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GENERAL CONFERENCE. praise to our Redeeming Lord," "He dies, had used those hymns which commended thodist church as the best he had ever seen. OF THE

METHODIST CHURCH OF CANADA.

REPORT OF HYMN BOOK COMMITTEE.

Rev. Dr. Fowler moved, seconded by Dr. Potts, that the hymns in the present collection, numbered from 1 to 539, and classified under the head of "A Collection of hymns for the use of the people called Methodists, by the Rev. John Wesley, M. A.," be retained unchanged in the order and expression in sented to any body of men than the opportuthe new hymn book. He said that a move- nity of making a hymn-book for the people. ment like a change in the hymn-book should If a defective hymn-book were allowed to reproceed slowly and cautiously. The present collection had now been used one century take would be made. If Mr. Wesley were the hymns the committee had recommended less one year. This old friend, their father's alive to-de he would revise his hymn book, friend, the friend of their father's fathers, was as he had published two or three editions of yet fresh and beautiful. If you would see it in his lifetime. We live in a different age perience of the last hundred years. He had go up to Heaven, where tens of thousands of souls would testify to their value. Must we something of the style of Moody and Sankey's vised the book as we find it at the present worthy of retention. Dr. Fowler quoted from excellencies of Wesley's hymns No body of people had been so little troubled and unsetduring the last century as the Methodists, and this was owing to that grand old hymn-book, which had been as an anchor to them. Suppose the book is revised, the first thing we should see in the preface of the new

Rev. Mr. Hunt yielded to no one in his re- supplement. gard for Dr. Fowler, yet he greatly differed from him. He had been singing these hymns from his infancy, and remembered having al Conference be reappointed and authorized heard then expressions of the same prejudices to complete the hymn-book within two years. which are current to-day. The work of revising the book should not be done hastily. Many of the hymns which we now sing with so much pleasure were not put there by John Wesley; for instance, Cowper's hymn, "God wery few instances, indeed, had he given out wery few instances, indeed, had he given out of these precious hymns he had level during a new hymn-book put into his hands. It would cause him great sadness to miss some would cause him great sadness to miss some very few instances, indeed, had he given out of these precious hymns he had level during a round it by the more decision and independ of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster the more decision and independ on the sacred associations that cluster the more decision and independ on the purchase of these books, and destroy the sacred associations that cluster the more decision and independ on the purchase of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster the more decision and independent of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster the more decision and independent of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster the more decision and independent of the value in money expended in the purchase of these books, and destroy the sacred associations that cluster the more decision and independent of the value in money expended in the purchase of these books, and deprive our people of the value in money expended in the purchase of these books, and those which it was proposed to expund the purchase of these books, and deprive our people of the value in money expended in the purchase of these books, and the purchase of the value in money expended in the purchase of these books, and the purchase of the value in money expended in the purchase of the value in money expended in the purchase of the value in money expended in the purchase of the value in money expended in the purchase of the va moves in a mysterious way," as well as Nos. In congregations the hymns recommended for in congregations the hymns recommended for lifetime. He hard the Committee would be described by the mere decision and judgment in congregations the hymns recommended for lifetime. He hard the Committee would be described by the mere decision and judgment in congregations the hymns recommended for lifetime. 120, 143 and 213, beginning—"Comfort ye excision. But in reverence for Wesley and a lifetime. He hoped the Committee would of a dozen hymn-members of this Confer- will come a time when it will be too late soul!" "My God, the spring of all my joys," were not Wesley's, and were not put there by it is. It was folly to suppose that if Wesley not too rudely violate them.

Rev. Dr. Williams, speaking as a member him. As for the Committee who had been charged with this work, though some of them were men of great attainments, he believed others had said that they were not even singers. He did not know whether Shakespeare's lines would apply to them: "The man that hath no music in his soul is fit for treason, stratagem and spoils" (laughter), but in the Committe, as a body, he had a good deal of confidence. For his own part he would like to see hymns with choruses introduced, as it was well known that the frequent repetition of a sentiment impressed it far more deeply on the heart. Our Church had the example of the American brethren, who had prepared a new hymnal, and, with a few exceptions, there was not a finer hymnal than theirs. He was willing to see the committee go on and complete their work and publish it. As for the hymns it was proposed to expunge, very few of them were now in use.

Rev. E. H. Dewart said he had made this subject a special study for years. He believed it to be the duty of the church authorities to give to the people the very best book that could be prepared. A really good book should embrace all the best hymns which had vindicated their right to live in the hymnology of the Church. It should also exclude those that occupied space without rendering any real service, and the hymns should also be properly arranged and classified according to their nature. The great argument used against the Committee's report was that an excision of hymns would show a want of respect for the memory of Wesley, but the first part of the book was now very different from what it was when Wesley left. From time to time he had revised his own book, and were Wesley here to-day he would certainly not endorse the disposition manifested in some quarters sacredly to cling to the present book with all its faults of taste, versification and doctrine. It was wrong principle in itself. When such faults were pointed out it was no answer to answer to say: Do you know better than John Wesley? Perhaps we do know better than John Wesley. It would be a strange thing indeed if any intelligent man in this Conference, after all the new light of the past century, did not know what was better for the Christian Church to-day than even the wisest man a century ago. (Hear, hear.) That would be doing a wrong to those great men of the past, which they themselves would be the first to condem if they were with us. We should imitate them by our works, by our zeal, and not by a blind, unquestioning acceptation of ever jot and title of their writings. The people generally of the Canadian Methodist Church wanted a new hymn-book. It had been said that the reading and singing of these hymns made them a sacred household heritage, but we are not going to take the book away—only take out a few hymns that scarcely anybody every looked at. Complaints had been made that the committee assumed to do too much alone. But the American Hymnbook committee had done their work all alone, and only submitted their work when it was completed. So with the English Hymn-book Committee, and in fact there was hardly any other practicable way of doing the thing. If the Methodist Church in Canada could not produce a committee with sufficient taste and judgment to prepare and revise an edition of the hymn-book, then they had better give up their organization. The English committee did not reproduce the book as it was before they had made several amendations, and as there were some persons who looked upon the English Methodist leaders as all oracles, whom we must follow, no objection could be taken

tion. Since the committee's report had been lives in a critical investigation of the merits published he had heard some persons say that they had given out to their congregations all done, and Mr. Ryckman's motion proposed to the hymns the committee had excluded. Well, let them go on and complete it. This motion that did not prove anything as to the taste of the committee, but it did prove something with regard to the taste of the persons who

had done so.

Rev. Mr. Robinson said there was not a what John Wesleys hymns had done you must | now, a different style of poetry and of singcome to the conclusion that that great work hymns. We might not have a very high if they were ruled out he should feel that of that great man was so full of errors as that opinion of the literary merit of some of those it must now be remodelled? Some time ago a hyms, but they were certainly immensely Committee of the British Conference had re- popular. But the most of Wesley's hymns time, and only six hymns had been found un- body of men make a collection of the best hymns in use and it would contain a great eminent men in other denominations as to the majority of Wesley's hymns. There was a great difference in the sermons and hymns of Wesley himself, and instead of honoring his memory by retaining what was weak, feeble and erroneous in his works we would do it a great disservice. But he thought the committee had carried the excision rather too far. Forty or fifty hymns were certainly the limit edition would be the names of the ten illustrious committee who had made the revision. to which the committee should go in that ditrious committee who had made the revision. This, too, would vio-

> Rev. Mr. Ryckman moved that the Hymnbook Committee appointed by the last Gener-He said he was not tired of Wesley's hymns, "Jesus, Lover of my for the sake of hallowed associations, he have some regard for the feelings with which have their supplementary hymn-books, but before that day break upon us! I know many persons looked upon these hymns, and would leave everything up to No. 538 just as were living now he would not do what he had done in several instances during his life of the Committee, said they had done their by revising his own hymn-book. If he were living to-day he would no doubt appreciate the excellence of those hymns that had found their way into the original collection. Numerous hyms were used and loved and prized books, why not incorporate them in our hymn-books to be used in our Sabbath services. He had coufidence in the Committee and was willing to trust them with the permanent revision of the book.

Dr. Allison said that after having examined the list of the hymns proposed by the Committee for excision, he was prepared to entrust the Committee with plenary power to proceed and accomplish their work. The welfare of the church was involved in this matter. A great number of most beautiful hymns and in general use were absent from the collection. There was one hymn in particular-one of the most beautiful in the English languagewhich he regretted was not in our present hymn-book:

Beyond my highest joys I prize her heavenly ways, Her sweet communion, solemn vows, Her hymns of love and praise.

It had been said that nothing so good could be found as Wesley's hymns, but could any one pretend that God had suspended the gift of poetic inspiration since Wesley died? (Hear, hear.) It was utterly impossible for a man who wrote as much as Charles Wesley did, not to write something that was not objectionable. At least one hundred and fifty hymns could be taken out of the first part of the book, and replaced by better ones of Charles Wesley's own composition. We need a new hymn-book, and how shall we get We have got to trust some one, and, judging from the specimen of the Committee's work already before the Conference, he thought they were the men for the work. He did not think a single hymn had been excluded in the list, which had won a place in the hearts of the Methodist people.

It being now half-past 5 o'clock, the Conference adjourned.

EVENING SESSION.

The Conference reassembled at half-past 7 o'clock. After prayer and the reading of the

The report of the Children's Fund Committee was again taken up, read and adopted. Discussion on the Hymn-book Committee's

eport was resumed. Rev. Mr. Hooker drew attention to the the hymns or poems in the book that were printed in England, and we must either go to great expense in getting out new stereotype plates of the old book or make a new one.

The hymns or poems in the book that were hear. In the English edition he remembered to have seen a dialogue between the Saviour and a sinple should not leave their commission. the wealthy church across the water. He and an address to simple souls. These might defended the composition of the Committee, the ability of whose members had been spoken of disparagingly. Were men of theological attainments required in the work? Then there were Dr. Douglas and Prof. Burwash, men who had no superiors on this continent in theological learning. Was a know-ledge of poetry necessary? Then there was, at least, one man (Mr. Dewart) on that committee in whose heart no one could deny that God had kindled the sacred fire of poetry. Was a knowledge of music necessary? Then there was Dr. Williams, who, he believed, was a master of music. As for the work of revision requiring a long period of years to the last century hundreds of the best religcomplete, every minister in the connexion | ious hymns in existence had been written, had been practically revising the hymn book which were not in the hymn-book. He look- as to how many are saved, but of vast

he, the speaker, would vote for.

Rev. Dr. Rice dilated upon the importance of this subject. As for the composition of the committee he believed its members to be the English edition some of Wesley's hymns very competent men, and so far had done their work well. But he was opposed to the revision of the book, and it would be a sad timents of the people that they indicated the day for many members of the church when their present book was taken away and a new the hymns the committee had recommended for excision had already been ruled out of the book by common consent during the excarefully looked over the list, and found that all but three of them he had been regularly in the habit of giving out to congregations, and violence were done to the sacred associations which were connected with those hymns in his mind. Indeed, he thought some of would never lose their popularity. Let any these hymns were superior to those that had A delegate-Will Dr. Rice specify such a

Dr. Rice did not think he was 'called upon to specify anyone. It had been said the hymns of this book were not adapted for Sabhymns and that also was done out of respect would be glad to enjoy the fruits of godhymns of this book were not adapted for Sabbath Schools, but he had used them for forty years, and had never yet been obliged to cred kind. Instead of disturbing their peohave recourse to those namby-pamby hymns which were now unhappily current in the late old and sacred associations of a lifetime in many a heart. John Wesley had said that ence were not sufficient authority to impose a the present order was a good one, and that of God. For the sake of a compromise, he judges of hymns as the members of the comfirst part to be taken out, and forty others substituted. He dreaded the idea of having deprive our people of the value in money ex-

work after a great deal of careful consideration. They had procured a great many hymnbooks from England and the United States, which they had diligently compared and examined, and they should be qualified to give by Methodists which were not in our hymns a mature opinion on the character of the hymns. Those hymns which the people had been singing for the last hundred years, had not been touched at all by the Committee. No one favorite of the people had been dis-

Rev. Dr. Potts-Look at No. 685, short meter, isn't that a favorite of the people? " To God, the only wise, Our Saviour and our King,

Let all the saints below the skies Their humble praises bring." Dr. Williams-How often do you give that out?

Dr. Potts-once a month throughout the Dr. Williams-Then I should think the people would be tired of it by this time. Rev. Mr. Dewart said the hymn mention-

ed by Dr. Potts had not been taken out of the book. Dr. Potts—It is in the printed list. Rev. Mr. Dewart said it got into the list

through mistake. Dr. Williams said this book had had a remarkable history. In 1779 it was a compilation by Wesley of a number of books pre-viously published. He (Dr. Williams) had a copy of that book in his possession, and he undertook to say that Wesley made no hymnbook for general use after 1780. Seven years after his death another book was published containing a number of additional hymns with a good many changes. That was the book called Wesley's Hymn Book, yet Wesley had very little to do with it. From 1800 to 1831 not an edition of the book was published that did not contain considerable changes, and he affirmed this on the authority of the London "Methodist Review." In 1831 the edition was published that we have now. Some people were horrified at the thought of taking out any of the homns, but not less than eleven of Wesley's hymns were taken out of the edition of 1832 and replaced by fourteen others. The present book was not Wesley's book, unless it was on the jackknife principle, that if you take away the old blade and put in a new one, it was the same jack-knife. Those who wanted to keep the present book as a memento of the past could do so, but he would say,

"Let the dead past fall away, Larger will the living grow."

He could put his finger on three dozen of Besides, we needed the profits of the sale of ner, written by old George Herbert. In anhymn-books, instead of sending them over to other there was an apostrophe to religion, be very interesting, and good poetry, but they were scarcely the kind of writing to be sung in the public worship of God. He lcved old books and old poems as mementoes, but he loved better something that could be made use of for the promotion of God's glory. He was satisfied that throughout the connexion at large the people thought more of the supplement than of the old book, and yet we are told that we might do what we liked with the supplement if we did not touch the hymns. He desired to see some of the living poetry of to-day, some of the living fire of to-day, introduced into the book. During into his later collections, "Jesus, Lover of | had been practically revising the nymn-book | which were not in the hymn-book of the American Memy Soul," "Rock of Ages cleft for me," "All during his entire ministry, that is to say, they

the friend of sinners dies," and several others, themselves to their judgment and allowed the He was in a church in Montreal last Sunday, were published by Wesley himself as early as others to fall into disuse. The members of and a hymn book was put in his hands, and the committee, in particular, had spent their he thought how he would like to see his own people have such a hymn-book; in fact in contained all those which his own people most liked to sing, but they had learned them from other sources than the hymn-book.

Dr. Ryerson admitted that equally sacred associations clustered around the supplement as around the hymn-book. It is true that in had been replaced by those of other authors, timents of the people that they indicated the hymns introduced by an asterisk, so that the book might still be indeed the book of Wesley, and the Wesleyan world had used that the path of salvation. 7. "We must ley, and the Wesleyan world had used that book for more than fifty years as Wesley's collection. The book popularly known as Wesley's hymns had been used and accepted as such throughout the Wesleyan world for nearly a century, and he would accept that world conveys the idea of exclusion, If there is a gate to salvation. 7. We must strive to enter the way, and then strive to advance along the way." Strait. An old word, meaning narrow, close, confined. Gate. That word conveys the idea of exclusion, If there is a gate to salvation. universal judgment of what were Wesley's hymns with more submission and assurance are limits to the number of the redeemed, than the statements of individuals who, because eleven hymns were taken out and fourteen added, denied that it was any longer teen added, denied that it was any longer Wesley's hymn-book. The people did not desire a change. Not a single memorial had been placed upon the table indicating a desire for a new book. It was true that the English Conference had taken out six hymns lish Conference had taken out six hymns ven."—M. Henry. Many will seek. Seekfrom the original collection, but they had | ing is not striving; to desire is not to deto sentiments, to experience of the most sa- liness, but are unwilling to make the sacple by laying aside the hymn-book, the English Conference retained what had always but because they are unwilling to strive. been regarded as Wesley's hymn-book, the 539 hymns inviolate with the exception of new hymn-book upon the thousands of peoholy man surely knew something of the work | ple in the church who were fully as good would be willing to allow forty hymns of the mittee. Were they to abolish and annihilate would they consent for a moment to the annihilation of their own psalms which were contemporaneous with the establisment of their church? Go into every branch of the But in the deeper sense of friendship and Presbyterian church, and though you see supplementary hymn-books, would they consent to annihilate the Psalms of David? They would as soon think of tearing out their saving of their souls. 12. "Only those hearts as of cutting off the psalms from the are known to Christ who themselves know hymnology. The committee had given them him." Whence ye are. He knows whence a list of seven hundred hymns for excision, but they had not given them a list of the his enemies. fifteen hundred lines which they proposed to expunge. Was the Conference prepared to the committee with mutilating their hymn-book in this manner without being allowed to see what parts they intended to cut off, for he did not suppose the "Guardian" ple's information? We might have hereafter | him to their hearts. 13. "So now there a compilation, but it would be no longer Wesley's hymn-book, but a committee's hymnbook. It had been said that the opponents of this change were opposed to pregress. But let them look at his public career for the last fifty years in this country and say if it had been a man opposed to progress. (Hear, hear and applause.] This was the first time he had ever been accused of being opposed to progress.

(Continued on fourth page.)

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

LESSON I. D. 29. in Earnest. Luke 13, 22-30. October 6th.

EXPLANATORY.

VERSE 22. HE WENT. The precise time of this journey is uncertain. Some are of opinion that it took place a ter the resurrection of Lazarus, others before. It height of its privilege. Jews who heard Jesus, and saw his face, are lost; certainly occurred during the last year of Christ's life on earth. Cities and villages. In the Province of Perea, on the eastern side of the river Jordan. 1. " Notice that Jesus, the great teacher, did not neglect the humbler villages, but taught peasants as faithfully as those who dwelt in cities.' Teaching and journeying. Though on a journey, and often weary with the the hymns or poems in the book that were heat of the sun and the length of the way when they are traveling." Toward Jerusalem. Where he saw looming up before him the cross and the sepulchre. 3. " The nearness of death only makes Christ, as it should make the Christian, all the more diligent."

23. SAID ONE. Probably not a disciple, but a hearer in the crowd, who made the inquiry either from idle curiosity, or expecting to gratify his Jewish pride. Are there few ? There were two views held by the Jewish teachers. One class believed that all who belonged to the Jewish race would be saved hereafter; while others will seek to enter in, and shall not be held that heaven was reserved for the few able. Luke 13. 24. who fulfilled the law. Saved. 4. "It is a question of slight importance to any man

himself." He said. In all his answers to questions. Jesus never satisfies mere curiosity, but always makes his reply personal and direct to his hearer's conscience.

24. STRIVE. Literally, "agonize," "strain every nerve." The word is employed to denote the strenuous exertions made by the contestants in the Grecian games. 5. "If they exerted themselves so intensely to obtain the corruptible crown of pine or laurel, how should we strive who have a heaven to obtain. 6. Our souls will not save themselves; we must make an effort if we expect to save them." To enter in. To the way of life; not in the mercy of God, but in the willingness of men." The gate lies at the berifices which it demands." Not be able. Not because God is unwilling to receive,

25. THE MASTER OF THE HOUSE. There is a heavenly home whese Christ sits as master, deciding who shall be the guests. and what are the terms of admission.

Risen up. Now, he sits, welcoming all who enter the open door. When the day of grace is over, he will rise up and forever shut the gate of heaven. Stand with. you not. There is a sense in which Christ knows all men, for all are under his eye, and their very thoughts are read by him. love he knows only his own, those who have become acquainted with him to the come his friends, but deigns no notice to

26, 27. EATEN AND DRUNK. There were multitudes who had eaten of the loaves and fishes broken by his hand, yet had never fed on the invisible bread of life: there were many at whose tables he would publish any of these lines for the peo- had sat as guest, who had never received are those who enjoy the privileges of his Gospel without partaking of its bless-Taught in our streets. Strange ings." that those who had listened to the wondrous words of the master should not have been saved through his blood! Teacher, present the thought that Christ teaches now, wherever his words are read. 14. " It is one thing to hear, but another thing to heed, the message of Christ. Depart. This is no arbitry sentence. The lips of the Master only emphasize that which their own character makes necessary to sinners. They depart from Christ, because they have nothing in common

with Christ. 28. WEEPING AND GNASHING. If those words mean anything, they must mean that the condition of the sinner in the world to come shall be one of misery. That misery has it in two elements; eter-AGAINST FORMALISM; or, Seeking | nal exclusion from God, and eternal existence among the wicked. Abraham aud Isaac. "Old Testament saints are in the kingdom; but New Testament sinners are thrust out." Kingdom of God. Not merely the Gospel kingdom on the earth. but the realm of glory in heaven. Thrust out. No soul was ever yet saved by the while Gentiles, whe have not seen, yet

have believed, are saved. 29. 30. THEY SHALL COME. This refers to the Gentile followers of Christ. [Teacher, remind your scholars that they belong to these classes, and urge them to come." From the east. The gospel tidings have been borne afar to every nation in every quarter of the Globe. Sit down. This expression conveys the idea of rest and enjoyment. 15. "The Christian's privilege is not merely to stand before the table of God's bounty. but to sit and partake." Last which shall be first. The Gentile world, which received the gospel last, but accepted it first. Earnestness will often make up for lack of opportunity. First which shall be last. Those to whom the word was earliest proclaimed are yet strangers to it. Perhaps this may indicate a time in the future, when God's chosen people of Israel shall yet come home to their rejected Saviour.

GOLDEN TEXT: Strive to enter in at the strait gate; for many, I say unto you,

DOCTRINAL SUGGESTION: Earnestness in religion.