

THE WESLEYAN

FRIDAY, JULY 15, 1881.

IN NEW FIELDS.

The wheel of the itinerancy is again in motion. The frequent tap of itinerants at our office door, and the entrance of familiar faces, has often reminded us during the past week of Wesley's motto "The world is my parish."

Yet the Methodist pastor, trained to this ever-shifting style of pastorate, which is to others a matter of accident, frequent accident, rather than of habit, soon adapts himself to his changed circumstances.

A faithful pastor will aim at an early acquaintance with the people of his charge. Till he can glance over the occupants of the pews nearest the doors and feel that all these, and they are often the most diffident hearers, are known to him, he will not be satisfied.

Even here a little caution may not be unnecessary to a young pastor. Very wisely he may sometimes decline the proffered assistance of willing guides. Thoroughly independent movements may often serve him best in the end.

Now and then an artful stranger may seek to capture his confidence and control his movements. Prejudices have sometimes in this way been excited against the worthier members of a church and prepossessions formed in favor of persons less deserving of the pastor's full confidence.

An intimate acquaintance with the children of our congregations should be aimed at by every pastor who desires truly to serve his Master. The influence or absence of a kind word in greeting or farewell may help or harm the whole future life, present and eternal, of the child who seems almost unconscious of the minister's presence.

Mr. ——— wouldn't have done that," said a little girl, too small to speak the words plainly, as a minister burdened with care closed the door, bidding "good-bye" to her seniors, in forgetfulness of her presence. One kind word, one warm shake of the hand, a single question respecting his progress at school, may change for life the course of that boy who carelessly swings his strap of books over his shoulder as he meets the pastor.

An indispensable aid to a pastor's success is a well managed Bible-class. Immense circuits to be travelled over once rendered this means of usefulness almost unavailable, but with the diminishing area of our charges, such classes should grow much more numerous. The modern aids to Sunday-school work, crowding out in too many instances our catechisms and other aids to the formation of spiritual back-bone and muscle, render it imperative that by direct and regular means the pastor should meet the youth, and teach and talk over with them the doctrines in which lay the secret of our fathers' success, and thus enable them to give with effect to

any that ask a reason of the hope that is in them. In these weekly gatherings, too, the watchful pastor may give much valuable advice and afford many hints of a practical character which given from the pulpit, would seem to be dragged into the sermon by the heels.

However true it may be that "the world is our parish," there seems to be no real reason why any pastor should fail to take an intelligent interest in the affairs of the city, town, or district in which his lot may be appointed. There is much force in the remarks of a noted preacher of our day, who has said, "I hold it to be a shame for a man to live in any town or village or city without a thought of the prosperity of that town or village or city. I hold that it is a shame for a man to use the community as a shepherd uses his sheep, merely to shear the wool. For a man to be a citizen, and to think 'Can I better myself at the expense of the government of the city, or of the community to which I belong,' and never to have the thought flash across his mind, 'Can I enrich the State, and benefit my fellow men?' is a shame. In aiding its philanthropic societies, in counselling obedience to enactments—only of course 'in the Lord,' in interesting himself in the common schools, and in aught that may tend to the welfare of that community in which he may live, he is bound to do what he can provided always that he never suffers any of these to interfere with the higher duties of the 'vocation' wherewith he is called. We are not certain that neglect in the performance of the commoner duties of citizenship has not been a source of weakness to many of the ministers of our Church.

Above all, in these early days in some new field of labor, let the minister seek to speak out of his own personal consciousness and therefore to the consciousness of others. Then men will hear, whatever his rhetoric or elocution. "The first thing," says a writer in the *Christian Union*, "for any minister who finds himself preaching to small audiences is to confine his preaching to those truths which are vital in his own experience. If in making this attempt he comes to the sorrowful discovery that he has no experience, he had better stop preaching and begin again preparation for the pulpit. If he finds that his experience is a very limited and shallow one, he will be stimulated to deepen and widen it. 'I am the truth,' said Christ. It is only as the minister can reverently and humbly say, 'I am the truth, not, indeed, as Christ, all truth, but that truth which I am endeavoring to expound, that he can expound it with power. The husbandman that laboreth must first be partaker of the fruits.'"

IRISH METHODISM.

The sessions of the one hundred and twelfth Methodist Conference in Ireland, recently closed, seem to have been of unusual interest. The Rev. E. E. Jenkins, M. A., president, and Rev. James Donolly was elected Secretary.

The statistics of membership show the number of members to be 24,237—a net decrease of 226, but with 911 on trial. About 2000 members had been added during the year, but losses through deaths, emigration and "leakage" in removals had more than met this number of accessions. Such facts not wholly new to our brethren in Ireland. Years ago a young Irish minister told us how member after member of his churches had crossed the Atlantic until his heart had gone thither; and now his name occupies an honorable place among the many honored names of American Methodism. It is needless to say that strong faith is needed on the part of the minister who feels that it is his vocation to bring men into the Church, not so much to strengthen a weak centre as to furnish recruits to go forth and join the vast numbers who bear the same worthy name elsewhere. As the *Methodist Recorder* remarks: "Other things being equal, the probabilities of emigration increase in the case of an Irish peasant or labouring man in proportion as he comes under the influence of the Gospel. The more he becomes conscious of his true manhood, of his right to freedom, and his power to act, the more likely will he be to seek elsewhere the openings which are not to be found at home. Hence there will always be a large proportion of Christian converts amongst those who find a settlement in other lands." Especially of late has the state of the country strongly tempted men who can have no sympathy with passion and murder to "escape to other scenes and other circumstances."

To some of his friends who chided Wesley for spending, as they thought, too much time in Ireland, that man of wondrous foresight replied, "Have

patience with Ireland and she will repay you." Without recalling the names of men who have gone from Irish shores as pioneers in the work of our Church, and without dwelling upon the fact that many of the leading men in the ministry and laity of the American and Canadian Methodist Churches are Irishmen or the sons of Irishmen we may remind our readers that Lord Mayor McArthur of London, whose use of his position for the promotion of religious and benevolent objects won the other day from the Archbishop of Canterbury a tribute of the highest character, is the son of an Irish Methodist minister, and, with his brother, Alexander McArthur, M. P., an uncompromising yet broad-hearted Methodist. Of the wide-spread influence of evangelism in Ireland a correspondent of the *Watchman* gives a striking illustration, presented at the recent Cork Conference. He says:

A singular and pleasing coincidence was seen in the Open Session of Conference, when three of the distinguished visitors delivered addresses. These were the Revs. Dr. Potts from Toronto, (who ministers in the church formerly filled by the late Dr. Punshon) Dr. Reed (Senior Mission Secretary of the Methodist Episcopal Church, New York), and Thomas McCullagh of the British Conference, who were all Irishmen. The former, a comparatively young man, would be known by his accent still as a native of the Emerald Isle. He is a fine specimen of a man, and his sermon in the French church on Sunday morning was a splendid sample of sacred eloquence and rich evangelical truth. Dr. Reed's father emigrated to America, and going into a Methodist chapel was kindly welcomed. He pointed out the effect of attention to strangers, as he said the good man who shook hands with his father by that act introduced three generations into the Church. Mr. McCullagh told how he had been cared for by the late Rev. Robert Houston in the Kilkenny circuit, and heuston from that good man his first quarterly ticket forty years ago.

The report of the committee appointed to consider and report on the propriety of somewhat modifying the present relation of the class-meeting to church membership was awaited with no small degree of interest. Measures of a progressive character, adopted in the British Conference of late years, have generally been aired at a previous date in the smaller Irish gatherings, and interested parties have been hoping that some action would be taken at the recent session which would lead to an extension of the Church franchise across the Channel. Any hopes in this direction have for the present been doomed to disappointment, though the small majority by which certain resolutions were negatived shows that the disposition to place membership upon a somewhat broader basis than that now recognized finds many advocates. For Rev. W. Gorman's motion "that persons who fulfil the spiritual condition of membership, but have reasons for not meeting in class—which reasons may be deemed sufficient by the ministers in conjunction with the leaders' meeting—may be received into the Society subject to our general discipline," thirty-five votes were given, while fifty-nine votes were recorded against it. The debate on this topic is thus summed up in the *Watchman*:

"From the report it appeared that the committee were unable to agree to any report on the subject, and the convener submitted some resolutions, the principal point of which was to adopt a schedule, including a return of the communicants in the Church. The Rev. Dr. Crook moved an amendment rejecting the resolution, and the Rev. Robert Boyd moved a further amendment to the effect that a larger discretionary power shall be placed in the hands of the leaders' meeting when making the returns of the members of Society. Dr. Crook's amendment was withdrawn, and the others were discussed during the earlier sitting. At the close Mr. Boyd's amendment was accepted as a note of motion for next year. The speakers expressed themselves as firmly attached to the class-meeting as a means of grace, and deprecated any attempt to lessen it as such, but some thought attendance at it should not be retained, in order to secure recognition as members of Society."

The Conference ended pleasantly, in the absence of that hurry which too often marks the close of our sessions, and prevents the proper consideration of questions closely connected with the future of the Church. Revs. Wm. Crook, D. D., O. M'Cutcheon and John Ker were unanimously appointed a deputation to the United States and Canada in the interests of the Union Guarantee and Home Mission Funds.

A CALL TO PRAYER.

By the Executive Committee to arrange for an Ecumenical Conference it was unanimously resolved that Friday, August 5th, should be designated as a "special day of fasting and prayer, to be observed by the Methodists of all lands, for the blessing of God upon the Ecumenical Conference." In accordance with a suggestion of the Secretary

of the Committee for the Western Section we invite the attention of our ministers and Churches to this resolution, and urge the observance of this day, as far as may be possible, for this laudable purpose.

"A wide field for evangelistic effort," says the *Primitive Methodist Magazine*, "spreads out before the Methodist Churches in every continent, and it is of practical importance it should be occupied in the most economic and efficient way, and in a spirit of true brotherly co-operation, without collision and antagonism, so that the moral power and spiritual influence of Methodism may not only be in no sense diminished, but be greatly increased." Increased spirituality, unity and aggressive power for Methodism will be a blessing for Christendom and the world.

In view of this great gathering, and the influence of a Pentecostal baptism upon the delegates who are moving towards England from all parts of the world, our ministers and Churches have a strong motive for prayer. Plans have been carefully marked out, but success depends upon the blessing of heaven. In private and public, at our family altars and in our churches, let us remember the delegates who will represent in City-Road our world-wide Methodism, and especially let us endeavor to unite on the day designated for fasting and prayer in seeking the blessing of Almighty God upon their deliberations.

THE COLLEGE QUESTION.

In spite of the heat of summer days, inviting to rest, correspondence on College Union goes bravely on. As usual some wise things are said and many foolish ones. What amuses one is the persistent advocacy of an idea in the absence of any approach to a practical scheme for its development. In such a mode of tactics the suggesting parties may have plans they prefer to conceal, but they have no right to ask the thoughtful consideration of those who differ in opinion.

One thing is becoming evident. The field over which these writers range is becoming narrower, and their excursions are leading them a shorter distance from home. The firm utterances and generous gifts of the ministry and laity have caused them to cease to sweep with their glasses the fertile lowlands adjacent to Cumberland, or the not less rich valleys which surround Acadia. Partnership is still proposed, the partnership of a smaller firm—the union of King's and Dalhousie. It is not yet said whether Dalhousie is to go to Hants, or King's is to come to Halifax. The point is hardly worth discussing, in fact, while somebody, invested with authority, forbids the banter.

That some friends of King's are not averse to a change which might remove certain difficulties is not a matter of surprise. That Judge Wilkins—whose words we always read with respect, because of his evangelical views and courteous recognition of Christians under all denominational names—should avow himself among those favorable to a change is not to be wondered at. A glance at his letter in the *Chronicle* shows a reason on the surface, but does not reveal the dissatisfaction with which not a few Episcopalians regard the College whence their rising ministry goes forth to its most important life-work.

Had Judge Wilkins, and others we might name, attended the anniversaries at Sackville and Horton, and watched the graduating classes of those Institutions, and marked the religious influences of a wise and genial character which attend the preparation of our youth for their future work in the Church and the world, we are convinced that his opinions as expressed would have been greatly modified. It is not necessary that we should speak for Acadia—her own friends are doing that with good effect—but we are prepared to assert that Methodists who have taken pains to watch the education given at Mount Allison, and the influences surrounding the students there, are not harassed by any such doubts and fears as would lead them to seek relief by any change of base. Most cheering to the parties responsible for the management of our College and Academies are the strong expressions of confidence, backed by material testimonies of highest value, which have reached them from the three Conferences of the Maritime Provinces. But to enable the managers to raise them to still higher efficiency, a succession of gifts such as those we recorded last week is needed. Gifts like that of Mr. Starr's have a greater value, because really unasked, and resulting from a careful consideration of the claims of education under Christian auspices upon those to whom God hath given power to get wealth.

"WE," OR WHAT?

The *Christian Advocate* and the *N. Y. Independent* are having a "friendly tilt" on the use of the editorial "we." The former objects to the publication of the editor's name, claiming that "to identify a paper with a single man, as such a use of the plural pronoun does, seems belittling." It advises the use of "the present writer," "our superintending editor," or "our literary editor."

In reply to the *Independent*, which is said to "fall into the error, not uncommon with censurers, whether friendly or otherwise, of making its own practice the standard of perfection," the *Advocate* points out the difference between a paper like the *Independent*—responsible to no one, and the organs of the Methodist Church, conducted by editors "publicly elected" for a certain term, and "often after an animated canvass," and thinks it "little less than preposterous to talk about the concealment of the responsible editor's name under the circumstances."

We have not room to quote the *Advocate's* very suggestive remarks respecting "evils in religious journalism which arise from its personal character" or the probably "greater evils" which result from its being "impersonal;" we content ourselves therefore with copying the closing words of the article:—"Without prescribing for *The Independent*, we know of no more reasonable distinction where the Editor is known than that laid down in our former article:—"That when the editorial 'we' comes in a passage that relates to the policy or sentiments for which the paper is responsible, it means *The Christian Advocate* holds, teaches, maintains and defends such a proposition. But when it relates to something predicated of individual action, it means something the responsible Editor experienced."

EDITORIAL NOTES.

The Fourteenth Annual Report of the Halifax Young Men's Wesleyan Institute has been issued. We note with pleasure that the Institute "has never been in so prosperous a condition as at present." Several public meetings have been held under its auspices, at which interesting and valuable papers have been read. Of nine private meetings seven were devoted to debates on topics of present and general interest. At a meeting at which the writer was present, the criticisms given by several members upon readings by others, seemed well calculated to promote the general benefit. From the list of members who always took a lively interest in the welfare of the Institute the name of James B. Morrow must be removed, but here, as in so many other departments of religious and social life, his influence will continue to live. From the receipts of the lectures, and a successful "Olio," in which the Ladies' Literary Institute took part, \$13.00 were contributed to the Ladies' Parsonage Aid Society, and \$26.00 were given to the Committee of the Jost City Mission.

On Sunday last the ministers of several churches in St. John, N. B., called attention to the increasing prevalence of Sabbath desecration, "emphasizing particularly the running of Sunday steamboats and Sunday trains." At that precise time, if we mistake not, the highest authority in the Dominion was moving on in a special train over the Intercolonial. We have failed to learn that any important public business could be pleaded as a justification for his departure on Saturday evening on a journey which must of necessity involve transgression of the Sabbath law, on his own part, and that of numerous employes. We have heard of a slave-owner who found work on Saturday for an unwilling slave to do on Sunday. The hesitation of the slave was answered by an appeal to the Saviour's statement respecting the Sabbath relief of the ox or the ass fallen into the pit. "Yes, Massa," was the shrewd slave's reply, "but not if he put the ox in on Saturday." It is not the first time that a poor slave has been right, while the highest dignitary in the land has been wrong.

The man who wrote these words for the *Religious Herald* has evidently had some experience; "We have heard of a race-boat made so narrow and so easy to upset, that the oarsmen had to part their hair in the middle before they took their seats in it, so as to keep it in trim. Even so there are some churches, some little churches, in which the pastor needs to walk very circumspectly, so as not to put more weight on one side than the other. It is a very great mistake to suppose that it takes more grace and skill to manage a large church than a small one. Far otherwise. The largest man is needed for the smallest place."

The St. John papers contain lengthy reports of the sermon by Bishop Doane, adjutor-bishop Kingston last Sunday at Fredericton. The Bishop ignores all the hedges and ditches that some others have marked with a heavy mark along himself, by a somewhat daring assumption, side by side with apostles. While some men arrogate to themselves such distinction, many others of course will laugh. The temptation to do so is certainly great. We agree with Wesley, who said "If any man is disposed to dispute about this matter, let him come. I have better employment." Yet an occasional protest must be made against such empty and arrogant ostentation. We have been told that the ordination charge delivered at the recent Maritime Conference by the Ex-President, Rev. E. Evans, was a most able and eloquent refutation of the claims of High Church Episcopalians to superiority over their brethren. It is well when men can smile at such claims; better still when they can calmly argue them down. At the request of the ministers of the N. B. and P. E. I. Conference Mr. Evans' charge is to be published in pamphlet form at an early date. Our readers will do well to provide themselves with a copy of it.

A kindly Quaker is said to have asked a group who expressed sympathy with a man undergoing a loss, "How much are you sorry?" The *New York Chamber of Commerce* has answered such a question in the case of President Garfield and his family by the bestowal of a quarter of a million of dollars upon Mrs. Garfield, thus at once placing her future social position beyond doubt, and relieving the mind of the President from all anxiety. Next in value to a consciousness of the favor of Heaven, in the case of the man whose life trembles in the balance, is a conviction that his death is not likely to inflict upon those dearest to him any painful social reverse. Certainly if sympathy and prayer and the removal of all anxiety respecting the position of those who with himself have been suddenly raised to the first place in the nation can bring him back from the gates of death, President Garfield will soon turn his face from the dark pathway.

A valedictory service was held on Monday evening in the Queen's Square Church, St. John, in connection with the departure of Rev. B. Chappell, late pastor at Portland, for the Nicola Valley Mission in British Columbia. The Rev. D. D. Currie occupied the chair, and Revs. Dr. Pope, J. Read and B. Chappell gave addresses. Prayer for the success of the brother in his new sphere was offered by Revs. H. Daniel, J. R. Narraway, and G. B. Payson. Mr. Chappell also gave a short address at Brunswick St. Church in this city on Wednesday evening. We hope to receive frequent letters from him for the readers of the *Wesleyan*. He leaves behind many friends, who will regret his absence, while glad on the other hand to know that a minister from the Maritime Conferences has gone forth into the mission field.

The publishers of several of our *New Brunswick* exchanges are showing a degree of enterprise well worthy of commendation. The *Daily News* of St. John, issued for some time as an evening paper, is a bright newsy sheet, which ought to find general favor; and the *Daily Sun*, of the same city, now gives its readers each Saturday a double portion of its usual interesting matter. The *St. John Globe* received the thanks of the N. B. and P. E. I. Conference for its lengthy reports of the proceedings of that body. Nor must we forget to notice the rapid growth of our country contemporary, the *Maple Leaf*. May it preserve the autumn brilliancy of that leaf without the autumn decline. We have to thank the *Maple Leaf* for its standing notice of the *Wesleyan*.

The Hon. Neal Dow and A. M. Powell, Esq., Secretary of the American Temperance Society of New York, are now in Prince Edward Island. Next week they visit Halifax when Mr. Dow will give one lecture—in Association Hall, on Monday the 18th, inst. Single tickets may be had for 10c each; three for 25c. From condensed reports of the addresses of these well-known temperance advocates, delivered in St. John, the citizens of Halifax are warranted to expect the utterance of valuable practical thoughts upon a topic of world-wide value and of intense local interest.

A visit to the Berwick camp-meeting will be both pleasant and profitable. It commences on the 3rd of August. An advertisement giving all necessary information

mission will tickets at on be given from side, good to Book Room grounds. A New Testam will be provi in need of a reading for do well to in

A friend rooms of Mr his St., speak Kaabe pian has been app instruments beauty and well as un and singing

Keep up th brethren. A pastoral visit NEWFO

The greater spent in the ren's Fund. per capita rat previous year In the aft hours, the R addressed the of visitors on in relation to ville. In a r ing speech the cial events a tory. He al importance of educated min that had bee there; the e staff, and to rasant un laboring. T the city with sympathy and ference and John's take in tions.

In the even the Education was addressed G. P. Story, s was assigned ample justice the latter got Rev. G. Boyd performances could be desir

The principl voted to the bationers, J. S. Peters, and J. two were un dered ordina nextion, and th ed to be sent tions. In the even conducted by promotion of h dressed by sev words were w power which l parts. On Sunday morning and e by the Revs. D. Gower St., by and Dr. Stewar Hall by the R. Swann.

The members apprized the facts put forth laymen in the o ters who were a caut deficiency was raised amo this purpose. This noble effor of some of the on the mind of factually dispel was rendering certain and per God-appointed and good-will!

The Conferen it of two delega Society in St. J the Hon. J. S. s its members on movement now land, and on th sing and dimini leating liquors. not have conf ment, beyond work, than whe conviction that constituency of were exerting a ny renewed in the country effo and the passing of The Conferen these Hon. gent members were v the temperance

In the eveni was held, w Generals, J. A. Ja were set apart fo ministry by the excellent charge ow. Thos. Harr which was appen by the Rev. Cha nee charges ar be published, anything as to the young met ted briefly t conversion to G the ministry. Co