

The Wesleyan.

313

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 6, 1882.

No. 41

FROM THE PAPERS.

A convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard, which are put between the soles of the cheap shoes made there and palmed off on the innocent public as leather.—*Philadelphia News.*

Deacon William Richardson was expelled from the Hanson Place Baptist Church, Brooklyn, last week on the charges of "disorderly walk" and immoral conduct." The difficulty originated in Mr. Richardson causing a section of the Seventh Avenue Railroad to be laid on the Sabbath, in May last.—*Methodist.*

All reports concur in naming this the best crop year in Georgia, of the last twenty. What better can the farmers do with the increase of the year than to send their sons and daughters to college? Farmers don't waste this prosperity—don't speculate on your gains, but use them for your children now.—*Wesleyan Advocate.*

The demand of the hour is for brave, unselfish men, who in the great work of reform are controlled by principle instead of by party. True moral and Christian principles governing the heart and life bear the good fruits of manly and benevolent acts. The time for fruitage has come, the harvest should be glorious.—*Wes. Chr. Adv.*

There were 105 men at a political meeting in Grass Valley, California, to choose twenty-one delegates to the State convention. All wanted to be appointed. To solve the problem, their names were put in a hat and twenty-one were drawn out; and the delegates agreed that it was the best representation Grass Valley has had of late years.

Judge Tucker, of Florida, protests against the appearance of Southern women as platform speakers at missionary meetings. Precisely where to draw the line, giving to woman a sufficient field for the active exercise of her powers, and at the same time preserving that modesty of demeanor, without which woman has no influence of any kind to exert: just there is the difficulty.—*Nashville Adv.*

Do not pity yourself. Self-compassion is a morbid luxury, a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world with its want and woe. Think of God and his help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn.

That Free-thinkers' town, Liberal, Mo., which boasts that it has no church, no God and no devil, and has stoned a prophet who would have entered it, is to be invaded by Chaplain McCabe and another Methodist preacher, who raised money at the Cincinnati Conference for a chapel. Is suppression of free thought and free worship a tenet or practice of free thinkers?—*Independent.*

Fords, Howard & Hulbert announce the resumption of the publication of Henry Ward Beecher's current sermons in pamphlet form, and that these will deal more with theological questions. We suppose these sermons will find readers enough to remunerate the publishers. But, as Shakespeare might remark, there is a tide in the affairs of men which taken at its ebbs leads on to—*Christian Intell.*

The *Advance* says: "Among nearly all the 'revised' local church creeds substituted for the old ones, which come to our notice, nothing is apt to be so remarkable about them as their apparent intellectual feebleness. Either there is a studious evasiveness, or else a manifest inability to discern just what are the essential elements in the Gospel of redemption through Christ."

The American Free Thinkers held a national convention last week, and the usual amount of profane and blasphemous nonsense was uttered. One feature of the meeting was the proposal to found a free-thinking University, where atheism and infidelity in all their branches should be taught. It is not likely such a purpose will ever be completed. The *Examiner* thinks it would be superfluous, when universities already existing are doing the same work so well.

We sympathize with the Pittsburg *Colored Citizen* in the following: "They say that the colored man is clamoring for office. We answer, yes. Now, tell us what the white man is clamoring for? Don't all answer at once. But what a noisy clamor of office. American citizenship we are teaching our colored compatriots. And is it altogether in a spirit of finicky and theoretical dilettanteism that certain

people object to this ideal?—N. Y. *Methodist.*

We did not come into the world to astonish our brethren with dignified manners. Some brethren have the art of repelling people by their astonishing dignity. They are men and great men, and they let everybody see it. I saw a footman, the other day decked out with gold all over; and, after a little while, I saw his master, not better dressed than I am. I could not help thinking that there are some ministers that are a deal more important than Jesus Christ was.—*Spurgeon.*

The Rev. J. P. Cook, in an interesting account of "Three Days in London," takes occasion to contrast the pictures which he saw at the Royal Academy with those exhibited in Paris as comparatively free from nude exhibitions of the human form. "The English," he remarks, "are evidently convinced that it is possible to make fine pictures without encroaching upon modesty, and without being indecent; and I am altogether of their opinion."—*Methodist Recorder.*

Those enthusiastic souls who have been admiring Arabi Pacha as a hero who was striking a blow for Egypt's freedom will hardly be pleased with the figure he now cuts. It seems as if Arabi was a good deal of a poltroon after all. He has not the spirit to stand up like a man and take the consequences of his acts. He says he is sorry; that he did not know the English had so large an army, or he would not have gone to war. This is a painful blow at hero-worship.—*N. Y. Tribune.*

The phrase, "Born of poor but honest parents," is frequently used to indicate the position from which many successful men have risen. These are perhaps on the whole the most fortunate conditions under which youth can be placed. The honesty of the parents secures practical teaching of Christian morals, the lack of wealth leads to that training in industry and economy which is at the foundation of successful effort. Let no young man consider that he is unfortunate because his parents are poor.—*Central Christian Advocate.*

In the will of the late Senator Benjamin H. Hill, of Georgia, who had been a member of the Methodist Episcopal Church from his early manhood, is the following: "I now give and bequeath to my wife and children that which some of them now possess, and which I assure them, in full view of death, is far richer than gold, and more to be desired than all human honors: God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."—*Richmond Adv.*

Remember this, that in all the misery coming from the bar-rooms you keep open by your vote, you are responsible. The rum-seller is your agent, put there by your act; the work of ruin and damnation he does is but carrying out the privilege you have given him. When you see a man reeling in the street, remember your vote made him so. When you hear the news of a poor drunkard being frozen to death in a beastly state of intoxication, don't forget it was your vote that helped to make him a slave to this vice, and sent him to his God unprepared.—*The Signal.*

The Act by which Church rates were abolished did not interfere with rates which were levied in lieu of tithes. These rates, however, are doomed to disappear before the progress of opinion. And tithes themselves will soon come up for discussion. There is considerable restlessness on the subject in agricultural districts. Why should a Methodist farmer be compelled to pay £20 a year in the form of tithes for the support of a Church which he does not attend? The Church of England has treated Nonconformists with shameful exclusiveness, and while she does so she expects them to pay towards her support.—*London Methodist.*

Often, before any spiritual good can be wisely attempted, some temporal good must be done to prepare the way. One of our best successful missionaries in China labored, first, for months, performing surgical operations on diseased eyes and in removal of painful tumors. Dr. Lyman Beecher used to say that it was useless to preach to sinners who were shivering in a cold church; or, as he put the case more vigorously, "You can't convert men whose feet are cold." This preface of bodily comfort to a spiritual work has its consecutive support in the shrewd practice of our Lord. He healed blind men that they might see that he made cripples walk that they might leap, praising God.—*Dr. Phelps in Christian Union.*

GENERAL CONFERENCE.

AFTERNOON SESSION.

THANKSGIVING DAY.

Mr. W. Kennedy moved That the Nominating Committee be requested to nominate a committee to consider the matter of a day of thanksgiving.—Carried.

SUPERANNUATION FUND.

Rev. Dr. Sanderson then read the report of the Committee on the Western Superannuation Fund. The income of the fund has been from all sources during the past quadrennium \$128,953. The total expenditure for these years has been \$129,134. During the quadrennium, as during that which preceded it, the superannuated ministers and widows have received but two-thirds of their legal claim annually, and in the last year but seven-twelfths, and there is a painful prospect of a further diminution of payments during the present year. The difference between the legitimate claims and those paid amounts to \$70,000. In harmony with the strongly and clearly expressed wishes of the Annual Conferences the Board very earnestly hopes that the General Conference will in its wisdom devise some practical and effective plan by which the legitimate claims of all the superannuated ministers and widows will be fully met.

The discussion on the changes in the constitution of their fund recommended by the Committee occupied four sessions of the Conference; but as our Eastern Conferences have no interest in the fund, we deem it unnecessary to publish the debate.

FRATERNAL DELEGATION.

Dr. Rice said that it was the privilege of the Church last year to send two of their members down to the sunny south and now that Church had sent the present fraternal delegate, Bishop McTyeire, up to the north to visit them. He introduced the Bishop to the Conference.

Bishop McTyeire had great pleasure in bringing the fraternal greetings of the Church that occupied the opposite end of the American continent from the one end which the Canada Methodist Church occupied. The delegates from the C. M. Church last year told the M. E. Conference that they owned all the land north of the St. Lawrence, and by way of offset he would say that his Church extended from the Ohio River to the Equator. "So that you," said the speaker, "extending to the pole and ourselves extending to the equator, and a strong body between, the continent is well taken care of. He found the Conference talking about occupying the great Northwest. Methodism was by instinct of a missionary character. If there is any region of country unoccupied he always thought that it was the duty of Methodism to step in there and establish a circuit, and in thus extending Methodism they were extending the purest expression of Christianity in the world. One hundred years of life have proved his statement. The different bodies of Methodism hold many doctrines in common, such as the depravity of man, the inspiration of the Scriptures, the true divinity of Christ, the atonement, sanctification and regeneration. They have also the itinerancy the same as in Canada, and the discussions he had heard showed that they intended to perpetuate it. The superannuation discussion showed this. By having a fund of this nature the Church practically said to its ministers, 'When you can work no more the whole Church will charge itself with your care.' He found no other Church in the world which had such a systematic method of helping their ministers when worn out. Methodists have ceased to be called upon for a reason for their existence. This is a great point gained. They had not a right to defend Methodism but to extend it. Methodism bore testimony to the truth not by providing for formal

narration, but by encouraging the preaching of Christian experiences. How much has the Church gained by this! Every honest man can give testimony and every one can understand it. Many have testified to the truth and the truth prospers and all rejoice. His mission would not be completed unless he told them of his own Church. Methodism took well on its first planting in the South. In the early days of Methodism it was a Southern preacher who planted the Gospel according to Methodism in New England. God blessed them early in the mission of Methodism in the Southern States. The cause prospered very much and by mutual agreement the Churches of the North and South were divided in 1845. Then the Southern Church had 330,000 white and 135,000 colored members. They labored for fifteen years until 1861, when the census showed a membership of 337,000 whites and 280,000 colored people. That is to say for the first fifteen years of their separate existence as a Church there was an increase of 62 per cent. in the whites and 66 per cent. in the colored membership. He passed over five years of which the memories were painful. In those years they held five Annual Conferences, and no General Conference was held until 1866 at New Orleans. They had passed through disaster, but the Connexional power of Methodism proved itself equal to the fiery test imposed on it, and the Church was a unit still. When the roll was called in 1866 it was found that the membership had sadly decreased. There were 420,000 whites and but 89,000 colored members. One great man had said that the whole of Asia had gone against them, but the speaker thought that in this case the whole of Africa had gone against them. Considering the condition of the country and the negroes had petitioned for it, they were set up into a Colored Methodist Episcopal Church. Two bishops were ordained for them and all their property was turned over to them. They have done well, and have had a good degree of prosperity. In 1881 the census showed that the membership of the M. E. Church had increased to 844,000, thus showing a gratifying addition of over 100 per cent. to the membership. This would give an idea of the extent and nature of the work. Besides their own Church they had many missions among the Indians and had a Conference composed of Indians which numbered over 5000. These Indians have given no trouble and have adopted the ways of civilization with wonderful alacrity. They would get as little credit from politicians for their work among the Indians as the Canada Methodist Church in the Northwest. They were endeavoring to do a work in foreign missionary lands and to further Christian education both in the colleges and universities and also among the masses. All this they counted as a principle of the Church without which it would have its operations but lamely carried on. He appeared late owing to the fact that he attended an Annual Conference of his Church at Nashville, Tenn. He hoped to see delegates from the Canada Methodist Church at the General Conference to be held in Richmond, Va.

Dr. Dewart then moved a resolution expressing the kind feelings of the Methodist Church of Canada to the M. E. Church (South). The resolution heartily welcomed Bishop McTyeire, and hoped that the Great Church which he represented would long continue to prosper. The Church of the cold north was being drawn in closer sympathy with its sister Church of the sunny south, and their relations were becoming more cordial every year.

Dr. Nelles, in seconding the resolution, said that he had not heard an address that touched his heart as much as the Bishop's. He since he heard the stalwart brethren from the English Conference. The address

was purely Methodist in its character. He had often wished to meet Bishop McTyeire, for he had heard of that gentleman's wonderful success as an educationalist from Dr. Milburn, who had among other things told him a story that he could not help repeating. Bishop McTyeire, as is well known, is President of Vanderbilt University, which was founded by the present Mr. Vanderbilt's father. Dr. Milburn told him that Mr. Vanderbilt took such a profound interest in the University that he left blank cheques on the Bishop's table to be filled out with any amount that gentleman wished, and that he had lately filled one out to the tune of \$50,000. "Let us," said the speaker, "believe all this to be true." He hoped the Victoria University would be similarly benefited by some of Canada's merchant princes. They had their Dennis Moses, Edward Jacksons and their Stanfords.

Mr. Sanford—I shall be pleased to leave a book of blank cheques on Dr. Nelles' table at any time.

Dr. Nelles said that he hoped Mr. Sanford would pardon him for mentioning the names of two delegates for the M. E. Church (South), which that gentleman had just whispered in his ear, and these were Dr. Nelles and Mr. Sanford.

Rev. Mr. Lathern, of Nova Scotia, a delegate from a place one thousand miles to the east, had great pleasure in welcoming the delegate from the South. He was glad to see that they raised such stalwart sons there.

Dr. Rice then introduced Revs. T. N. Griffith and J. Antliff, the fraternal delegates from the Primitive Methodist Church of Canada.

Rev. T. N. Griffith felt at home in looking over the faces of the members of the Conference for, seeing the laymen and ministers so mingled, he would think that he had got into a Primitive Methodist Conference. It gave him great pleasure to congratulate the Conference on the success of the Church. They looked upon their reception as one of the many courtesies which the great Christian bodies represented before him had given to his body. The ministers of the Canada Methodist body had preached their doctrines through the Dominion. By the camp fires and in the school-house their missionaries had preached the way of salvation, and they have been able to look upon the moral deserts that have been transferred into gardens of the Lord. Testimonies have been sung not only by the professors in the college clusters, but also by the uncultured in their lowly homes. Their colleges have been the *Abbot Mates* where many of the most distinguished men of the Primitive Methodist Church had graduated. In all these things they congratulated their brethren. This great country has come into recognition as a desirable home for the surplus millions of Europe. They will bring crowds and no crowds and look ideas with them, and the Church must attend to their spiritual needs. The Primitive Methodist Church during the last year had added 1,451 members to its rolls and now had a membership of 9,873. Sometimes they think that they are building up the Churches of other denominations for their people should move into sections where they had no Church. They raised 90 cents per member for missionary purposes every year. The delegates were not there either fearful or hopeless, but believing that the forces of Methodism if blended together would accomplish more for the good of humanity and the glory of God than they do now. They thought that they would be able to find a platform broad enough to stand on and have for their own use, but beloved Methodism, a future brighter than their dream ever anticipated.

Rev. Mr. Antliff said that no year in his Church had more in harmony with the C. M. Church than his own

Scores of people go from the Primitive Methodist Church to the Canada Methodist, "and," said the speaker, "if they cannot stay with us, the next best thing they can do is to go to you." The speaker told a very amusing story about a Primitive Methodist preacher who got by mistake into a Canada Methodist Church, and never discovered his error until it was pointed out to him. Himself and Rev. Mr. Griffith came as living epistles, and hoped that they would have no need to appoint delegates again, for he hoped that by the end of the next quadrennium they would be united forever.

Rev. Dr. Sutherland then moved a fraternal address to the delegates from the P. M. Church, which expressed the high estimation in which it was held by the members of the C. M. Church.

Both of the addresses were ordered to be engrossed and delivered to the respective delegates.

Mr. Walker, the other delegate from the P. M. Church, was prevented from attending through illness.

Rev. Wm. Carter, of the Irish Conference, was introduced to, and briefly addressed the Conference.

Rev. Mr. Boyd, of the Primitive Methodist Church, was also introduced to, and addressed the Conference. The Conference then adjourned.

TENTH DAY—MORNING SESSION.

HAMILTON, SEPT. 18.

Mr. J. N. Freeman, of Liverpool, Sheriff Patrick, Mr. W. H. Lumby, and Mr. J. E. Carson were granted leave of absence for various reasons.

The President said:—When shall we rise? Shall we go on all next week or conclude at the end of this.

Several voices—Conclude this week.

The President—If you do then you will have to follow the example of the laymen. (Delegates: they have gone home.) No, but in regard to their speeches. I have noticed that the same thing is said over and over again by different speakers. When a man has got up and set before Conference your views in these any necessity for getting up and saying the same. This is where the thing must be done. I ask you also to allow ministers to strengthen the governing hand. For the sake of the time of the Conference, I will try and reduce this thing to a minimum, not entirely to suppress debate but regulate it. The subject then dropped.

Rev. Dr. McMurray asked for permission for the Eastern brethren to withdraw while the Western Superannuation Fund was being discussed, as they had matters of their own to discuss, and they could not vote on the Western scheme.

They were allowed to withdraw.

AFTERNOON SESSION.

Rev. T. W. Jeffery gave notice of motion proposing to change the test of membership from attendance at class meeting to attendance at sacrament at least once in a quarter, and obedience to the laws of the Church. Referred to Discipline Committee.

By the Rev. Dr. McMurray—That in future editions of the Hymn Book, the hymn commencing "And can it be that I should gain," be inserted.

The Rev. Dr. Sutherland remarked that the hymn was omitted by pure accident.

By Rev. Thomas Marshall—That no scheme of union will be satisfactory to this Conference unless provision is made for a guarantee that ordained married ministers shall while in active work have no less than \$150 per annum in addition to the amount of the contribution to the Children's Fund.

LEAVE OF ABSENCE COMMITTEE.

Mr. J. J. Pearson moved that a committee of three be appointed to consider all the applications for leave of absence from the Conference. The reports of the Committee to be received with or without discussion. The motion was adopted.

(Continued on fourth page.)