MICHAEL

ECUMENICAL METHODISM.

A meeting for the promotion of christian fraternity was held in St. Paul's Methodist Church, Cincinnati, Monday. May 10, 1880, Bishop Simpson presiding. From the speeches of the occasion we give extracts as follows:-

Rev. E. H. Dewart, D. D., editor of the Christian Guardian, of Toronto. said: I feel thankful to God to be present in a meeting of this kind, and to have the opportunity of expressing my gratitude in the presence of so many representatives of the different branches of the great Methodist family. I feel under a sort of experience, that perhaps most persons have felt at some period of their lives. Sometimes we have been separated from friends, from relatives, and years have passed in isolation, and something live an estrangement had grown up, until you had almost forgotten each other, and when by some circumstance you happened to come upon those relations, there was something that told you that blood was thicker than water, and a thrill of joy bore witness to your kinship, and told you what Joseph felt when he looked upon Benjamin and hastened to retire that he might hide his joyful tears. I believe that there is this spirit of unity everywhere throughout the great Methodist family ; that we are brothers : and. wherever you find a Methodist, you find one you can recognize as a brother.

I think the time has come when the historic argument can be used to vindicate Methodism. It has vindicated itself by its power among men, its success in Winning souls, and its rapid spread. We have a right to judge a doctrine by its practical results. We are compelled to feel that no human wisdom could have secured deliverance from human foes, and no fires of mistaken enthusiasm could have sustained the noble armies of confessors and martyrs who bore the standard of their God so valiantly upon many a field where triumphs for truth were won. We are compelled to exclaim. "It is the Lord's doing; it is marvelous in our eyes.

I thank God to-night, as we survey the mighty battle-fields, we can feel here that warm love as they loved, and battle as they battled, and conquer as they conquered; that like them we may live, and love as they did : we may triumph in the exercises of the same faith, and conquer through the same risen Redeemer.

We thank God we can look back upon the history of Methodism and feel that God is in its favor. With whatever forms or grounds others may base their claims upon, we have no method but the old apostolic method, the truth. By the men God has raised up among us, by the preaching of the Gospel, by the great armies of living witnesses, we take it as a sign and a proof that "the best of all is, God is with us,"

Now, in this Ecumenical Conference. in our a sociation here, in the greater meeting we project in the future. I think one good result will be to reveal our strength; not merely to bring us into a closer unity, but to bring us greater courage for work in the future. You know how it is. Here is an army, and hill or wood near them : there are other troops on the other side of that hill or wood, and though they may not see them or ever meet them, the very knowledge that they are friends will help them secure the victory. So it is with us. One great object of this will be to discover our strength to ourselves. how numerous our relatives are, and how widespread is the Methodist family.

I will confess to you I have felt a strange feeling here at this General Conference; as I have grasped the hands of brothers from the North and South, the East and West, I have felt that I was a member of a grander brotherhood than I ever thought before.

Bishop Simpson: We have present with us at this Conference one of our brethren from India. I know you will be pleased to hear our brother, Babu Ram Chandra Bose, lay delegate from North India to the General Conference.

Ram Chandra Bose. Mr. President, and ladies and gentleman: Far away in a distant land, on the banks of rivers broad and deep, within a valley picturesque and beautiful, by a magnificent range of snow covered mountains, amidst associations touched with the frosts of primeval times, and which have richly evoked the spirit of poetry and song, amid the desolation of the heaviest of earth's superstition-under these circumstances Methodism has established a Church. That Church, sir. is separated from you not only by six thousand miles, but also by their great difference in social and physical surroundings. But it is united to you closely and indissolubly by unity of faith and practice. The free doctrine of the truth, received from you, is flexible enough to suit itself to idiosyncracies of thought and feeling, but not flexible enough to allow any infidelity to flourish under its shadow. That free doctrine of the truth which is broad, but at the same time loyal to re-Church is built in India, while your now in better company than ours, and Evangelical Protestantism his lordship principles and rules of discipline main. in a better temple than this, and we is no Gallio, caring for none of these

Methodism into one focus, you can not and ought not to neglect to include the claims of that portion of Methodism to be an integral portion of the great whole. That Church is united to you by ties of peculiar tenacity. If that Church had been founded by the English, or even if that Church had been founded by the New Zealander, who, according to the prophesy of England's most eloquent historian, will some day stand on London Bridge and sketch the ruius of London, these claims would not have been so strong upon you.

But the Methodist Church in America s the mother, and that Church in India is the daughter. Therefore, you ought to most cheerfully embrace it at the time when you are striving to blend the different elements of Methodism into

Let me depart a little from the order of this evening, and remind you of the obligations you have assumed. Calvinstic divines say that before God placed man under a moral government his sovereignty was unlimited, but when he placed him under moral government he assumed certain obligations. So, before you sent missionaries to India, you were at liberty to treat that country with indifference; but now that you have organized a Church there, you have assuned some solemn obligations and responsibilities. The story of your mission work in India is the grandest chapter in your history.

England has possessions in India. You have none. And every thing that affects the interests of the country in any way is of consequence to England through her possessions. England has great crimes to atone for in India. You ave no crimes to atone for in India. And yet you were generous enough to send the Gospel to that distant land. But, my friends, now that you have succeeded in raising a number of Churches in that distant land, and your generosity having resulted so favorably. you have assumed certain responsibili ties. It is your duty to train these Churches, and exalt them to your elevated standard of piety.

In every respect I believe those Churches are inferior to the Churches in this land-in piety, in intelligence, in benevolence, and in missionary zeal But I sometimes think in one respect those Churches are superior; they are more catholic, and less sectarian, than sometimes think the Churches in Europe and America sometimes are. Their circumstances make them less sectarian. We have no great theologians, no Dr. Whedon, to cary on theological controversies and frame big words, and force them down our throat. We live in the midst of the errors of aganism, and in view of those errors the little differences of opinion, and of doctrine, between Christians seem too

small to be taken into consideration. We look to the Ecumenical Council as a step in the direction of the unification of the Christian Church. We hail with delight Christian unity; we hail with delight national unity; we hail with delight German unity, which means to us Teutonic unity, which means to us a united humanity. We hail with delight this movement toward a united Methodism, which means a united Protestantism, which means united Christianity. We look forward to the day when all the varied sections of the church shall consolidate into one grand homogenous whole.

There are two tendencies of this age which prove to us that our hopes wil before long, be realized. One of these tendencies is the concentration of public attention on our Lord Jesus Christ. and its withdrawal from doctrines, sym bols, and shibboleths. And the other tendency to which I referred is the concentration of public attention upon the facts, the glorious, hard, stubborn, undeniable facts, which cluster around Jesus Christ. It is Christ first and then the glorious facts which cluster around him; while doctrines and shibboleths and standards are thrust into the background. It is this that is the Christian hope and promise of this age. We do not despair that the time will come when the Christian Church will unite in a great universal whole.

Bisbop Simpson: I think the andience will be glad to hear a word from our dear brother Arthur, who laboured so long in the India work. I have no doubt his ear was glad to hear from a convert from that land to-night, and that he will add a word of counsel and blessing.

Rev. William Arthur: I really feel, sir, that I have said so much in this church that I can hardly have the face to say anything more upon this subject. And yet, I can not for one moment hesitate to answer your call. I am old enough to have been one of the committee for the reception of foreigners at the foundation of the Evangelical Alliance in 1846. In my official capacity then I shook many a noble man by the hand-men from the East, men from the West, men from the South. I remember well with what feelings I shook the hand of Stephen Olin, of Robert Emory, and of others velation, is the rock upon which that from this side of the water, who are

striving to gather the elements of too, "we are a band of brothers everywhere" and though we are poorer brothers than they, still we are brothers

everywhere. I thank God for what I have seen tonight; I thank God that we have had here different colors, and accents and nationalities. I thank God for the German accent; I thank God for the black complexion; I thank God for the Hindoo complexion, Methodism was born with the word upon its lips; "The world is my parish." That was its birth cry. There is a vast deal of its parish into which it has never set foot. We sometimes say that Methodism is to be found in all the world. Aye, ave, found in all the world the same as gas lamps are to be found in all America. They are here and there, but there is many an acre, many a mountain, and many a valley where there is no gas lamp. We have only but begun; but thank God, we are a band of brothers everywhere. We may be Anglo-Saxons. Hindoos, Negroes, Caffres, and even Malays and New Zealanders, and yet a the confession of friend and foe, the common brotherhood. I never saw victory has been chiefly owing to Church-Macaulay's New Zealander any more than my friend Bose.

I remember in 1842 being asked to go down to Postsmouth to receive a young New Zealander who had been temporarily consigned to the missionary society. The ship had arrived; I went down. The captain delivered him to me, with great formality, for he was the son of a prince. We are sometimes told that civilization makes the way for Christianity. When the civilizers have done their work the missionaries are to come. I do not know much about that, but I do know that in New Zealand the civilizers found Christians. and the missionaries found cannibals.

In 1842, as I have said I went down to receive this young Maury. Lasked him: "Did your father pay for your passage?" "Yes sir." "How much did he pay for your passage !" was my next question. "His answer was: "Four miles." But whether it was four miles square, or round or long, he had not the language to make clear. My real question was, "Why did he send you here?" His reply was, "Because he wanted me to see the land from which the Gospel had come." Now that is better than coming to sketch ruins. I do not believe men will sketch the ruins of England or America so long as men go there to take a view of the country from which the Gospel came. — Daily Advocate

THE FIRST BISHOP OF LIVER-POOL.

The spointment of Canon Ryle to the newly-founded Bishopric of Liveramongst those who are pleased with it. and amongst those who dislike it. That an Evangelical would be appointed was not at all improbable; but that one so pronounced as Canon Releindeed the redoubtable leader of the party-would receive the distinction was expected by no one. That the Vicar of Stradbroke had been designated only a brief time before to the vacant Deanery of salisbury rendered it less likely that he would be thought of for the newly-created See. But now that the appointment is an accomplished fact, as with men wise after the event, reasons are not far distant to seek. The Chu ch of England is remarkable strong in Liverpool, and this, notwithstanding the presence of a gigantic Romanism transplanted from Ireland; a flourishing Presbyterianism, fostered by Scottish merchants and shipowners of the port ; and a large Cambrian element in the population, which has brought its Calvinistic Methodist Nonconformity with it from the villages of Wales, English Dissent is influentially represented by such congregations as that of Hugh Stowell Brown and the one to which the late Dr. Raffles ministered for many years. Wesleyan Methodism numbers six circuits in the town, and the minor denominations have their organizations as well. Still, the Church of England easily holds her own, both with regard to the number of adherents and to the influence of position and wealth. The form of Religion most popular in her congregations is unmistakably Protestant and Evangelical. In this respect Hugh M'Neile's work survives him. That remarkably popular clergyman brought with him to Liverpool from Ireland, not only the impassioned oratory by which his native land was at one time characterised, but the intense dislike of Popery, which is still a characteristic of Irish Protestants. His religious zeal and commanding talents soon made him a great power on the banks of the Mersey, and helped to give to the popular Protestantism of Liverpool its strong anti-Papistical spirit. Partly as a reward for the services thus rendered the Church of England in Liverpool is to receive a bishop of its own particu lar school of thought. This, however, is only one of the probable reasons which have influenced Lord Beaconsfield in making his choice. It is very likely that his ewn ecclesiastical predilections helped to determine the selection as well. In questions in dispute between

tain order there. Now that you are think they there must feel like saying things. He would not drive the Church when they appear before Lord Pennance complaining against the Purchases, gational singing exists, of an entirely differ-Mackonochies, Ridsdales, and Carters ent character, and one which will require of the day. No one can read "Lothair" without seeing that the out-going Premier is at least anti-Ritualist in his feelings and views. The Ritualists being judges, he is no friend of the Catholic revival. They make no secret of the dislike which they bear to him for the part which he took in passing the Public Worship Regulation Act, and for the exercise of his ecclesiastical patronage both by himself and through moved as possible from the body of the his "Presbyterian" Lord Chancellor, congregation, as if for the express puras they scoffingly call Lord Cairns. Just now they are exulting in the overthrow of Lord Beaconsfield's Government, and claim no small share in the Liberal victory. la proof of this they point to the wresting of seats from the Conservatives in Ritualistic strongholds like Brighton and in cathedral cities. This is the style in which the Church Times speaks of the elections: "By men whose feelings were outraged by the Public Worship Regulation Act by the scoffs of the Premier at the 'Mass in masquerade,' by the use which the Lord Chancellor has made of his patronage, and, above all, by the scandal of the ' Defender of the Faith' interfering on behalf of the 'False Mahomed.' " The influence which the Ritualists have exerted in bringing back the Liberals to power is very likely ridiculously overestimated by themselves. Still, it is not difficult to understand that the High Churchism of Mr Gladstone wil make him a favourite notwithstanding his Liberalism in politics, and that the anti-Ritual sayings and doings of Lord Beaconsfield will make him an object of dislike to the party notwithstanding es, one in which the singing is delegated his political Conservatism. If so the to some half dozen persons, more or less, appointment to a bishopric of the Low Church champion will be, in their esti- no organization whatever connected with

> Whatever may have led to the appointment of Canon Ryle as Bishop of Liverpool, there is reason to hope that his influence will be for good in the new see. He has been long and favourably known as a writer. He has published six volumes of a Commentary on the New Testament. He is a compiler of Hymn-books and a composer of hymns. His best known writings, however, are his tracts, of which he has published not fewer than 250. He has also published papers on Church Reform, and is a thoroughly practical clergyman. He will have, of course, as his near episcopal neighbour the Bishop of Manchester; and in some respects the two Lancashire Prelates will not be unlike. Both are men of action; but Bishop Ryle, if his mitre do not spoil him, will be more definite in his doctrinal teachings and more spiritual in his ministry than Dr. Fraser. The latter. we have sometimes thought, is Social Science in lawn sleeves. Bishop Ryle seems to inherit something of the spiirof his Methodist ancestry Maccatetls field .- Recorder.

CORRESPONDENCE.

CONGREGATIONAL SINGING.

The poet says "Order is Heaven's first law." One greater than he says, " Let all things be done decently and in order. With such authorities as the Wesleys, and Pope, and Paul, I feel warranted in thus calling upon the Conference to take the initiation in promoting this great reform which is admitted on all hands to be so desirable. While maintaining this position, I am at the same time free to admit that the actual work in effecting such a reformation must necessarily devolve mainly upon the respective congregations, under local direction; each circuit being guided in its course of action in some measure, according to its practical circumstances, facilities and surroundings. It is this latter phase of the question that propose now to discuss, and shall make some further reference to the Conferences before bringing these letters to a close.

In order to secure good congregational singing, such as it ought to be, all parties concerned, minister, choir, organist, and congregation, should act in accord, keeping the one grand object constantly in view. In a former letter I referred to the indifference regarding the subject so extensively manifested on the part of congregations generally, causing a want of sympathy between them and the choir, as one great cause of the present lament. able defect in our services of song. There are other causes however. Doubtless the trouble frequently originates with the choir; as there are choirs who act upon the principle that the musical part of the service belongs to them exclusively. and so select their tunes as to exclude all others from participating. This idea is entirely wrong, and must be eradicated before any improvement can take place. It will thus be seen that the choir and the congregation exert an influence, each upon the other, either for good or evil, according as their efforts may be directed

in concert, or in opposition; but of this T shall have more to say elsewhere

Another great obstacle to good congrea long time to remove; I refer to the manner in which the choir is located in the great majority of our churches The organ and choir should be so placed in the church as to bring them into the closest connection possible with the congregation, instead of which it has been the almost universal custom heretofore to place them in a high gallery, as far repose of cutting off all sympathy between them-one of the chief formations of congregational singing-and then you hear the good people who have all these arrangements, denouncing the choir for monopolizing the singing! This unfor-tunate arrangement will most likely be continued for a considerable time in most of our churches, and will be one of the greatest obstacles to the progress of the contemplated reform. It is to be hoped that as new churches are built, this matter may receive more attention than formerly, and that those having charge of such works will make arrangements accordingly, as is being done by some of our friends of other denominations.

In my flext letter I shall briefly consider the various elements which continue in forming one beautiful system of public praise in the sanctuary.

CHORISTER

CONGREGATIONAL SINGING

NO. 2.

From Provincial Wesleyan of May 1878. For congregational singing-such as I have described it, and such as I consider it should be in our congregations, the substitutes appear to be chiefly of two classcalled a choir, the other where there is mation, the crowning sin of the retiring the singing. Regarding the latter class as such I shall say little, but shall refer to choirs in another place.

Without referring in detail to minor causes, it may be said in general terms, that the absence of good singing in ourchurches is the result of widespread indifference among all classes of those who make up our congregations.

For this indifference I consider our min isters and leading members largely responsible. Doubtless these good Fathers and Brothers will protest against such a charge, and tell me that they are all in favor of good singing in public worship. are constantly expressing their views to that effect, &c., &c. Quite true my friends, but all this practically, is like saying to the hungry and naked, "be ye our choirs introduce so many new fangled tunes with their solos, duetts, &c., that we cannot sing them." True again : but what has caused this ? Is it not your own indifference and neglect? What wonder that the few who are left usaided to sustain the singing of a whole congregation, finding neither support nor sympathy in their efforts on the part of the society at large, shall ultimately fall into the way of singing to please themselves, and selecting music most suitable to their own taste, irrespective of the special object of church music? I do not attempt to justify such a course on the part of any church choir, but merely point it out as a very natural result of the flagrant indifference existing in all our churches on this subject, on the part of all who should take the lead in every thing tending to the advancement of that cause they profess

to be so dear to them. Singing is wholly different from any other part of public worship. The other exercises are by individuals, for which individual preparation alone is required. But singing, being a simultaneous exercise by the whole congregation, to be performed in a seemly and acceptable manper, requires a great amount of training. To secure good singing and to keep up its efficiency; there is work to be done; constant, untiring, persevering effort, which knows no termination. There is also a certain amount of musical knowledge required, which can only be attained by one great united effort, such as can only be initiated at the fountain head.

Referring to the singing in the Methodist congregations in the days of Wesleys,
"J. B. N." says :-

"It was not by chance that this happened. It was the result of well defined, efficient causes. The Wesseys were men of remarkable musical endowments. They possessed musical genius, culture and taste. They had a just perception of the manner in which the service of song ought to be rendered in the sanctuary. They said that in the set of public praise the whole congregation might and ought to bear a part. They recognize congregational singing as an element of power in the gromotion of the work of God."

Let all our ministers, as the successors and representators of the Wesleys in Conference assembled, "Recognize congrega" tional singing as an element of power in the promotion of the work of God," in a PRACTICAL way-let each carry to his circuit the same practical recognition, and conferring with the official and other members of society, enlist the aid and sympathy of all in the good work. We have good reason to believe that if such a course be persevered in, the Divine blesssing will rest upon it, and that the most pleasing results will follow.

of Gagetown, native of

Feby. 26th in the 79th He had been a member Church sixty five years. years a class-leader in hi The religion he professe health, sustained and affliction and weakness very happy during his la end was peace.

JANE HARE Died on the 22nd Ap in the 92nd year of her in Donegal County, I grated to N.B., in 1826 again," very early in life loving disciple of Christ the Methodist Church Of late years her facult yet she could rejoice to Zion and the prayers of

Welsford, May 8th 183

MEMOIR OF MRS ROBERT The subject of this bri

daughter of the Rev. W. in life, during the time b ed on the Wallace circui verted to God and ever a of her death, maintained tegrity.

As a mother she was s to her children. Her te their welfare, declared b mother, wishful to pron interests of her children and eternity. As a wife she was deserving of high

The very sudden and which overtook her four for such an emergency. during her illness was ev by a patient and resigned the will of God.

And when the fact friends and dear ones, course was nearly run she enitted. No misty atmo hung around her dying o of her faith was bright a end. Heaven was a gree because she had spent he ing for it and because she

Quietly, but surely, an or trepidation, she passe edge of the " dark valley. Master met her, took he her up to the light. She us and she will be missed and from the " home c dear ones still mourn her God of grace grant his/s to the sorrowing ones, of her age, on the 25th of ed away to the unruffled o wenly Father's House.

MRS MCCLEA

The memory of the sair the precious inheritance latives alone, it is the church also and is a rich a Religious biography is story of the lives of those only lived remarkably we in exceptional circumsta also exerted an influence the immediate circle in Many a one, however, de membered whose life is full of exciting incidents more than local interest piety and virtue were not a limited circle have wit secured a regard which h tribute of sorrow upon sepulchre.

It was thus with no or of grief that a short time veyed to the grave the res loved Sister McClearn, quickly learned to esteem upon our regard more int ance served only to stren

Sister McClearn was the

late Matthew McClearn, former merchants of this his fellow townsmen st praise, and point to as on ty was only equalled by She was born in the year descendant of the Carr amongst the early settler and of whom the names with honour in the memo William Black. Her earl and gentle, yet when abo age she was convinced, un to of the Rev. Mr. Busby as a sinner before God. ever until a few years lathaving been baptized in h Seived the ordinages of hands of the Rev. Mr. Lus Methodist Church in this ceived into fellowship, ar all the privileges of the ch This delay is attributed to Carefulness. She would ta