

COMMUNICATED.

THE NEW HYMN BOOK.

(See the WESLEYAN, Sept. 8, page 6.)

Second, as to the alterations in the hymns retained. "And here I beg leave to mention a thought which has been long upon my mind, and which I should have long ago inserted in the public papers, had I not been unwilling to stir up a sect of hornets. Many gentlemen have done my brother and me (though without naming us) the honor to reprint many of our hymns. Now they are perfectly welcome to do so, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favors; either to let them stand just as they are, to take them for better for worse; or to add the true reading in the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men." Such was the request of John Wesley—stated in plain and vigorous Saxon enough, of which he was an excellent master, when in 1779—twelve years before his death—he published a Hymn Book containing the most part the compositions of Charles, which was the nucleus of the book now superseded by our revision, and which with the excellent supplement of 1830, has been in use in Great Britain and the Colonies until but a short time ago. A reasonable request, certainly. And this in spite of the pride not at all concealed therein. And yet what compiler of hymns ever refrained from tampering with the creation of another whenever the words or rhythm offend his poetic ear, or the sense his orthodox (or heterodox) sensibilities? A rare bird such an one, I trow. Wesley himself was not guiltless here. And he much miscalculated in supposing that his and his brother's poems would escape. And "for better for worse" they have not escaped. With this warning, and this wish so earnest in their ear, the Committee have deliberately attempted "to mend them," to mend both "the sense and the verse," and whether they have done so or not the impartial reader must decide.

In 8: 4 (the numbers of the hymns are those of the old edition) "mercies" is substituted for "bowels"; in 11: 3 "goodness" for "mercy," to prevent a sameness of sound probably; in 16: 8 instead of

"Ah! join me to thy secret ones!
Ah! gather all thy living stones!"

scriptural (see 1 Peter 2: 5) tho', as here expressed, not elegant, we read

"We too may power and grace receive
Thy faithful witness to live."

Is not that an improvement? At the eleventh verse,

"Now, Lord, the glorious fulness give,
And all is all forever life!"

is displaced by

"The fulness of thy love impart
To make and keep us one in heart."

I referred in the other article to the change in 26: 2, a change for the better, it seems to me, although the new reading is not so expressive and intense. In 28: 1, 2 "incarnate" and "Savior" that of "Maker." To say "the immortal God for me hath died," is a solemn and a contradiction. This beautiful hymn should not be marred by such expressions. So 30: 7.

All will be pleased to find these two stanzas restored or added to Charles Wesley's touching hymn in the Prospect of Death, as looking out into the gathering darkness the old poet besought the presence of his Light and Life:

"Walk with me thro' the dreadful shade,
And, certified that thou art mine,
My spirit, calm and undisturbed,
I shall into thy hands resign."

"No anxious doubt, no guilty gloom,
Shall damp when death's presence cheers;
My light, my life, my God is come,
And glory in his face appears."

(See Hymn 45, or, as complete, 850 of the new book.) "Rejoice for a brother deceased" (49: 1) has been made to give a more rational advice, "Weep not," &c. "Spotless" describes the robes of the saints in glory instead of "milk white" (75: 1). The impossible prayer, "Conclude us first in unbelief," impossible to one who can sing the hymn in which it occurs (84: 4), is changed to "conclude us first of unbelief."

The foregoing alterations taken from hymns in the early part of the book, may show us the minute and conscientious attention which the Committee have given their work. It is only a close and patient study of the New Hymn Book itself coupled with the old, which will reveal the thousand little improvements which the elder touch of their hand has imparted to hymns already good.

Note.—The Federal Headship Hymn (129) and the Infant Uprightness Hymn (93) have been omitted. I do not know that there is any doctrinal significance in this, although in view of the rejection of the doctrine of federal headship by some, and the recent controversies—still unsettled—on the spiritual state of children, one cannot help note the fact. In poetry and sentiment they are not inferior to many retained.

J. ALFRED FAULKNER, B.D.

Mr. Editor.—I am sure that you and the readers of the WESLEYAN have sympathized with us in our efforts to raise the new Wesleyan Church on the ashes of the old, and are now prepared to congratulate us that we at last find ourselves worshipping within the sacred walls of our beautiful sanctuary. I do hope that Mr. Wesley's words are true of us,

"Not in the name of pride
Or selfishness we meet,"

but in the true spirit of devotion, rendered purer and more intense by the remembrance of all the trials and sacrifices we have been called upon to endure. The dedication Sunday was one of thrilling interest to us all, and its services were exceedingly solemn and impressive, as you have heard. The actual presence of such a vast congregation and the realized presence of some "who praised above," as we did below, contributed greatly to the result.

The second Sunday was one of scarcely less interest. In the morning the Rev. Mr. Lodge preached a admirable discourse from the words, "Give ye them to eat," a sermon well calculated to arouse thought which might lead to earnest endeavor. His closing remarks were especially gratifying to many who through the opening services had thought much of one who had builded his heart into the noble edifice. As nearly as possible, I will give you his words. "I have addressed you this morning in these words of faith and holy duty in order to encourage and stimulate you to attempt great things for the cause of God (which is the cause of humanity) in this magnificent Temple which you have builded and consecrated to Him. Passing through the fire, all that which was most noble and God-like in you, as a Church, has not been burned. Perplexed, you did not give way to despair in your days of gloom and darkness, but firmly your heart of hearts breathed into the Infinite ear. "Though Thou slayest, yet will we trust in Thee." Cheered, encouraged and led on also by that consecrated and indomitable spirit, whose tired brain and over-taxed physical energies had at length to succumb before the grand design was consummated. I refer to the Rev. Joseph Hart, so endeared to many of you by the Christ-like spirit manifested in his great and holy life-work of saving souls, and by the unselfish and undaunted perseverance shown in the conception and prosecution, in part, of this elegant structure, long after death had marked him for a victim. "Being dead he yet speaketh," and shall continue to speak so long as the praises of our God shall be celebrated in this His sanctuary." An appropriate window, in memory of Mr. Hart, the gift of personal friends, is in course of erection, and will soon be placed in the church.

Rev. Mr. Sellar preached in the evening an excellent, practical sermon from the words "Why should the work cease?" In the place where His name is recorded as the God of assemblies meet with His worshiping people.

A CENTENARIAN.

St. John.

DEAR MR. EDITOR.

Our first Quarterly Meeting for this year was held on the 7th inst. There were about twenty brethren present. They evinced an excellent spirit and deep interest in the cause of Christ by adopting measures whereby the strong parts of the circuit will help to bear the burdens of the weak. The expenditure of the circuit this year has been increased by the appointment of two ordained men, and the Board unanimously resolved to meet the entire claim and apportioned it to the different preaching places.

The work in the circuit is heavy. It is no sinecure to follow in the steps of such men as Revs. A. S. Tuttle and George Gaetz whose popularity has filled the land from Dan to Beersheba. The drives are long and much time must be spent on the road. But the people are exceedingly kind and resolved that their minister shall not be allowed to run in debt for the comforts of this life. My excellent colleague and myself are trying to overtake the work and find our way into the home of every adherent of our church. Other churches appear very friendly. The Rev. Mr. Avery, and Rev. Mr. Musgrave, of the Episcopal Church, and Rev. Mr. Head of the Baptist Church, and their ladies have all called upon us and given us a most cordial welcome to our new field of ministerial toil.

Before I close may I cordially invite all the readers of the WESLEYAN who can, to come to the Tea-meeting to be held at Margareville, on the 27th of this month? The Rev. A. S. Tuttle and other former pastors are expected to be present. Everyone who can, should see Margareville. A free sail on the beautiful bay to all who purchase tickets for tea.

W. RYAN,
Aylesford, Sept. 9, 1882.

SISTERHOODS.

The Church Guardian thus refers to an enterprise about to be established in the West:—

"We learn from a Toronto paper that a Church sisterhood is to be established at Toronto. It is estimated that a fund of \$25,000 will be required to put it on a satisfactory ba-

sis, and of this amount one half is already being promised. An accomplished lady has sacrificed a good position with a large salary and is gone to the sisterhood in New York to be trained as Superior of the sisterhood, the training to take years. The theory of the sisterhood is that there should be on the part of those becoming members a desire to serve Christ without the distractions of a married life. None are received until after they have a tried at maturing age, so that they know well their own minds, who those who are not sure of their vocation can join for periods of from six to five and ten years. It has now been an unexplained prejudice which has prevented long ago the very general utilizing in this way of the pure and holy and self-consecrated lives of devoted women by the Church of England."

We have recently clipped the following from one of our exchanges, and as it is not inappropriate in connection with the above, we give it entire:—

AN ITALIAN PEASANT LEGEND.

There were once two sisters and a brother. The brother became a friar, one sister also took to the religious life, and became a nun; but the other married, became mother of a large family, and had a hard life. He other used to call her the Sorella (old sister), because she made no religious profession. Once the brother came to see her on a Sunday, and found her in her old gown doing house-work. "What! he cried, "are you not going to Church?" "To Church?" she says; "who's cook my husband's dinner, and feed the baby, and mind all the children if I go away?" "But," asks the friar, quite horrified, "do you never go to mass?" "The last time I was before the baby was born, about a month since," "Well," said the friar, "go to-day, and I will stay here and mind the house and children!" Away went the Sorella to mass, and the friar was driven out of his mind with the crying children and the troubles of the cooking, till, when she came home, he said: "Thank heaven, you are back again before I go mad! There, sister, if you have patience to put up with this every day, you certainly go a long way towards earning your rest in heaven." Soon after this the friar died and went to heaven, where St. Peter so pleased with him he made him door keeper under himself. One day St. Peter called out, "Open the gates of heaven, expecting to see a bishop or abbot enter in state, at what was his surprise when his Sorella came in, with beautiful white robes and a happy smile on her face, and St. Peter himself made her welcome like a queen; for he said, "He has done her duty in that state of life to which she was called, in diligence and patience." After awhile St. Peter said again, "Open the gate." "Must I open wide?" asked the friar. "No, a little bit will do; this is not much of a saint," but when she came it was the holy sister who had always led a religious life in a cottage. And this set the friar thinking that God does not judge as men do, and that outward religion is not much in his eyes.

PRESIDENT OF GENERAL CONFERENCE.

Dr. Rice is well known in these Maritime Provinces and throughout Canada. He is a native of Woodstock, Carleton County, and in the early years of his ministry was stationed in this city. He, with the Rev. Dr. Pickett and the late Rev. Mr. McMaster, was ordained in the Wesleyan Church of this city about the year 1840. He afterwards moved to Ontario where he became connected with Victoria University at Joburg, and subsequently became President of the Ladies' College at Hamilton, in that Province, which latter position he held with great credit several years. In 1878 he was elected Vice-President of the General Conference, and shortly afterwards removed to Winnipeg, where he held the position of Superintendent of Missions in Manitoba and the Northwest. He married Miss Carr, of Halifax, and is a brother-in-law of the Rev. Dr. Stewart, the Professor of Theology at Saskatoon. Dr. Rice has always taken a prominent position in connection with the enterprises of his Church. He has especially been prominent in educational progress, and for a time was financial agent to solicit aid for the equipment of the Ladies' Academy at Saskatoon. The new President is about 63 years of age, of tall and commanding appearance, a popular preacher, a close reasoner, large experience and much executive talent. The Methodists, in the selection of Dr. Rice as President, have secured the services of an able and judicious minister.—St. John Globe.

BREVITIES.

"What is the worst thing about riches?" asked the Sunday-school superintendent; and the new boy said, "Not having any."

"How old are you, my little man?" asked a gentleman of a youngster of three years, to whom he was being introduced. "I'm not old," replied the little man; "I'm almost new."

A woman cannot become a successful lawyer; she is too fond of giving her opinion without pay.

The rector (to Irish plasterer)—"That mortar must have been very bad." "But (with a grin)—"Fair, ye can't expect the likes of good Roman cement to stick to a Protestant church, sir!"

A passer-by gives two cents to a beggar. "Thank you for your good intention," said the beggar, "but I no longer accept cents. They did very well when I began to beg, but now—"

The late Dr. Bethune asked a morose and miserly man how he was getting along. The man replied, "Is that any of your business?" Said the Doctor: "O, sir, I am one of those who take an interest even in the meanest of God's creatures."

Archbishop Whately was one day asked if he rose early. He replied that once he did, but he was so proud all the morning, and so sleepy all the afternoon, that he determined never to do it again.

Mr. Heep said to a drunken fellow: "If I were in your place I would go out to the woods and hang myself." The answer was: "If you in my place, you couldn't get there!"

"I wish I was worth five hundred thousand dollars," said a gentleman. "What good would it do you?—for you don't spend your present income," replied a friend. "Oh, I could be economical on a larger scale!"

Queer epithets are numerous, but one of the queerest is this, taken from a stone at Childwell, Eng.—

"Here lies one and my three daughters, brought here by using Seidlitz waters; if we had stuck to Epsom salts, we wouldn't have been in these here vaults."

"My friends," said the officiating clergyman at the marriage of two colored persons near Cincinnati, a few Sundays ago, "my friends, it is a serious thing to get married, especially when one party is an orphan and has no parents to fall back on, as an ad present case."

"Why did you learn to smoke, my boy?" "For the reason that you did, I suppose." "Well, I want you to stop smoking." "Won't you give me the reason for stopping that I had for learning, father?" "After a moment, "Yes, I will." Both stopped.

A little boy had his long curls cut off the other day and was annoyingly reminded of the fact by the remarks of all his friends. "Going with his family into the country," soon after his arrival, he came running into the house in great sorrow, crying, "Mamma, mamma, even the hens laugh at me; they all say, 'Cut-out-cut, got-you-hair-cut!'"

A Brooklyn boy wrote a composition on the subject of the Quakers, which he described as a sect who never quarreled, never got into a fight, never clawed each other, and never jawed back. The production contained a postscript in these words: "Pa's a Quaker, but ma isn't!"

Seated one balmy afternoon on the veranda of Mrs. Howe's residence at Newport, Oscar Wilde was heard to remark to a lady who was present, "Strange that a pair of silk stockings should so upset a nation; whereupon a well known gentleman, sitting a little remote from the poet, interposed, softly, "It is the calf that is in the stockings."

Dr. Reid, well known by his medical report in the Monthly Magazine, was requested by a lady of literary eminence to call at her house. "Be sure you recollect the address," said she, as she quitted the room. "No, 1 Chesterfield-street." "Madame," said the Doctor, "I am too great an admirer of politeness not to remember Chesterfield, and I fear too selfish ever to forget number one."

An eccentric man of Columbus, Ohio, visited New York, went to church, and seated himself in the nearest pew. Soon the owner came in, eyed the stranger critically, and then, writing "My pew" on the fly-leaf of a prayer-book, handed the book to the intruder. The Ohio man read the message, smiled a beautiful smile, and wrote underneath, "Nice pew; what did you pay for it?" He kept his seat, and after service dined with the pew-holder.

"Father," asked Johnny, "What is a log?" "A log, my son," replied Brown, stealing a hasty glance at Mrs. B. to see if she was listening for an answer: "a log my son, is a big piece of wood or timber. Why do you ask Johnny?" It tells in this story about heaving the log, and it says the ship went fourteen knots an hour. What does it mean by knots father?" "Knots, Johnny, knots? Why you have seen a log—almost all covered with knots—haven't you? Well, that's what it means—fourteen of them—the ship goes by fourteen of them an hour. That's all, Johnny," said Brown, with a sigh of relief that he had got out of it so easily.

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