FRIDAY, NOVEMBER 5, 1880.

THE NEW HYMN BOOK.

Our hand rests, as we write, upon a new Hymn-Book,-"The Methodist Hymn-Book, compiled and published by authority of the General Conference of the Methodist Church of Canada." We have taken up this new book with strange emotions. Our love for the old book had been so deep; its associations with our childhood at home and at church so numerous and so pleasant; its influence upon our earlier christian life so valuable; that we could never grow enthusiastic over the preparation of a successor. To put its half-worn copies away into the hiding-place of old Bibles, too shattered for use and too sacred to burn, seemed an act we could never perform. It is true that we have at times asked ourselves if we were not getting old; for, as some of our readers know, a disposition to cling to old church-buildings, old houses and old notions, even when persuaded that a change may be desirable, is a symptom of the coming of the "yellow leaf."

In the meantime the Conference committee has been at work, preparing its selections for the press, to be multiplied by that untiring agent into many thousands of copies. The advanced copies of these are already upon the counters of our Book Rooms in Toronto, Montreal and Halifax, and the agents of each are sorely perplexed by orders, which no effort on the part of printer or binder can enable them without delay to fill. Their obligation to use all possible speed in the issue of the various editions of the new book is rendered imperative by the fact that our English Conference Office several years ago ceased to print that with which we are all familiar. and have provided their congregations with another less likely to be popular with us than the one just announced.

Have our readers seen the new Hymn-Book? If not, let them withhold any utterance until they have carefully turned over its pages. As they open it their eyes will rest upon the old familiar line; "O for a thousand tongues to sing," and as they move on toward the opposite cover they will find one dear old hymn after another greeting them, from a new, but more appropriate page, until every prejudice, if such have been indulged. shall have vanished. Possibly the winnowing fan in its revolutions may have swept away a few whose absence may be regretted, but the number of these must be very small.

With very rare exceptions indeed the three hundred additional hymns will be welcomed by all Methodists. Bernard of Clugny's "Brief Life is here our portion" and his "For thee O, dear, dear country" will not be rejected; nor will his "Jerusalem, the Golden," nor Dickson's "Jerusalem my happy home" be received with hesitation. Bishop Heber's grand old missionary hymn-"From Greenland's icy mountains" and Edward Perronet's "All hail the power of Jesus' name" and Phillip Doddridge's "Grace, 'tis a charming sound" and James Montgomery's "Forever with the Lord" with other hymns of similar age, are sung by Methodists over all the world and yet have never been in the hymnbooks of Canadian Methodists until now. The Episcopal Church had appropriated Charles Wesley's beautiful hymn, "O Lamb of God once wound ed", which henceforth we as well our English brethren may use with all the freedom of a birth-right blessing. Only the other day we had to produce a hymn-book to prove to a friend that one of the hymns, now introduced for our use, had no place in our late book.

Of new hymns, equally honorable mention may be made. Lyte's "Abide with me," and Keble's 'Sun of my soul," and Charlotte Eliot's "Just as I am," and Mrs. Van Alstyne's "Safe in the arms of Jesus," need no introduction to Methodist worshippers. And we believe that Baring Gould's "Onward, Christian Soldiers," and Frances Havergal's "Take my life and let it be," &c., and similar hymns, will beat be rendered when sung as we trust ther often will, by congregations alive compilers.

with the genuine spirit of old fashioned Methodist revivals.

In spite of our love for the old book. we thank the Committee for the new. It is a noble book of praise. We have only glanced at its treasures, readers will find pleasure in searching for them. The arrangement is also excellent. Successive additions to the previous book had caused some confu-The publishers, too, have done their work in excellent style. A few typographical errors in one edition have been detected, but will not be repeated. We are sure that for public worship, for the class and prayermeetings, and at the family altar, our new book will come into early use. For a time, perhaps, our itinerant and local preachers and leaders may find it necessary to announce hymns in both books, when found in both, but this will be but for a time.

THE APPROACHING CENSUS.

Our contemporary, the Christian Messenger, in referring to the ensuing Dominion Census, which it appears is to be taken at the same time as that of Great Britain, on the 3rd of April, 1881, closes its article with the following paragraph bearing on the question of religious, or rather denominational, statistics:

It has been decided to make the same classification of "Religions" as in 1871. The clergy of the Church of England have complained that the term Cathelics belongs as much to the Anglicans as to the Roman Catholics. Several other religious parties have offered objections, but the difficulty of making any change without making it worse has induced a resolve, we believe, in the authorities to let it remain as formerly.

We are not aware on what authority the statement in the first sentence of this extract is based. We are sure that if the statement is correct, it is so only in some loose, general sense. If the census forms are not modified in conformity with changes in ecclesiastical nomenclature and relations which have occurred since 1871, one of the largest Protestant organ izations of the Dominion, the Methodist Church of Canada, will find its members and adherents entirely unprovided for, while the "Wesleyan" and "New Connection" columns must remain a blank, no religious bodies answering to those names now existing in the country. We are quite unwilling to believe that the forthcoming census tables will net recognize the important historical fact of the union in 1874 of the Wesleyan and New Connection Churches under the title of the Methodist Church of Canada. If certain "religious parties have offered objections" without avail, as our contemporary states, we assume it has been when they have called in question the names of other denominations, not when they have simply aimed to secure the correct designation of their own. While referring to the subject, we would express a strong hope that by the employment of capable and intelligent commissioners, enumerators and tabulators, the Government will obtain for the people of the Dominion a substantially accurate and reliable census.

In its denominational statistics, that of 1871 abounds in palpable errors and defects. One of the most striking of the former is that to which public attention was directed by the Rev. Dr. Cramp, shortly after the first publication of the census (vol. 1), and by which the Free Baptist people of Annapolis County are represented as more than five times as numerous as the adherents of the regular Baptist organization? The figures given are, Free Will or Christian Baptist, \$,462, Baptists 1,565, which are certainly hard to reconcile with the fact that the former denomination has not more than one or two small churches, it any, in the entire

By giving as an unnecessary sub-heading the general term "Methodist," that census caused our own body to suffer a loss in apparent numbers of nearly 20.000 in the Dominion. There were no Methodists as distinguished from the Wesleyan Methodists in Nova Scotia and New Brunswick, yet there appear to have been 1862 of these in the former Province, and 3439 in the latter. Yot in all geographies and histories to which we have referred for the population of the Provinces by denominations, we have invariably found the number of Methodists given without any account being taken of those who would seem to have been nothing but Methodists. The primary fault of this defect is with which if continued in conjunction with the proper title of our Church in the forthcom-

The issue of the successive volumes of the anticipated census will be awaited ber, he was asked to withdraw from the with great interest by the people of Can ada. We sincerely trust that they will reveal a gratifyingly rapid development the atonement, and the nature and duraof our resources and population, while re- tion of tuture punishment, read from a flecting credit on the care and skill of the paper which, with a strange lack of cour-

A SAD CASE.

One of the most terse of apostolic counsels was that given to Timothy: "Lay hands suddenly on no man." The force of this piece of epitomized counsel is just now being felt by our Baptist friends in Prince Edward Island. A young English evangelist, of attractive gifts, spent a year in the Island, and at the end of that time received a call to the pastorate of a Baptist Church. At the council of neighboring pastors called for his ordination, he appointed to formulate charges, to be rewas challenged with the authorship of a letter respecting a recent associational meeting at Tryon, and published in a Charlottetown paper. In this letter he was highly eulogized; a gentleman who had expressed dissatisfaction with his credentials was spoken of with rudeness, and the proceedings generally were treated in a most flippant style. This challenge he met with a solemn denial, and added arguments to prove by internal evidence that he could not be the author of what he called a "scurrilous letter." An adjournment of twenty-four hours was asked by his challenger, to enable him to procure the manuscript, and then a brief additional delay was requested. As the ordination services were being commenced the paper was brought in, and a reconsideration was moved but not sustained. At the close of the ordination, the manuscript of the letter was compared with other specimens of his writing, and a conclusion reached that he was its real author. The issue of that sad scene may be told

in few words. A few days later, after what must have been keen suffering, the newly-installed pastor wrote a letter in which he admitted the authorship ot the letter in question, confessed his guilt in persistent denial of the fact, and at the same time tendered his resignation. A second meeting of the council was called a week after, and that body denounced his sin, accepted his profession of repentance, but with an apparent failure to recognize the evil of his act, and the influence of two disputants in a country grocery. Imtheir own, concurred in the decision of that church in "rejecting his resignation for the present." They seemed to forget that repentance for such an act may win back the Divine favor and furnish helped toward the crest of a dangerous a claim to church-membership, while it may never restore to a fallen minister power to preach the Gospel with any prospect of success.

It is not our purpose to condemn the actors in this sad affair, though severe words might well be written. We sym pathize with the religious body most immediately affected by it. It one member be weak all the members suffer. With no special reference to it, we take the opportunity to speak a few words of caution against undue haste in taking into confidence those persons who claim a public religious recognition in the absence of most satisfactory credentials. Our country districts are sometimes infested with religious "tramps," who win, without reason, the regard of the more innocent, and often make things exceedingly unpleasant for the pastor who refuses to open to them his pulpit doors. Some years ago a man boasted in one of our smaller provincial towns that he belonged to no church. 'Elder - baptized me, and let me run," was the sum and substance of his commission; yet he received no slight welcome from some who should have known better. Nor can we wonder at any weakness on the part of our people, when we remember how even the ministry have at times shown into their pulpits certain persons whose record, as afterwards made known, has since caused them, to say the least, very unpleasant recollections.

No attempt need be made to reconcile the counsel to "Be not forgetful to entertain strangers," &c. with the advice to · Lay hands suddenly on no man," for the purpose of thrusting him into management of the social service or occupancy of the pulpit. The "why and wherefore" will never be refused by men who are

Professor Swing, who, since his separafrom the Presbyterians, has had charge of a church beyond denominational lines, is likely to be followed into an unattached position by a Methodist minister some prominence in the same city-Chicago. For some years, Rev. H. W. Thomas, D.D., has been suspected of heterodoxy. Two years ago he was warned by a series of Conference resolutions to be more careful in his statements of doctrine. This warning was followed by a doubtful kind of obedience. On the eve of the session of the following year, to gave special those who prepare a misleading heading, prominence to his peculiar views, and this year, just before the Conference, as if determined to keep himself before the ing tables, will result in still greater con- public, he discussed from the pulpit the points at issue. By a vote of the Rock River Conterence, ot which he is a memministry of the Methodist Church. After a statement of his views upon inspiration. tesy, he had previously permitted to be inary."

published, he refused to withdraw from the ministry of a church with the leading doctrines of which he held himself still to be in accord. A committee of five ministers, appointed to consider his paper, recognized the pure character and intellectual ability of Mr. Thomas, but reported him to be "essentially out of harmony with the doctrines" of the Church. consequence of the near approach of the close of the Conference, a committee was ferred to his presiding elder. At his own request no appointment was given him, and he therefore occupies a supernumer-

Having attained an evident purpose, and placed himself in the way to greater notoriety. Dr. Thomas has no idea of idly waiting for a verdict. A simple wish for liberty to interpret Gospel truth as he judged best would have led to a quiet withdrawal, but pre-arranged plans indicate the presence of other motives. It is understood that no Methodist church in the Conference, by a majority of its official board, has invited Dr. Thomas to its pastorate, but previous to the meeting of Conference the action of that body was anticipated, and a movement set on foot to raise a salary of \$5,000, in view of his preaching in a public hall to an unattached congregation. A Congregational church at Springfield, Ill., has also extended him an invitation to its pastorate.

With both ministers and people Dr. Thomas has been highly popular. Kindhearted and genial as a man, as a pastor successful, and of undoubted wealth in gifts, he has many triends, even among those who have little sympathy with his doctrinal views. His trial in December will no doubt elicit a wide-spread interest. Yet it will be but a gladiatorial show, in which the world will rejoice to see Scripture bearing upon the most solemn topics used to little more advantage than that with which a group of loungers listen to mediate action would, probably, have been better for both. The Rock River Conference will, no doubt, be true to Methodism, while Dr. Thomas will be wave of popularity, which will bye and bye break, and leave him where it has fruitful in good to men, turnishes lessons lett many others, unnoticed and alone, it not a wreck."

A correspondent writes:

church to which the people of four or five settlements come for worship. We have for these settlements four different collectors of money for circuit purposes. We call them stewards. Are they really so?

meeting, we found no representatives from Mr. Morrow has left no memoranda, no outside of the village (which name the circuit bears), but five men, who never saw or handled a cent of circuit money, were there by nomination, as stewards, while the man who handled the circuit subscriptions was only a collector and not steward at all. Can a superintendent nominate five men as stewards, who have really nothing to do with money matters?

At a trustee meeting, on a circuit where pew rents are in vogue, the trustees appointone of their number to keep their accounts, virtually their steward. Does that give him a seat at the quarterly board? See Discipline, p. 71; sec. 231.

"Enquirer" will pardon delay in the appearance of his note. It has not been intentional. The four collectors mentioned in his first question are, to all intents and purposes, stewards, although in case of any legal question the mode of their appointment might possibly be challenged.

The neighboring Quarterly Board described by "Enquirer" is certainly a singular one. We can scarcely deem it possible that a steward should have nothing to do with circuit moneys, while the man who undertook his work should be excluded from a seat at the board.

The representative from any trustee board to the quarterly official meeting, must be elected by the board of which he is a member, for that special purpose.

If any of our young ministers, depressed by the wear and teac of a large country circuit, are threatened with an attack of the blues, these words of a veteran minister may serve as a tonic. We quote from

tion of " Educated Young Ministers" in the New York "Advocate." Our young minisquestion which has been raised their careful consideration. We say with Dr. Curry, "that the young man who turns away from an appointment, for want of pay, that offers him his board and \$200 or \$800 a year, is not of the kind that is needed for the Methodist ministry." And the Doctor offers this suggestion to the bishops and presiding elders: "No greater kindness can be done to a young minister than to see to it that his early ministry shall be to him a school of self-denial, a process of discipline in moderated expectation, and of practical assurance that eminence is yet to be achieved by earnest labors. More than one promising young minister has been effectually spoiled by too early advancement to prominent places; and of all the agencies for softening the spinal columns of such young men, large salaries and 'cultured' female society are among .he most certainly effective. A few years of honest labor among the simple and earnest working classes-farmers, mechanics, and trades people-are likely to be quite as useful as the same number of years in the sem**BDITORIAL NOTES.**

No communications receive attention. unless accompanied by the name of the writer. This statement will account for the non-appearance of more than one ar-

The counters of our Book Room just now present a most attractive appearance. Supplies of books for general reading and for Sabbath schools, stationery in attractive packages, toy books for the children. and a fine assortment of those stricles for which thoughtful parents and friends are on the lookout at this season, may be seen by calling at the Book Room.

Visitors to the Academy of Music on last Friday evening were highly pleased with "India Illustrated," as shown and explained by Rev. W. F. Armstrong. The illustrations thrown by the stereopticon on a curtain occupying the place of the drop scene, were clear and life-like, and were received with applause. The music, turnished by pupils from the Institution for the Blind, added much to the interest of

Ministers and laymen expecting to attend the Convention at Windsor on Wed. nesday and Thursday of next week, should at once notify Mr. Pike of their intention. On Tuesday evening the annual missionary meeting takes place. Meetings for prayer will be held each day at 9 a. m. At the succeeding gatherings papers on Holiness in its different aspects will be read by several ministers. On Wednesday, Rev. Richard Smith, President of the N, S. Conference, will preach, to be tollowed on Thursday evening by Rev. John Lathern, of Yarmouth. Those who cannot be present at this convention should meet their more favored brethren at the

From St. John, N. B., "Enquirer"

"In the St. John Daily Sun (Oct 29th) editorial, headed 'The English delegates," we find: 'At Sackville the Professors of the College joined the dinner party. " Hon. Mr. Hannington said grace," &c. Should this not read, the Rev. Mr. Hannington said grace, or was it the cut direct to ordained Wesleyan ministers, present on that occasion, and Nonconformists in general?"

Our correspondent thinks such conduct an insult to the Professors present. We fully agree with him, provided the professors were ministers, but in the absence of turther information, and in the hope that an act so unbefitting gentlemen did not really take place, we forbear further

We learn, with much satisfaction, that Rev. A. W. Nicolson is about to prepare a memoir of the late Mr. James B. Morrow. A life so devoted to God, and so that on no account should be lost. Both by his acquaintance with Mr. Morrow, and by hispossession of fineliterary tastes, Mr. Nicolson is prepared to do full justice to the work he has undertaken. A On my present circuit we have one central | near relative of Mr. Morrow requests us to say that any persons "having in their possession correspondence or papers, or able to furnish personal recollections which would be useful in the preparation of a memoir, will oblige by early commu-On a neighboring circuit at a quarterly nication with Mr. Nicolson," at Annapolis. diary, so that notes of personal recollections, or the loan of letters from his pen, will be highly appreciated by the author. Others, probably, can furnish incidents not unlike that in our columns last week from the pen of Rev. E. B. Moore of Ber-

PERSONAL

Rev. J. G. Hennigar has been visiting Halifax. An item in our marriage list will explain his errand.

The first edition of Dr. Ryerson's "His tory of the Loyalists" is sold. A second edition is now going through the press.

On Monday last, Rev. C. B. Pitblado, pastor of Chalmer's Church, in this city, returned home, after a three months tour in the North-West.

Berniuda readers of the Wesleyan will be pleased to learn that J. Wofford Tucker, Esq., so well known by them, has been appointed one of the delegates from the Methodist Episcopal Church, South, to the Ecumenical Methodist Council, to be held next summer in London.

A friend has handed us a copy of the Mesilla (New Mexico) News, in which we observe several references of a complimentary nature to Judge S. B. Newcombe, of that place. Judge Newcombe left Wallace, N.S., his native place, when

LITERARY NOTICES.

The October number of the American Antiquarian, a quarterly journal devoted to Historic and Prehistoric Archaeology. edited by Rev. Stephen D. Peet, has been sent us by the publishers-Jameson & Morse, Chicago, Illinois. The titles of Rev. Dr. Daniel Curry takes up the ques- the first two articles-The Emblematic Mounds, and the Tolem System of the Indian Tribes, and Relies of Aborigin & Art ters are having the eyes of the Church turned and their Ethnological Value, will convey on them and they will do well to give the an idea of the purpose of the Quarterly. All interested in the engrossing study of the earlier history of our continent will, through its pages, obtain information of great value. A portion of its pages is also devoted to antiquarian researches and discoveries in the Old World. The 3rd volume-price \$3.00-begins with this number.

We are indebted to the Leonard Scott Publishing Co., 44 Barclay St., N. Y., for the British Quarterty Review for October. Its longest article-The Lord's Supper Historically Considered -we have read with deep interest An article on Exploration and Missionary work in Africa, is also valuable, though we regret that the author had so little information respecting Wesleyan Methodist missions to that vast continent A Dutchman on South . frica will be of special interest just now. 1h6 Art of ringing, Sir James Out am, and other articles, with the usual extended notes on Contemporary Literature render this number a very excellent one.

REV. A. W. NI

We regret to afternoon, Rev. A polis, met with a returning from a His borse having a 'crossing," he was the head of the a face, and cutting thinks that he g herse to rise, bu along and tied up found him insensit lection of walking though he did this The doctor, who f

Brain, would not a that night, though two miles distant. he was taken home he was sore and so Nicolson hopes tha be better, though great deal of gravel slow to heal. The are exceedingly kin to have been in hope that any post if necessary, may t

DALHOUS

The Convention took place on Tue ing citizens filled on the occasion. Several degrees we Professor McGre ductory address, scientific progress its delivery, which quarters of an several times int At the request S. L. Shannon al which he made i condition of Dalho ing position, and on the part of the lowed by Sir Wn ponse to loud call topics of interest institution. One o ment to the new John Forrest, the John's Presbyteria Frequent allusions afternoon to the Mr. George Munre tended gifts are lik the most richly Canada.

> TOPICS O. Thankgiving day

servance in the o judge, was quite services were, on the Tidings from all wreck and loss of

have suffered less other parts of the few frosts and no and in what are th ed places, heavy place.

Provincials ger pleased than disap of Garfield as P States. His exac little time be know determined beyon latest reports to l Arthur have secu votes of the Elect ity of 85. A fu can victory is ac cratic papers. a " Solid South pression of secti desirable. Noven day of Thanksgiv Republic. The be felt no doub holders, now re-in dential term.

The news-cater the Atlantic cabl the rival oarsman have heard less more important i Land league me last indicates no tion. Several of inflammatory. the reception to like marching an processions of the eution at Bantry charged with thr Manning to quit cently leased, was This event marks of the Governm were committed f assizes. The issu America for aid terest. Practic might hasten any The victory of

utes, will not, w quarter. Some garding the actio ment as indicativ of themselves, b others are besi that the rumor r four missionaries be contradicted. Matters remain ish borders. Ire

ey by giving Gla ployment at hom A telegram re Chili, dated Oct

tions for peace were fruitless. barried for a Ch Lima.