

THE WESLEYAN

FRIDAY, AUGUST 11, 1882.

WHAT SHALL THE HARVEST BE?

A new Methodist year has commenced. The new pastor has entered upon his duties in a field new to him. The all-absorbing questions are—what are the prospects, and what are to be the results of the ensuing year's toil? Not—shall we have crowded congregations and great financial success, but how many members of the church shall become more efficient workers, and how many souls will be converted to God? These are questions in which pastor and people are equally interested; and if there be unity of interest, purpose and effort, it requires no prophet's inspiration to foretell the results. Such unity will lead to a desire to fulfil all the conditions essential to success. It is usual for the pastor under such circumstances to call upon his people to unite with him in a renewed consecration of themselves to God and to His work. This is well. It is exceedingly appropriate. But that act of consecration to be effective, must be complete, unreserved and for all time, and followed by earnest, persevering prayer, for the anointing of the Holy Spirit. Mr. Moody says, "Conversion is one thing; the power of the Holy Ghost resting upon us for service is another thing. Very many forget to look and pray for this latter blessing, and hence have no abundance of life, and there is no power with their testimony to win souls." The Master's promise is, "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye . . . until ye be endued with power from on high." The one hundred and twenty disciples, being isolated from the world, were kept waiting praying and believing for ten days and nights until they were all filled with the Holy Ghost. The promise is co-extensive with the necessities of Christian workers in all ages. The conditions of fulfillment are the same. There is no royal road to the possession of this divine anointing. "Tarry" in the spirit of intense desire, in the attitude of earnest importunity, in the exercise of a growing and all-conquering faith, and there can be no failure of the divine promise. "Keep asking, and it shall be given you; seek again and again and ye shall find; knock persistently, and it shall be opened unto you." (Dr. Steele—Tense readings of the Test.) The experience of the above named Evangelist on this point is deeply interesting, and we give it as related by himself recently in a meeting in Glasgow. About twelve years ago, two holy women who knew the secret of the Lord attended his meetings and commenced praying specially for him. He says, "They poured out their hearts that I might receive an anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance."

The minister going to his charge with this anointing upon him will be used by the Holy Spirit in the conversion of souls, and the sanctification of believers. But if the members of the church fail to avail themselves of this great privilege, their lack of this holy anointing will largely neutralize the efforts of the pastor in promoting the work of God in his congregation. Therefore, let us reflect deeply upon

the question of our responsibility. We cannot delegate this to another. We are responsible for possessing the likeness of Christ, for being filled with the Spirit, for living holy lives; and if these obligations be met, we cannot fail to be helpful in promoting the work of God. Our great need to-day is an old-fashioned, pentecostal, Methodist revival, "producing the deep conviction of sin which will make men blind to earthly things, until they fully submit to God—that intense earnestness which takes away men's appetite for days, makes them forgetful of their daily comforts, and which will keep them awake for nights together in wrestling prayer," until "the Spirit answers to the blood, and tells them they are born of God." The power to produce those results, is at hand—the gift of the Holy Ghost secured by the prevailing prayers of God's people.

THE BERWICK CAMP MEETING

We had merely time last week to announce the date of this important annual gathering—the only one of the kind in the Maritime Provinces. An advertisement in another column will show that the Committee have made arrangements to secure cheap travelling rates in all directions for persons visiting their grounds at Berwick.

Camp-meetings are sometimes held at a discount—very frequently by those who nurse their prejudices at a distance; very rarely by those who visit them intent only on the two-fold Christian purpose of doing good and getting good. On the part of the Camp-meeting Association there can be no suspicion of any selfish aim such as might be cherished in reference to some similar corporations abroad. There can be no doubt that hitherto the presence of the annual gathering has cost the Methodists of Berwick much, both in money and labor. Their perseverance in the good work is certainly a faithful rendering of the Apostle's counsel to "be not weary in well doing." On the other hand, the Methodists of that section of Nova Scotia, and all others who may have it in their power to attend, have been laid under obligation to aid an effort which has led many young persons into the path of life, and developed the active piety of some whose names had long been on church lists. Of this latter result the writer can speak from observation. We have said nothing of the personal desire for a higher Christian life which should actuate all who bear the name of Christ, and should lead them to the use of such helps as may lie within their reach.

Some who long for the peace of Jerusalem will be debarred from carrying out their wishes in relation to this meeting of "the tribes." Many can avail themselves of a few days absence from their home and business and can go in what direction they please. Such can combine holy pleasure and the highest profit by a visit to the tented ground, one of God's temples. The Camp-meeting will commence on Wednesday.

We are unable to see just why the Toronto Mail and Globe and some other papers should grumble about Lord Kimberley's reply to the Dominion Government's despatch on the Costigan Resolutions, though there is some reason why they should squirm a little. These are Lord Kimberley's words:—

Her Majesty will always gladly receive the advice of the Parliament of Canada on all matters relating to the Dominion and the administration of its affairs, but in respect to the questions referred to in the address, Her Majesty will, in accordance with the constitution of the country, have regard to the advice of the Imperial Parliament and her Ministers, to whom all matters relating to the affairs of the United Kingdom exclusively appertain.

With little appreciation of the patronizing disposition of the London Times towards the colonies, we can only confess that there is too much justice in certain remarks of that journal—as for instance:—

The respectful phrases in which these uncalled for recommendations are couched cannot blind anyone to the fact that they amount to a vote of censure on Her Majesty's Government and are an encouragement to her avowed enemies. We are at a loss to determine whether the circumstance that the address is simply an electioneering dodge to catch the Irish vote ought to be regarded as an aggravation or an excuse for the offence. If the more charitable view is taken, it condemns the Canadian Parliament as guilty of a levity of thought which will seriously detract from the value of any opinion it may form.

And why not? An exchange says:—"A novel religious exercise was held a few days ago at Concord, N. C., when a factory, newly built there, was formally dedicated by the Rev. Dr. Craven, "to the ends and purposes of Christian work." These words happily occurred in the dedicatory service:—"Forasmuch as God hath blessed the owners of this house in their business life and by a kind providence has enabled them to erect this noble building, and forasmuch as he hath put it into the hearts of the proprietors to publicly and solemnly ask the Lord Jehovah to make this one of his dwelling places." It now only remains for the proprietor to follow this godly work by such daily religious services as were held in the establishment of Samuel Budgett, whose life William Arthur has given to the world under the title of "The Successful Merchant." The example is worthy of the thought of Christian business men. If they serve the Lord Christ on the six days as well as on the seventh, that place where so much Christian service is rendered might wisely be consecrated by the Word of God and prayer.

An important additional duty at our Financial District Meetings will be the arrangements for Centennial services. The centennial celebration of any event can occur only in the lives of a certain generation. To live to witness the end of a hundred years of Methodism in these Provinces should be deemed a privilege. Let the passage of the century be marked by thankfulness, consecration, prayer and high, holy hope for the future. A good key-note should be struck at the financial meetings and thorough preparation made for meetings elsewhere. If our Conferences have sought to advise how thanksgiving may find a wise aim let it be remembered that the primary object of the celebration is that thankfulness of soul which first finds expression where none but God can hear, and then evinces itself in the presence of men. What blessings to our fathers—blessings coming down to us their children, has the century seen. "Bless the Lord, O my soul, and all that is within me bless His Holy Name."

In "True Stories of Little People," the Western Advocate tells of a child who had given Chaplain McCabe her name and ten dollars, and thenceforth insisted that she belonged to "Chapen Cabe's big Church." It revises our recollections of the boy who was hurrying to the missionary meeting because he had "a share in the concern." Similar feelings are entertained by older folk. Do not be too timid about asking that young man who gains his living by the sweat of his brow, or that young girl who has to ply her needle so busily during the week, for a small sum in aid of some Church interest. It will not drive either away. It will let them feel that their presence is noticed, and then will make them conscious of an interest in the general success of the Church work. An invitation to help in the way of work or money has often been the first step on the part of a wise Christian worker in leading a soul to Christ. And such come to him with their pockets converted.

Some of our elder readers in both Nova Scotia and New Brunswick will thank us for inserting this obituary of a former pastor. It was read a few days since in the English Conference:

Samuel Joll was born at Thetford in the year 1806. He was the son of an esteemed Wesleyan minister, and was favoured with all the advantages of godly training. In his 16th year he realised peace with God. He soon began to manifest great concern for the salvation of souls, and began to preach in cottages and open air services. When accepted for the work of the ministry he received a foreign appointment, and was sent to the island of Antigua, in the West Indies. He labored there with great acceptance for a short time, but his health yielded to the severe strain. He preached for a time in Nova Scotia and New Brunswick, but was compelled to return to England at the end of six years, and thus completed the active period of his ministry. He entered into business, but retained a strong love for Methodism, and rendered willing help to his ministerial brethren. His preaching was original and powerful; and during the brief period of his active service he brought many souls to Christ who will be the crown of his rejoicing in the day of the Lord Jesus. He patiently suffered for many years in extreme weakness, and entered upon his eternal rest on October 14, 1881, in the 75th year of his age.

The Northwestern Advocate regards the election of Rev. Charles Garrett as President of the English Conference as a notable triumph of temperance principles, and a result in part of the Ecumenical. Dr. Edwards seems to have forgotten that Mr. Garrett had previously obtained so large a vote as to be looked upon as the "coming man." However there is truth in these words: "The cause has grown, and this election must be included in the reply to the question, 'What good did the Ecumenical do?' The grand cause goes to the front. We remember the new president's tall form, earnest face, sweet spirit and grand bravery. At the close of that field day for 'temperance' in the Ecumenical, a young minister said to us, 'Thank God for you American brethren! You have advanced the cause in England ten or twenty years. Why, you do not seem to fear or dread anybody!'"

The statements connected with the progress of the last circus company which visited the Maritime Provinces can scarcely be yet forgotten. They certainly ought to remind Christians of the counsel to "have in fellowship with the unfruitful works of darkness." Our City Council, with due regard to the best interests of the citizens, should, we think, decline to grant a license for such exhibitions. The other day a Baptist minister in Ontario from his pulpit spoke of a circus as a "moral scourge," and condemned the municipal council for permitting its presence, intimating that the business of one of the members—a brewer—was built up by such displays. These bold words led to his being summoned before the Police Magistrate, but, to the honor of Canadian law and justice, the charge was at once dismissed, with costs to be paid by the complainant.

The new local Government was reported last week. Mr. W. T. Pipes, of Cumberland, is Premier; C. E. Church, Lunenburg, Provincial Secretary; A. Gayton, Yarmouth, Commissioner of Mines and Works; and A. J. White, Cape Breton, Attorney General. Messrs. Dr. Campbell, Johnson, Cochran and Morrison are the other members. Writs have been issued for elections in Yarmouth, Cape Breton, Lunenburg and Antigonish. As the Premier is without departmental office it would seem that Cumberland is not to be asked for an opinion. Nomination will take place on Aug. 22nd and polling in case of contests on the 29th.

Tholuck, of Halle, one of the most eminent Christian teachers of this century, gives a piece of experience which may be of precious value to some youthful minister. "I have been young," he says, "but now an old. I have spent a whole lifetime in battling against infidelity with the weapons of apologetic science; but I have become ever more and more convinced that the way to the heart does not lie through the head; and that the only way to the conversion of the head lies through a converted heart, which already tastes the living fruits of the gospel."

If the tenor of a late dispatch be correct—that Russia is busy massing troops to take advantage of any opportunity of war in Europe to further her long cherished purposes of conquest—we can better understand the meaning of the effort to fight out the Egyptian battle on diplomatic fields. In view of possible complications English hesitation and French unwillingness have some excuse. Meanwhile England will stand sentry at the entrance of the Suez Canal and guard the approach of that bright but most costly jewel in the English crown—the Asiatic empire.

At the recent quarterly session of the Sons of Temperance, held at New Glasgow, the reports of the officers showed the order to be in a flourishing condition. During the last quarter the net gain has been five hundred and fourteen members. The whole membership in Nova Scotia at the present time is eight thousand three hundred and nineteen. Finances are in a healthy state.

In a private note Rev. J. S. Phinney, President of the N. B. and P. E. I. Conference, says: "I do not see in the WESLEYAN that any effort was made at our Conference for subscriptions to the Centennial Fund. No general effort was made, but as a beginning two brethren gave in their names—one for seventy-five dollars, the other for one hundred dollars."

THE SUNDAY-SCHOOL CONVENTION.

On Friday evening the delegates to the twelfth Convention of the Sunday-schools of the Maritime Provinces met in the Presbyterian Church, Dartmouth. Previous Conventions have been held at Charlottetown, Yarmouth, St. John, Summerside, Halifax, Truro, Amherst, Moncton and Woodstock. The presiding officer at the first of these was the late Lieut. Governor Wilnot, so long the beloved superintendent of the Methodist Sunday-school at Fredericton. At the recent session were several visitors from the United States, Messrs. B. F. Jacobs, of Chicago, E. Payson Porter, of Philadelphia, and G. C. Whitney, of Worcester, Mass., active members of the Executive Committee of the International Sunday-school Convention of the United States and Canada.

The following statistics will give your readers an idea of the great magnitude of the Sunday-school work now being carried on:

THE WORLD.	
Scholars, 13,063,923	Teachers, 1,559,823
UNITED STATES.	
S. schools, 84,730	S. schools, 5,400
Scholars 6,820,835	Scholars 340,170
Teachers 932,283	Teachers 41,712
Total 7,733,118	Total 381,882

On Friday evening the church was crowded. Dr. Parker, by request, took the chair. After the singing of a hymn, the Rev. S. F. Huestis led the assembly in prayer. Subsequent religious exercises were followed by an address by the Chairman, who gave the delegates a cordial welcome and then spoke briefly of the growth of Sunday-schools within his own recollection; of the various agencies conducting that growth—religious papers and publications in particular; and of the improvement he had lately seen in a visit to the Southern States.

The Rev. P. M. Morrison gave the formal address of welcome. To do this he felt to be a pleasure. In politics we are circumscribed by national lines, but in this work we know no divisions. We meet under no earthly flag, but under the banner of Truth, and all engaged in Christian work should have the most kindly feelings toward each other. Such feelings, he assured the delegates, were entertained toward them by the people of Dartmouth. The reply to this address was given by Wm. Lemont, Esq., the retiring President of the Convention, in a very suitable and spirited speech. In behalf of the delegates he thanked the previous speaker for his warm welcome and also spoke of the magnitude of the work to be done and the necessity of thorough organization and energetic action for its accomplishment.

Mr. E. Payson Porter, of Philadelphia, spoke for about half an hour upon "Some things the Sunday-school has done for the world in the last century." His idea of what Sunday-school work should be was explained by several passages from Scripture. Your readers can take their Bibles and read them:—Dent. 31: 12; Psalm 48: 12-13; Proverbs 29: 23; Zech. 2: 1-2; Psalm 122: 3-4. On the latter passage he remarked, "The tribes in those days were called after the patriarchs; in our own day there is the Presbyterian tribe, the Baptist, Methodist, Episcopal and other tribes." He also referred to the Sunday-school idea in Neh. 8: 5, and other passages. The Sunday-school to-day is simply the Church at study, not a department only of the Church. Interesting reference was made to the knowledge of the scholar of to-day, the helps which the Churches are giving to the study of the Scriptures, to the fact that even the secular press employ able men to write articles on the Lessons for their Saturday issues, and to the immense number of Sunday-school organizations and Conventions all having reference to the one work. The Sunday-school, he remarked, is generally the forerunner of the Church, Churches develop from Sunday-schools. Several interesting anecdotes were used to illustrate the speaker's points. The notes before us are too lengthy for your columns.

SATURDAY.

Mr. Lemont, the President, occupied the chair. After devotional exercises, the following list of officers, upon report of a nominating committee, was accepted, and the Convention duly organized:—
President—E. D. King, Halifax.
Vice Presidents—W. Peters, St. John; J. F. Fletcher, Woodstock, N. B.; D. Stewart, Summerside, P. E. I.
Cor. Secretary—Jas. Forrest, Halifax.
Sec. Secretaries—S. Waddell, Halifax; Jas. Watts, Woodstock, N. B.
Treasurer—J. C. Mackintosh, Halifax.

After a few words from the retiring and incoming Presidents the report of the Executive Committee was read. A large amount of correspondence had taken place through the year and ten meetings had been held. The subject of county conventions had received much thought. It was believed that much assistance in this matter might be obtained from the visitors from the United States. Attention was also directed to the matter of statistics. The last published report put the total strength of our Sunday-schools at only 86,370 but the Committee could not doubt that there were 150,000 in the schools at the present time. A part of the day was spent in hearing reports from representatives of schools and county conventions. Towards the close of the morning session the Rev.

S. F. Huestis spoke of conventions as institutions of the present day which have at once promoted Christian unity and given opportunities for conducting Christian work on business principles. He also spoke forcibly of the greater necessity than organization—the salvation of our children.

In the afternoon Mr. Jacobs delivered an address on "The Bible, the text-book of the Sunday-school." Though lasting nearly an hour yet the lively impressive style in which Mr. Jacobs uttered precious truths caused the discourse to be heard with the closest attention.

At the close of the address the delegates and others present were invited by the Chairman on behalf of the Halifax and Dartmouth S. S. Association to go on board the "Mimac," kindly placed at their disposal by her owners for an excursion on the harbor and tea at Hosterman's grounds at the N. W. Arm. The arrangements were admirable and all seemed to thoroughly enjoy themselves. On the way home a number gathered near Mr. and Mrs. W. Lemont, Mr. Weeks and others, and sang sweet songs of Zion.

In the evening an address containing valuable thought was given by Rev. T. Cumming, of Stellarton, on the uses of the Bible. The gathering was then turned into a model teachers' meeting by Mr. Jacobs. Questions elicited the fact that at the meeting were 10 pastors, 24 Sunday-school superintendents, 27 teachers of primary classes and about 75 teachers of intermediate classes. At first a little hesitation was shown in answering, but lips soon became unloosed under the influence of a teacher who so well combines the power to instruct with the ability to guide into truth. On

SUNDAY.

A Bible reading was given at Dartmouth, and addresses were given by members of the Convention in the Presbyterian Church, Dartmouth, and the Brunswick and Grafton Street Methodist Churches, in the city. In spite of the intense heat of the day—a rare one in our climate—a good number were present at each church. On

MONDAY.

Mr. J. Forrest reported the Statistical Report, which must have cost him much labor. According to this report there were 91 delegates present: 3 from the United States, 5 from P. E. Island, 19 from New Brunswick and 60 from Nova Scotia. Reports had been received from 5 Union, 3 Congregational, 27 Baptist, 29 Methodist and 48 Presbyterian. Of this number 106 use the International Lessons, and 93 take "Lesson helps." The amount reported as collected in these schools for missions is \$2,497.67; the sum collected for expenses in conducting the schools \$5,628.53.

The American visitors urged the establishment of subordinate organizations in townships and counties, whose returns would be handed in at the separate convention meeting in each Province, which in turn would be answered to the executive of the Convention of the Maritime Provinces. Mr. Jacobs remarked that Mr. Porter's large Sunday-school map represented each Province as having a district organization of its own, and it was not discovered until their present visit that no Provincial organization existed, and that unless something were done immediately to establish these conventions the General Statistical Secretary would be compelled to remove the stars indicating their present existence.

Forsome additional notes on this interesting gathering we are indebted to the Rev. H. P. Doane, of Dartmouth:

Mr. E. Payson Porter, of Philadelphia, is the Secretary of the International Sunday-school Convention and a most untiring labourer in Sunday-school work. He has gathered statistics from the schools all over the world and these with maps, were posted upon the wall of the church, showing the wonderful progress of the work during the last century. Mr. Porter's address, given in true American style, went to show what the Sabbath-school has done for the world. The friends of that institution, in view of the success apparent to-day, are constrained to say, "What hath God wrought." A teacher of the first such school in Yarmouth says that an aged Baptist minister, at that time opposed to Sunday-schools, said to her, "I know what you Methodists have Sabbath-schools for: there's where you make your Methodists." Though there may be a great deal of truth in the old minister's remark, we have learned a higher lesson than that, and from a higher denomination represented at this convention, others have learned it too. The Sabbath-school is where the best Christians are made.

The Saturday afternoon session was principally taken up with an address by Mr. B. F. Jacobs of Chicago, Chairman of Executive Committee of International S. S. Convention. Mr. Jacobs is a merchant in Chicago and has in that city a large mission school through which he is doing a great amount of good. He is the originator of the scheme of International S. S. lessons and one of the most earnest and effective speakers upon S. S. work in America. His address and Bible readings were the most interesting features of the Convention here. His wonderful familiarity with the Bible must have awakened in many hearts a spirit of emulation which will do much good in our midst. A model teachers' meeting, held on Saturday evening and led by Mr. Jacobs, was a season of great interest. A few spicy remarks to those who had not brought their Bibles were followed by an analysis