

THE WESLEYAN

FRIDAY, SEPTEMBER 9, 1881.

THE ECUMENICAL CONFERENCE.

The earlier services of this great Methodist gathering, about which so much has been written, have already taken place. Wesley's old chapel, at City Road, London, was named as the spot at which all the delegates composing the Conference were to report; the period allowed for this demonstration of essential unity was to commence with the 7th of September and end with the 20th of the same month. In a week or two the opening services, the persons present, the addresses of the delegates, the discussions following these, the purely devotional meetings of the occasion and the many interesting incidents connected with this convocation of Methodists from the four quarters of the globe, will furnish the principal topics in the columns of the numerous papers of our Church throughout the world.

A few brief statements will prepare our readers to enjoy more fully the letters we hope to lay before them in reference to this grand rallying of the Methodist hosts, which, according to the *London Times*, promises to be "one of the most interesting and important religious gatherings since the days of the Wesley's." The honor of suggesting it belongs to the Methodist Episcopal Church, whose suggestion was officially conveyed from their General Conference of 1876 to the British Wesleyan Conference of 1878 by Bishop Bowman and Dr. E. O. Haven—the late Bishop Haven. To English Methodism, as a matter of respect, was left the selection of the place and, to some extent, the development of the proposed scheme, though the Executive Committee was divided into two sections—the Eastern, with the President of the British Conference at its head, and the Western, presided over by Bishop Simpson. These were instructed to arrange for a Conference of four hundred members clerical and lay, half of whom were assigned to British and Continental Methodism, and half to the Conferences of the United States and Canada. It was decided that the Methodist Church of Canada should send twelve delegates; other branches of Methodism in the Dominion were permitted to send eight of their ministers or laymen. Responsibility in the preparation of papers on the several prescribed topics has been divided between the two sections. To Rev. Dr. Douglas, President of our General Conference, is assigned the honor of giving one of the responses to the addresses of welcome; to Dr. Allison, of this city, an honored layman of the same Church, is given the last essay of the last day, on "Methodism as a bond of brotherhood among the nations." Dr. Ryckman and the Hon. Senator Ferrier are the other essayists or speakers for the Methodist Church of Canada. It is not at all strange that our fathers and brethren in England named Matthew Simpson, Ireland's noble gift to American Methodism, as the preacher of the opening sermon. The writer reached the Burslem Conference of 1870, just after Bishop Simpson had preached from "None of these things move me," and marvelled as he heard William Arthur remark, from the Conference platform, that since they had listened to Bishop Simpson's thrilling sermon everything else had seemed commonplace. The eloquent Bishop's appointment may at once be regarded as a token of respect to the Church of which he is a leader, and a tribute of regard for his gifts and piety. One fact caused much regret to our Presbyterian brethren who assembled some time since in Philadelphia—the existence of such prejudices as prevented the united celebration of the Lord's Supper. This circumstance, which elicited much remark at the time, will not be a reproach to the Pan Methodist gathering, for on its programme, at the close of Bishop Simpson's sermon, the united communion service occupies a prominent place.

"To what purpose?" has been a question asked, we observe, by a few of the more conservative Englishmen, and, perhaps, by many others in a somewhat different spirit, in view of a gathering which not only must involve a large financial outlay, but which has taken hundreds of prominent men for some time from their families, their businesses, their circuits, their pulpits, their colleges, their editorial chairs. An extended reply cannot be given in our limited space. It must however be kept in mind that the term Ecumenical is not to be understood in its ancient meaning. The delegates now in convention in London claim none of the powers, assume none of the responsibilities of a Council. In a document issued

by the Convention at Cincinnati it is declared: "The Conference is not for legislative purposes, for it will have no authority to legislate. It is not for doctrinal controversies, for Methodism has no doctrinal differences. It is not for an attempt to harmonize the various policies and usages of the several branches of the one great Methodist family, for Methodism has always striven for unity rather than uniformity. It is not, in a word, for consolidation, but for co-operation. It is to devise such means for prosecuting our home and foreign work as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world."

From a Conference gathered for such purposes from the various parts of the "habitable earth" Methodism has certainly much to hope. Such a demonstration of unity in diversity will have its influence upon the several sections of her membership. The divisions that have taken place upon questions of polity have left some painful feelings, in some cases lingering memories of supposed grievances have prevented thorough harmony of action; but much of this, it may well be hoped, will be forgotten as delegates of the various sections meet on a common platform, and find that in their leading purposes they are one, and that all may hear and echo with a new meaning the dying words of their founder, under God:—"The best of all is God is with us." From the connection, clearly established, that "all we are brethren," another grand benefit may be expected—the removal to a large extent of that unnecessary rivalry which, at home and abroad, and even in foreign mission fields, has planted churches side by side whose members differed only on some point of church polity, quite unworthy to have diverted the strength and energies and gifts of Christians from the "regions beyond." Nor can the lesson be lost upon the world at large. Already leading journals of Britain and America have felt the current of thought and have treated their readers to lengthy articles upon Methodism; but when the grand family re-union shall have fastened the eyes of the world upon us, we may look for a wider discussion of Methodist history and work in the periodical literature of the Church and the world, a discussion from which, as the M. E. Church committee will say, "Methodism has everything to gain and nothing to lose."

But more to be desired than aught else is the overshadowing influence of that Spirit which loves to abide where brethren dwell together in unity. If His blessed influences bat and descend with pentecostal power upon the Ecumenical Conference—so uniting all the members that "they may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ," then the result shall be glorious beyond all human calculation, both to those upon whom they may be made visible and to the scattered millions to whom these may be made the bearers of hallowed influences. Then, indeed, to use the words already quoted from the *Times*, will the meeting now commenced be "one of the most interesting and important religious gatherings since the days of the Wesley's."

Should not all our ministers and laymen give special prominence in prayer next Sabbath to this important gathering, and make the prayer offered in public a keynote to prayer in private during the succeeding days of the Conference?

DEATH OF DR. TAYLOR.

Through a hurried note from Bro. F. W. Moore, of Charlottetown, we learn that Rev. Lachlin Taylor, D. D., died at noon on Sunday last, from the effects of gastric fever. "Only three weeks ago," Mr. Moore adds, "he gave us one of his great and characteristic sermons, and on the following Monday evening he held a large audience entranced with his lecture on 'Jerusalem, the city of the Great King,' some of the passages in which were amongst the finest I had ever listened to. He now sees Him whose earthly foot-prints he loved to follow, and has become a citizen of 'Jerusalem the Golden.'"

Dr. Lachlin Taylor was a thorough Scotchman, a native of Argyllshire—born, if we are not mistaken, in the Island of Mull—and brought up in the National Kirk, of which his father was long an elder. In boyhood he received some classical training, which, with the bold scenery of the banks and braes of his Highland home, seemed to develop a naturally lively imagination. On the arrival of his father's family in Canada, the ministers of the Methodist

Church were the first to find them out, and a revival which swept over the old Ottawa circuit led a part or the whole of them into the membership of that Church. After four years, divided between physical toil on his father's farm and the brain-work involved in teaching a school, during which he also made himself useful in the Church as an exhorter and local preacher, he was called in 1839, at the age of twenty-two, and somewhat against his own judgment, to supply a vacant mission. Once at his work, however, the youthful preacher, genial and eloquent, took the simple-minded people of that district by storm. In 1850, after two years of heavy labor in the Lower Canada District, he applied for a supernumerary relation for one year. At the end of that year, by permission of the Conference, he accepted the agency of the Upper Canada Bible Society, and in that capacity rendered twelve years of efficient service. During the eight succeeding years he was engaged as Secretary of the Canadian Wesleyan Missionary Society. At a later period he spent two years in Britain, engaged at the instance of the Dominion Government in representing the advantages of Canada as a home for intending Scotch emigrants. With him while thus employed the writer had several interesting interviews.

It was during his absence in Britain that Dr. Taylor received at a street corner in London, a severe blow in the side from the heavy shaft of a rapidly driven hansom, from the effects of which, in spite of the most careful attention on the part of friends, it was thought he never quite recovered. The winter of 1880-81 was spent by him in the United States, whence we received a letter from him, written as with groping fingers, announcing the improvement of his eyesight, with the loss of which he had been seriously threatened.

During a short visit to the Maritime Provinces, made shortly after his return from the Holy Land, whither he had accompanied the Hon. James Ferrier, Dr. Taylor became favorably known as a preacher and lecturer. Mr. Moore's note furnishes no particulars respecting the hour of final departure. On the following morning, (Monday last) his remains were to be removed to Cobourg, Ont., for interment.

A despatch from Prof. Burroughs, received since the above was in type, informs us that Dr. Taylor "died in peace at Brackett Point" about thirteen miles from Charlottetown.

THE NORTH WEST.

The Rev. G. M. Grant, whose volume on the North West called increased attention to that immense territory, nine years ago, has just been revisiting a portion of it. From his letters in the *Toronto Globe*, we copy an extract relating to the missions of the various sections of the Church in the North West. Our readers will turn from Mr. Grant's letter with the conviction that Methodism is taking an honorable part in carrying the Gospel to the "regions beyond," both where English settlers are hastening in and where the Indian owners are yet undisturbed; and that the Missionary Society of the Methodist Church of Canada must be upheld in laying firmly the foundations of the future great Methodist Church of the North West.

In their readiness to strengthen the hands of the Missionary Society our people will also be encouraged by the statement that the moneys thus far contributed have been spent in earnest work, and not in that spirit of rivalry which has frequently existed in too great a degree in both the home and foreign work of the Churches generally. Mr. Grant writes:—

"In seeking the good of the Indians, the churches as a rule do not encroach on one another's ground. In mission work among the Indians, the Roman Catholic, the Episcopal and the Methodist Churches have the most honorable record. The Presbyterian Church has done comparatively little. Its missions to the Indians are confined to three bands, and I think it could not extend its work without interfering with the work of other churches, a course from which it has always abstained. The Methodists have strong missions on both sides of Lake Winnipeg, and along the Nelson River, besides their great Saskatchewan field. In all these missions they are undisturbed by the rivalry of other churches. The missionaries of the Episcopal Church are to be found round the shores of Hudson Bay, and as far west and north as the Hudson River. Bishop Machray told me today of boys who had recently come from the McKenzie, three thousand miles distant to attend St. John's school. What a conception that statement gives us of the vastness of Canada. We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have only got as far as Winnipeg. Probably their parents cannot conceive of a city further east. To them Winnipeg must be at the gateways

of the day. Bishop Machray's diocese once extended over the whole North West. It is now divided into four—Rupert's Land, with some thirty clergymen, one-third of these being missionaries to the Indians, and Mooseonee, Saskatchewan and Athabasca, with about twenty clergymen, almost all of them more or less engaged in mission work among the Indians and half breeds. Of course this extensive mission work is carried on chiefly if not altogether at the cost of the parent Church in England. That Church is certainly doing its duty nobly so far as the Indians are concerned."

The duty that now devolves upon the Episcopal Church in Canada is to follow up its own children who are settling all over the North West, and to give them that firm of service to which they are so profoundly attached. The diocesan constitution of their Church may interfere with their engaging in this work with the same energy that the Methodist and Presbyterian Churches are displaying. But surely their Provincial Union means something for united work. If they neglect the duty of the present they can never occupy hereafter the position in the North West to which they are historically entitled. Far away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the church of their fathers neglect them they will join the church that cares for them and their children. And it is no use for any church to send men known in Scotland as "stickit ministers." And uneducated clergymen will do better in any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of emigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own church they will join another. Presbyterians have said openly to me, "Other things being equal, we prefer our own Church, but other things out here should be as nearly equal as possible." The same spirit animates the people generally. They feel that the various denominations are pretty much alike; that they are all good; and that that one is the best which sends the best men.

Mr. J. E. Chipman, of this city, who has just returned from the North-West, whither he had gone as the agent of the "Halifax Pioneer Ranch Co.," gives a glowing description of that vast territory. We take an extract or two from the *Herald*:—

The prairie here (at Fort Calgary) is rolling and broken—the kind required for stock. All admit that it is the best watered district on the continent. The grass is luxuriant and strong. There is considerable vetch grass, or wild peas. This is found near the mountains. The mountains are covered with perpetual snow, but very little falls on the prairie. We rode some 25 miles over the Cochrane Ranch. The whole 100,000 acres is rolling and broken, and may be compared to Lower Horton, with the exception of its being minus timber and rocks. It is splendidly watered. Thirty miles from here is a reservation of 20,000 Stony Indians, so well known through the labors of the Rev. George MacDougall. The climate is very hot. The mosquitoes were fearful. They had charge of the country. But we were told that as soon as the stock arrived the settlers would be very little troubled with them. The autumns, we were told, were golden—the finest in the world. We met a son of Charles Dickens, in the Mounted Police, who had been in most parts of the world, and gave it as his experience that during ten months of the year the climate was the finest in the world.

On the banks of the Belly River, hundred of tons of coals were exposed. All that was needed was a shovel and a steamer, to mine it and send to market. We lit a fire by it and boiled our tea. We spent several days exploring the district and then we went down to the Little Bow River, 40 miles from the coal Banks. Up to this time we had been six weeks on the prairie, driving on an average 25 miles a day. We drove in every direction. Wherever we heard of a fertile spot—that is one place more rich than another—we drove to it. As far as we could judge, and we had gained our knowledge by travelling 1,000 miles in Montana, we were convinced that our North West is a far better stock raising country than Montana. It is much better watered and heavier in grass. It was better than I expected it to be. I thought it would not compare with Montana. I found it to be much better. I found it a better stock raising country than I had any idea of, before going out. . . . Cattle can be successfully wintered there out of doors. Last year was the worst season ever known. The losses in the ranches in Montana and Oregon were heavier than ever known before, but the Canadian ranches did not lose two per cent.

A PERTINENT QUESTION.
The *Church Guardian*, of last week, puts the following very pertinent question in reference to a topic of interest to some at present:—
It is taken for granted that the present Endowments of the existing Colleges would be available for the Central University; or, as one of the most enthusiastic leaders of the movement put it at the Halifax meeting, "Dalhousie with its six or seven professors, King's with five or six, and Mount Allison and Acadia, with four or five each, would make twenty or thirty professors for the new university to start with." But, on the other hand, we are assured in the pamphlet so recently put forth by the Association (Clause 19) that "Consolidation of our Colleges would improve the theological education of the Province by relieving the Churches of the

burthen of providing literary and philosophical training, and enabling them to devote all their energy to the support and improvement of their Divinity Schools. In more quiet times one or two professors may have been sufficient to prepare the clergyman for his work; now, however, when one who has the care of souls must be ready to meet the attacks of numberless assailants, it is of vast consequence that the Churches should give the training schools of the clergy the utmost possible strength." Very good; we have no particular fault to find with all this. But has it never occurred to these gentlemen that if their position is accepted as the true one, and the existing Colleges become simply Divinity Schools, they each would require all their present endowments for their own use? For example, There are at the present time five professors at King's College. Certainly three or four—four would be required under the proposed new arrangement, and for their support by a recent authoritative statement published in our columns, Kings has now just \$4,600 annually, an average of about \$1150 for the four proposed Divinity Professors, including the President, not a very large one for each. And Mount Allison and Acadia are in no better condition. It ought to be very plain from this that the existing Colleges could not put in a single penny into the central fund; how then would the twenty or thirty professors of the Consolidated University be paid? This is an inquiry which it is natural should be made at the very threshold of the whole agitation, for it is difficult to understand how it can be satisfactorily answered.

EDITORIAL NOTES.

The steamer Dakota reached Victoria, B. C., from San Francisco, early on Sunday, 14th ult., having among her passengers Revs. Coverdale Watson, Chairman of the District, and Benjamin Chappell, B. A., late of St. John, N. B. Mr. Chappell preached in the morning, and Mr. Watson in the evening. The *Daily Colonist*, which also speaks in very high terms of the able sermon by the chairman, says that "Mr. Chappell delivered an interesting discourse at 11 a. m. He is an excellent reader and possesses a good delivery. His sermon was listened to by a large congregation with evident pleasure and profit." On the following evening several of the Church officials met Mr. and Mrs. Watson and Mr. Chappell at the parsonage. At a social on Tuesday evening Mr. Chappell "in a few remarks referred to the hearty reception given him on these western shores and to the extreme beauty of the city and its surroundings. Indeed, he had only seen one spot that in his estimation was more beautiful and that was his own dear home in far away Prince Edward Island. In expressing this opinion, he added, it was quite possible that he might be prejudiced and that a few years residence in this Province might change his views in this respect. At the close of his address he was loudly applauded."

Singularly opposite views respecting the same person are frequently expressed. A most worthy Congregational minister, in passing along an English street once heard a man say, "If ever there was a saint on earth that man is one." Turning a corner he heard another remark, "If any man ought to be hanged, that man ought." The latter view, in consideration of the man who uttered it, may have been the more complimentary of the two. A similar instance has occurred recently, when a minister, designated in a little volume of "Conference Takings" as "truthful and temperate," is charged by a correspondent of a morning paper as guilty of falsehood! In this case as in the former the less complimentary charge may involve the greater honor. The writer of the criticism which called forth such a grave charge simply maintains that while a long-established and well-known society, or one that uses its own press, may afford to dispense with signatures, any others, especially one of "yesterday," which aims at radical changes, should be careful to use them. Any self-appointed advocate, who can only regard difference in opinion as a crime, must prove a source of weakness to the cause he attempts to espouse.

Specimen copies of the enlarged series of our Sunday-school papers—"Pleasant Hours" and "Sunbeam," have been sent to all our ministers. We confidently appeal to Methodist schools for the patronage of our own literature. This will be better and cheaper than any which can be obtained elsewhere; and will be found thoroughly loyal to our country and to the doctrinal teachings of our Church, while some foreign periodicals are often hostile to both. In a recent number of the *N. Y. Advertiser* Dr. Buckley grows warm on this matter of Methodist literature in Methodist Sunday-schools. "Some Methodist schools," he says, "hardly deserve the name. They sing no Methodist hymns, take no Methodist papers, use

no Methodist Lesson Leaves, use question books and notes that teach un-Methodistic doctrines, fill their libraries with all sorts of books, have superintendents that don't know or care whether these things are so or not, but think they save a few cents a year." To these schools the doctor affixes the strong appellation of "a fraud"—on the Church, the parents and the children.

In reference to the foreign representatives of the Ecumenical Conference the *Methodist* gives counsel and makes confession thus: "We sincerely hope that generous hospitality will be shown to these visitors by all branches of English Methodism. We are very much absorbed in our own pursuits, but let us pause to show kindness and brotherly love. Society is much more exclusive in England than it is in new countries. Englishmen in Australia, for example, receive more attention than an Australian does in England. We often fall in courtesy and open-hearted hospitality to foreigners. We pity the man who does not feel a profound interest in the representatives of Methodist Churches from the ends of the earth." We have heard of some leading brethren in the West who would enjoy this confession if "Canada" were substituted for "Australia." It is to be feared, too, that the repulse of Gen. Fisk, at the door of the Annual Conference, will render American brethren more sensitive than they otherwise would have been.

The members of the St. John, N. B., Branch of the Evangelical Alliance are making earnest efforts to stem the tide of Sabbath desecration in that city. Sermons have been preached in different churches, and a deputation has been received by the Mayor, who has given them an assurance of support as far as may be in his power. The closing of the Post Office on Sunday is a step in the right direction, but only one of many which should be taken to place St. John and some other Provincial cities in accordance with the standard of right. At a meeting on Monday afternoon, with Capt. Prichard in the chair the principal topic of conversation was the desecration of the Lord's day by steamers and railway trains. In the course of the discussion it was admitted that an American Episcopal bishop, during a recent visit to New Brunswick, had made application for a special train, but had withdrawn his request in deference to the wishes of the people.

On a recent Sabbath a statement of Mr. Spurgeon had a happy illustration. After having remarked in the course of his sermon on the invitation of the "Spirit and the Bride," that "hundreds of men in the pulpits of Great Britain have had laid upon their heads hands crowned with lawn sleeves, that has neither converted them nor given them power to convert, while others hundreds of men and women whose heads have not been touched by the lawn, but whose hearts have been touched by the Holy Ghost, were making converts for God all over Great Britain," he stated that "of the sixteen just added to the Church, two only owed their conversion to his own ministry, while the other fourteen owed their salvation to the ministry of the membership of the Church."

In a note received just too late for our last issue, Principal Kennedy informed us that the Ladies' Academy at Sackville had been opened with fifty-three boarders and eleven day-scholars. Several others were expected during the next week. From a despatch to the *St. John Telegraph* we learn that at the matriculation examinations at Mount Allison College, the first prize was taken by Arthur Robinson, son of Mr. W. J. Robinson, of Moncton; the second by Walter A. Taylor, of Carleton; and the third by Miss Bessie Narraway, of St. John, whom we congratulate on their success.

In acknowledging a donation of \$20. from a gentleman of this city, towards the removal of the debt on the Middleton (Wilmot) Church, Rev. Richard Smith mentions a further donation of \$100 also from a gentleman of Halifax, and says in a postscript: "In less than a month the church (D.V.) will be clear."

Catalogues of books suitable for Sunday-school libraries have just been published by the Book Steward. Superintendents of circuits, are requested to forward him a card containing the names of the superintendents of the several schools in their circuits, that a copy of the catalogue may be forwarded to each.

PEP

A few days since from Mr. . . .
A few days since from Mr. . . .
A few days since from Mr. . . .
A few days since from Mr. . . .

In our list of . . .
In our list of . . .
In our list of . . .
In our list of . . .

The Frederick . . .
The Frederick . . .
The Frederick . . .
The Frederick . . .

The Queen Squ . . .
The Queen Squ . . .
The Queen Squ . . .
The Queen Squ . . .

Mr. Albert Ing . . .
Mr. Albert Ing . . .
Mr. Albert Ing . . .
Mr. Albert Ing . . .

MISSIONARY

ST. JOHN
The Circuits of St. . . .
The Circuits of St. . . .
The Circuits of St. . . .
The Circuits of St. . . .

ST. JOHN
St. John—(Queen . . .
St. John—(Queen . . .
St. John—(Queen . . .
St. John—(Queen . . .

MIFAMION
Chatham—Time to . . .
Chatham—Time to . . .
Chatham—Time to . . .
Chatham—Time to . . .

NEWFO

The North Star . . .
The North Star . . .
The North Star . . .
The North Star . . .