as time advances." Probably the Doctor will find that the proper adjustment of the Committee is just what will puzzle him, as it has puzzled others.

It has long been clear to every unprejudiced observer that with our present arrangement a free transfer of ministers is simply impossible; and without such transfers the connexional spirit must soon be seriously impaired. I care little how this evil is averted, provided it is averted, and my own reason for calling attention to it in my tract was the hope that our ministers, seeing the danger, would themselves voluntarily come to the rescue, by helping rather than hindering transfers in future.

As stated in my tract "I do not hold that the General Superintendency will infallibly cure every unhealthy symptom," but I do think that a General Superintendent, having general knowledge of the men, and of the needs of all the conferences, would be able to arrange by mutual consultation with Presidents and others, any number of transfers that the interests of the work might demand.

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Dr. Douglas denies that there has been any decline in the Connexional spirit and demands proof. Let us take his questions separately and

"Is there a Church that has refused to accept the appointed minister?" Yes, dozens of them as Dr. Douglas well knows. Indeed nothing is more common than for a Church to refuse a minister, whom it is proposed to appoint, except it will be the refusal of ministers to go where it is proposed churches and ministers are right or wrong in this matter; I merely point to the fact in its Connexional aspect.

"Is there a church that has refused to respond to Connexional funds?" Ask the Treasurer of the General Conference fund how many circuits have "refused to respond" to that fund and the answer will be sufficiently startling.

"Is there a church that has refused to adhere to the discipline of the Church?" Perhaps not; but I have heard of some entire Conferences having refused to do so. "A word to the

What now, according to Dr. Douglas, is our guarantee that "the ministers of Conferences will never become isolated strangers? "Can I believe my eyes? Do I read aright? Yes, there it is in black and white; "The common interest of our Conferences in missionary and incorporated contingent and superannuated funds!

In my simplicity I supposed that the bonds holding our ministry tofeigned brotherly love. But it seems I am mistaken:-the bond that unites us is simply—money?

Woe is me! "How are the mighty fallen." No wonder that after this terrible imputation the Doctor thinks. it necessary to administer a little taffy by comparing Methodism to a beautiful "crystal," but the sweetness palls when we see that, by the Doctor's own shewing the crystal is composed not of "molecules" but of dollars, that hold affinities within them, "causing us to rush into each others embrace.

The weary re-iteration of "hierarchal superintendency" and "hierarchal system" needs no farther reference. But when the reviewer misrepresents not only my present statements, but also my "former views" it is necessary to show where he errs.

The Doctor's memory is at fault when he says my former views were those of American Episcopacy. This is. something I have never advocated. The only particular in which I have changed my views on this question, is. which, eight years ago, I thought we might have dispensed with; but any fair mind will see that this is merely a. change of detail and not of principle.

Dr. Douglas speaks somewhat contemptuously of a General Superintendent as a "travelling Agent," apparently forgetting that the remark reflects upon his own office. According to the discipline of the Church (p. 77) the President of the General Conference is to "visit the several departments of to its separate parts. Why Dr. Doug- American system as far better than that Dr. Douglas has ever objected to

leaving my meas