

THE WESLEYAN  
FRIDAY, MAY 19, 1882.

NOTE!!

The WESLEYAN will be sent to any address during the remaining months of the year upon receipt at this office of One Dollar. Show this to your neighbor, or take advantage of the offer in behalf of some friend.

PREPARATION FOR CONFERENCE.

An unusually wintry spring makes it difficult to believe that the time for our annual gatherings is at hand. But for the arrival of official notices from the Chairmen of Districts, and the presence of an unusual amount of correspondence on Conference topics on our table, the remarks to be penned might have been postponed.

Some brother remarks: "Yes, the District Meetings and Conference are too near for the work I have yet to do." And a chorus of voices responds, "Yes, too near!" "Courage, brethren," is the remark of one who knows whereof he affirms, and that from a thoroughly practical apprenticeship. We are not treating in trifling spirit a serious matter when we say that this as well as other work is accomplished like the completion of the wood pile, by the handling of stick after stick.

Much of the pressure of the few weeks preceding the District Meetings is inevitable; much might have been avoided, perhaps, by greater promptness on the part of the pastor, very often by increased activity on the part of the laymen to whom certain duties are entrusted. In many circuits, the protracted revival efforts of an earnest pastor and the heavy travelling of the winter and spring have combined to increase the arrears of work at this season. We bespeak for the pastors in their preparation for giving the annual account of their stewardship all possible help from their membership. A Sunday-school return sent in by the superintendent, the collection and payment of the sums on the list of Missionary subscriptions placed in the hands of a collector, the sending to the parsonage of a contribution to Church schemes by a person yet unasked, and the prompt gathering in of all sums which aid the current income, may cost the assisting parties little inconvenience and greatly aid the pastor.

It is clear that business is more prosperous than several years ago. The fact is seen with pleasure by the pastor, and perhaps felt by him with pain. The man with a stated income must suffer when increasing prices reward the producer. It should not then be forgotten that the income which was the first to be cut down during the period of depression, should be the first to be enlarged when the note of "better times" is sounded. It is not in the power of the pastor to obtain an income equal to increased expenditure as others may. Many of his hearers would be among the first to condemn any public appeal by him in his own behalf. In view of this fact business men, who know well the truth of these statements, should give them thought, followed by action. If the deficiencies of one-quarter have been allowed to overlap the receipts of the succeeding quarter, let not the closing meeting of the year shut out all hope and send a dispirited and embarrassed pastor into the pulpit on the succeeding Sabbath, sore at heart, retaining faith in God, but having lost even the permitted confidence in man. In the majority of cases where a deficiency already exists an immediate effort would do much to lessen sorrow and loss.

We take the liberty of reminding those concerned of one or two enactments having a special bearing on the business of the coming District Meetings and Annual Conferences, in view of the General Conference of the autumn. The first of these (see Discipline, 1878, p 62) specially requires that "the laymen of the District Meetings preceding the General Conference shall have been elected by ballot at the previous Quarterly official meetings of the Circuits and Missions." In any other year the "Recording Stewards of the several Circuits and Missions, and one other lay representative for each Minister or Probationer for the ministry appointed in addition to the Superintendent on each circuit or mission," form the lay representation at the District Meetings. In

other words, the Recording Steward of any circuit is not by virtue of his office a representative of that circuit in the District Meetings of the present year.

The second point worthy of notice is the regulation of the General Conference in relation to returns of Church Property, (see Discipline 1878, pp. 48 124.) On the former page it is said:

The Annual Conference are required to present, through the President of the Conference, to the General Conference, a tabulated statement of the membership of the Church, the Sunday schools, the number of churches, with the value of the same, number of parsonages and their value, and such other information as may help the General Conference to a correct estimate of the state of the Church.

On the latter page it is said: Each Superintendent shall return a list and description of all Church Property within his circuit, Station or Mission to the annual District Meeting next preceding the meeting of the General Conference, according to the General Conference Schedule; also the exact locality and other information needful, and whether and where, the Deeds are registered.

The absence of this information respecting the Church Property of two of the Maritime Conferences rendered the returns of the General Conference of 1878 incomplete.

THE LATE DR. SUMMERS.

Southern Methodism has just lost a leader in the person of the Rev. Thomas O. Summers, D. D. At the opening session of the General Conference on the 4th inst., he was unanimously re-elected Secretary by a rising vote. His brethren even then observed too evident symptoms of weakness, and the presiding Bishop, Paine, warned him not to "do too much," but the veteran, making light of his feebleness, affected to treat the caution as an insult, and pleasantly declared himself to be still able to "talk, lecture and quarrel." The next morning he was absent, in the afternoon he sank into an almost continuous stupor, and early on the succeeding morning, died as he had often desired to die—with the harness on. His physician, when asked respecting the nature of his illness, said: "I should call it a general marasmus—the nerve centers are all broken down."

Bishop Keener, in his memorial discourse, spoke of Dr. Summers as no ordinary man, and as one whose life was "above reproach." He was an American by adoption. Having removed from England he entered the Methodist Episcopal ministry in connection with the Baltimore Conference. A thorough Englishman in character, he was yet an ardent Southerner, as far at least as this was possible. During a long ride over Texan plains, on their way to the Conference, Bishop Andrews informed him of his intention to marry a certain lady. The lady was the possessor of slaves. Mr. Summers assured him that "those Yankees" would make trouble about his marriage. Bishop Andrews treated the idea lightly. When, however, the Bishop's refusal to liberate the slaves acquired by this marriage was found to constitute an offence which Northern Methodists would not brook, Dr. Summers turned from the memorable Conference of 1844 with a determination to devote all his energies to the work in connection with the Southern branch of Episcopal Methodism. Of his evident abilities his brethren were not slow to avail themselves, while he, on the other part, entered heartily into all enterprises entrusted to him, whether in the way of confirmation or defence. At the first General Conference he was chosen Assistant Secretary; on each subsequent occasion he occupied the Secretary's chair. As General Book Editor, editor of the Nashville Christian Advocate and the Southern Methodist Quarterly Review, and as Professor of Historic Theology in Vanderbilt University, as well as the author of several well-known books and pamphlets of considerable merit, he rendered valuable service to Southern Methodism. Though unable to attend the Ecumenical Conference, which he believed to have been originally suggested by himself in the course of a conversation with Bishop James, he took a deep interest in that celebrated gathering and rejoiced in its evident success. His death produced a deep impression on his assembled brethren.

COLPORTAGE.

A few years ago a movement was made in the Lower Provinces in the direction of Methodist colportage. The writer, who was then absent from the Province, remembers that in accordance with an invitation his Book Room bond was assigned to the aid of this institution. Others no doubt responded in the same way to a similar invitation. On the expenditure of funds thus obtained the Conference or Book Room authorities seem to have easily abandoned this, one of the best, methods of "spreading Scriptural holiness over the land." Making due allowance for some allusions arising from variation in Church polity, the following editorial remarks of the Richmond Christian Advocate are admirably suited to our own latitude.

"Why is it," said a brother from the country to us, "that the Methodists cannot have a colportage system, with men in the field, distributing our books?" "I tell you," said he, "other denominations are travelling over the country selling their works and taking collections, and the Methodists are giving their money to help them." Just so, this is the very point we have been trying to make sharp enough to be felt by all who have the future welfare of the Church in mind. It will be an important work to select and elect the proper men to fill the Episcopal office. It will be very important to find and put in charge the proper man for our mission work; but, in our humble opinion, no work that will come before the General Conference will be more important and far-reaching in its influence for the future of Methodism and Christianity than the organization of some well-digested, efficient plan for furnishing the literature of the Church to our people. We hope, we trust, we almost believe, this will be done by our present General Conference.

A WHOLESALVE APPROPRIATION.

The failure of the Episcopal Church to keep pace with the growth of the

population in the Dominion is most ingeniously explained in the last issue of the Church Guardian. The explanation, though late, is well worth being waited for. Our contemporary holds that in former days a number of persons were accustomed to put themselves down as "Churchmen" because in the public employ, while others from pride or a "meanness" prevented them from "contributing to their set," adopted a similar course, which altered circumstances do not now tempt them to pursue. Had the recent comparisons in Church growth been between 1831 and 1871 there might have been a very small grain of truth in this assertion, but when made in reference to a comparison between 1871 and 1881 it is wholly untenable, and unworthy of mention. During the last decade no changes have taken place in Episcopal polity or relation to the State, which can affect this subject. But with a daring worthy of a better cause the Guardian proceeds to assume that all such as are said, because of the aforesaid causes, to have once registered themselves as Episcopalians are now to be found in the list of the 86,769 whose religion is "not given." We quote: "And so we find in the present census . . . 86,000 names which under other circumstances and in the days we have been speaking of, would, without doubt, have been included under the term 'Church of England.' Add these 86,000 to the Church's figures, and we have a remarkable increase for the past ten years, an increase superior to that of any religious body." Evidently the Guardian had not studied the composition of that list of 86,000 whom it so readily throws in, or it would have hesitated, we dare not say, halted—before claiming as a make-weight for losses the immense numbers of unchristianized Indians in British Columbia and the great North West, many of whom have never seen the face of a Christian missionary, and who yet compose by far the larger part of the 86,000 whose religion is "not given." Fancy the painted warrior of the West, driving before him his stolen horses and followed by his squaw laden as a beast of burden, when informed of this wholesale appropriation! Even the lordly savage would receive the intimation with a dignified "Ugh!" The census enumerators are partly to be blamed for the confusion. They ought to have classified a large portion of the 80,000 under the heading—"Pagan." Let our brethren of the Episcopal Church follow these into their distant reservations, and tell them by their camp-fires the story of the Cross, till like the early Esquimaux converts they shall bid the missionary, "Tell me that again," and if we live till the next census reports are issued we shall gladly write their converts down under any name our Episcopal brethren may choose.

The Irish assassins are still at large, and according to a dispatch from Dublin to the Times their arrest is becoming less probable. Immense numbers attended the funeral of Lord Cavendish. The appointment of Mr. Trevelyan as his successor gives great satisfaction to all parties. A more difficult position for a statesman has seldom presented itself. Happily for him, the demeanor of the English people in this crisis exhibits a remarkable degree of composure and restraint. Two new measures relating to Ireland are now before the Parliament. The bill for the repression of crime, against some clauses of which some of the Irish judges are reported to have protested, gives almost unlimited authority to the Lord Lieutenant and Chief Secretary. This bill passed its final reading by the unanimous vote of both Liberals and Conservatives. Its only opponents were the Home Rulers, whose action at this critical period was certainly significant. An Arrears Bill, introduced on Monday evening, deals only with small tenancies and with two years of arrears. A tenant proving inability to meet the whole sum will be required to pay arrears for one year. When that has been paid the whole remaining amount will be cancelled. The Government propose to pay the other one year's rent from the residue of the Irish Church surplus fund, the amount of which is estimated at £1,500,000. Should an extra half million be required it will be made up from the Consolidated Fund.

A cloud is visible in Europe in the direction of Egypt. Between the British and French Controllers and a large body of European officials on the one hand, and the army, representing a certain jealousy and distrust of foreigners, on the other, the Khedive has had no pleasant part to play. The commutation of the sentence passed upon a number of officers, principally Circassians, who had plotted to assassinate the Minister of War and restore a former Khedive to the throne, has been the signal for revolution. An effort is likely to be made to raise a new Khedive to power. Turkey is sending ironclads and preparing transports in view of the emergency, and France and England are in accord in maintaining the sovereignty of the Sultan. The demand of other European powers to have a voice in any proposed changes constitutes the embarrassment. The maintenance of existing arrangements might demand a conflict; what unlimited Turkish control would involve the world may guess; while the recognition of a new Khedive would almost certainly involve utter losses to English and French bond holders, put a period to every valuable reform, and endanger the security of the Suez Canal. From any stand-point the situation is perplexing. If, as the latest despatches state, the cabinet has submitted to the present Khedive a European complication may for a time at least be avoided.

Such an example is bad. "How did you enjoy yourself last evening at the party," some one asked a young man on our hearing one day. "Oh," said he, "I don't feel satisfied with myself. Some ministers were there and they went in for a good time, and I thought I might go a little further, and I am not satisfied." And so public secular associations plead a right to go a little further than churches, and some day when the responsibility is fixed upon individuals some one will be sorry. We find much to admire in the activity of our Baptist friends, while we trust this feature in the action of one church will be marked only to be avoided.

Some successful minister may feel his joy increased, and some desponding minister may derive comfort, through these words in the London Methodist: "The talk at our table is that every one should rejoice in the success which God is giving to evangelistic work throughout the Methodist connexion. The old power is with us still. Cases like that of Oxford will do much to strengthen our faith in God and His truth. But let not those whom God calls to wait be disheartened. To mend fences, and gather out stones from God's field, is good work; so are sowing, weeding, and ploughing up barren spots. In due season we shall reap if we faint not. One of our ministers was heard remarking the other day that he who works on the rock will get his day's wages."

On this subject, which is now attracting much attention in Canada, the Toronto Globe has the following: At the Methodist Episcopal Conference just closed the subject of union with the other Methodist bodies was freely discussed, and it was very apparent that a strong feeling exists among both ministers and laity in favour of such a movement. Both Conferences passed resolutions upon the subject, but neither formulated any basis. However, the action taken is regarded as an important step in the direction of union. There is reason to believe that with the consent of the parent bodies, which in all probability will not be withheld, the Bible Christians and the Primitive Methodists are ready to fall in line and are prepared to unite on equitable terms. The Canada Methodists are known not to be disposed to place any serious obstacle in the way of union, and hence there is good prospect of the amalgamation of all the Methodist Churches in Canada before many months. The General Conferences of the M. E. and the Canada Methodist Churches meet this year in Hamilton, the former on the 22nd of August, and the latter a fortnight later. It is not unlikely that the strength of the union sentiment will have been by that time sufficiently well ascertained to enable the representatives there assembled to formulate a basis for submission to the quarterly and other boards, from whom a favorable verdict must be had before the proposed union can be consummated. At present the indications are very encouraging for the unionists. The action of the several annual Conferences yet to meet will be awaited with unusual interest.

AN ENGLISH LETTER.  
(For the Wesleyan)  
Liverpool, G. B.  
April 28, 1882.  
Dear Mr. Editor.—It was my privilege on Monday evening last to attend the Missionary Meeting held in the Centenary Chapel, York. Having heard much of the arduous work of Methodism in Yorkshire, I was very glad to have the opportunity of being there, and of seeing and hearing the enthusiasm. The chairman was the Rev. David Hill, missionary from China, where he has been labouring for the past 18 years, and a native of York. He was heartily greeted on being introduced by the chairman of the District, Rev. Joshua Mason, and although it was as he told us, the first time he had presided at a Missionary Meeting, yet he very ably filled the position. The humility of his nature showed itself beautifully in the manner in which he opened his remarks—"Fathers and Brethren." He said he felt he must speak on the subject of finance and giving, and his face shone with holy fervour as he urged them to give. The report for the last year, as read by Rev. W. E. Stewart, of New St. Chapel, showed an increase on the previous year. The Rev. J. A. Mason then spoke, his subject being "Italy," telling of the progress of Wesleyanism in Rome, etc. (and here I may say that Rev. Richard Green, London, is to open a Chapel in Rome next Sabbath. "What great things hath God wrought," that now we know of the progress of Christianity in the city of the Pope.) Rev. Mr. Allan, of S. outport, then gave a very fine address, after which Rev. John Kilner, one of the Secretaries from the Mission House, London, was called upon. He was enthusiastically cheered as he rose, for he had addressed the children on Sabbath afternoon and preached in New St. Chapel in the evening, and had

also attended a Missionary meeting in York some years before, so the people knew well whom they were about to hear. He spoke forcibly on giving, telling how the Secretaries at the Mission House had been perplexed as to how they were to meet all the demands for the year, and had at last been obliged to make a request. It was a sore thing to do, but it had to be done. Some kind brother at a recent missionary meeting in London, had kindly offered if "hand there he said that hard, hard word came in they could raise £20,000 to pay off the debt he would give £2000; and another offered the same on the like conditions. But there were numerous and urgent needs still, and then he told of his life in India, of the many and great difficulties of the missionary, how he met in travelling, and how among the wild to subdue the savage, melting him to tears and causing him to cry "what must I do to be saved?" He grew very warm in his remarks, and the result was well seen in the collection taken, being £87, a great part of which was in notes and half crowns. When will the day come that the collections at our Missionary Meetings at home will equal that?

The Centenary Chapel is an old building, capable of holding 1200 persons, and it was well filled that evening. A platform had been put up and on it was a large number of laymen, besides all the ministers of York, about 25 altogether. The singing was soul-inspiring by its heartiness; the large audience joining in "Salvation! O the joyful sound! What pleasure to our ears! A sovereign balm for every wound A cordial for our fears!" And it seemed as if they would raise the roof as they swelled the chorus "Glory, honor, praise and power, Be unto the Lamb forever; Jesus Christ is our Redeemer, Hallelujah! praise the Lord!" York is a fine old city, full of historical interest, and a large portion of the population of 35,000 are Wesleyans. The Minister is the object of interest to all visitors, and I was enabled to attend service twice, as well as visit the whole edifice and wander through the crypts where are seen the relics of the Saxon walls where the Minister was first built, over 800 years since. As we were guided through the different parts we saw many monuments to past glory. The view from the top of the tower, after climbing 273 steps, is a panorama not to be soon forgotten, taking in an extensive range of country north and north-east, while at our feet runs the fertilizing Ouse like a silvery thread among the verdant fields. It does seem hard to believe that across the "deep, blue sea" are the huge snow-drifts, while here in travelling one is constantly going through meadows so green, orchards in full bloom, grain quite high, and hawthorn hedges as if brought from a hot house and transplanted to each side of the road as if bordering a path as it winds in and out. He never it cannot make me think less of my Canadian home, but I will, if spared, be only too glad if a little snow should be remaining when I get back to let me know that there really has been winter in some part of the world. L. M. S.

CONFERENCE MATTERS.  
MR. EDITOR.—Some two years ago we were treated to certain letters in the Wesleyan upon the subject of finance. I was right glad when the matter was dropped, as I consider some of the communications were calculated to do more harm than good. As the General Conference is approaching, it appears some writer or writers in the Guardian are trying to forecast legislation on certain points. It has occurred to me that our machinery is too heavy already, and whether it is not possible to alter it in some way, so as to save certain expenses and thereby have more for the ministry of the Word. How would it do to arrange at the general Conference for Domestic Mission work for four years. It seems to run in my mind that this could be worked and at the same time prove beneficial. I think that the Conferences ought to be able to manage all Domestic work, and are old enough to be trusted with the expenditure of a certain amount from year to year without being under the necessity of sending a delegate annually to look over the Canadian claims, and the western men to overlook ours, and appropriate; thereby incurring some hundreds of dollars expense yearly, while help is so greatly needed by the poor brethren on the Missions. It would also have a salutary influence on the Conferences, as it would lead them to act discreetly in the management of this work. There is inconvenience in the present arrangement; it is a loss to the man—and to the circuit when a delegate must be from home and his work, as in the case of our Newfoundland brethren, for six or eight weeks, and as I understand just at the time when they ought to be at their post, from the fact that the fishermen who have been away for the summer are then returning and require their presence. If the alteration hinted at above could be tried there is little doubt but it would answer. The year's business could then be arranged at the Conference as it used to be at the E. B. A. Conference, and each District could be provided for and every man go to his work with a definite understanding as to his duty financially. To carry out this plan it will be necessary to fix on the amount to be appropriated and not exceeded. Out of this amount give to the Domestic

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