

THE WESLEYAN
FRIDAY, AUGUST 26, 1881.

ONES SPHERE.

The recent acceptance of a charge in the United States by a prominent New Brunswick clergyman has called forth some comments from leading journals of that Province. Unfortunately, the summaries of able Dominion politicians seem to have added intensity to the political feelings of some of our contemporaries, who find it difficult to look even at the removal of Dr. Waters to Newark without the use of party glasses.

One may smile when told of the aged loyalist mother whose heart yearned after children gone to the Republic which she dared not visit lest her bones should be laid there, but he can scarcely envy the man who can lightly transfer his labor and influence to another land than that which gave him birth. The right of the transfer of citizenship for a time or for the "forever" of life has its limitations, which are certainly not beyond the sphere of courteous discussion. This is true of men who walk in paths deemed by many, and often erroneously, as the humbler walks of life. Patriotism is not wholly ignored in the Gospel, nor are its judicious tendencies condemned there, but, to go no higher, reason seems to indicate that, unless in circumstances of special pressure, the land which gave a man birth, which protected his childhood, and gave him such education as he may have received at the public cost, has a prior claim which is to be regarded from the standpoint of principle and not of impulse.

We are not sure that this claim loses all its force when applied to the case of the minister of that Gospel which to so great an extent regards men as one great family, and the arrangements of which have so little regard to the boundary lines which mark our maps. Who will say that there was no tinge of patriotism in the words and tones of the Great Teacher as he bade his disciples to go first to the lost sheep of the house of Israel—his kinsmen according to the flesh? But here also, as in the case of ordinary citizens, reason and justice present limits which are not to be treated as trifles. While health permits him to labor, while a proper pecuniary support is given him, while there is need of his services at home, it can hardly be denied that the country in which Providence placed him is indicated as his sphere, and that the Church which was the agent in his conversion, which guided him in youth and brought him to the front, bearing with him, it may be, in those years which, after all, were only preparatory, is entitled to his services throughout his more effective years, unless some undoubted call of Providence to some eminent sphere of enlarged usefulness elsewhere, should furnish irresistible reason for a transfer of his labor. We confess that we have watched some ministers who have left our Conference bounds for another land just at the period when the Church might have expected their effective aid, and wondered by what precise mode of adjustment they were able, in the absence of reasons arising from health or special Providential indications, to reconcile their action with the dictates of strict justice.

We are not prepared to say that the well-known minister whose removal from one of our Provincial cities has called forth some comment has taken a wrong step. We have spoken of general principles, and from the standpoint of our own Church economy. The Methodist minister enters the Church to be sent whither it may be deemed best. It is for the Church to judge when his work in any precise locality is done. Dr. Waters belongs to the ministry of a Church which leaves the question of call mainly to the local church and that of acceptance to the proposed pastor. In this case the minister regards his work as done in his late field, while another church, outside of his own country, calls him. We may regret removal, but can hardly find fault. Rather we pray that his ministry elsewhere may be rich in success and comfort.

It may be asked, in conclusion, whether these convictions of work finished in certain localities, expressed by the leading men of other branches of the Church, do not point to a time when a system of modified itinerancy, presenting the advantages of our present plan, with those peculiar to a settled pastorate, may become the rule of the churches generally. We are convinced that among the ministry and laity of various names the idea of a regular change of pastors, less frequently, we admit, than that maintained by ourselves, is gaining ground.

THE SUNDAY-SCHOOL HYMNAL.

Many Sunday-school managers are not yet aware that the Sunday-school "Hymnal" prepared in accordance with a resolution of the last General Conference, is now ready for their inspection and use. It is to be hoped that this little volume of hymns and sacred songs, in part selected for social and revival services, may soon find its way generally into our great family of Canadian churches.

The blending of children's voices in holy song is no new element in worship, no mere peculiarity of these latter days. That protest of chief priests and scribes against youthful "hosannas" in the temple might have been deemed proof of novelty had the Master not justified acceptance of their worship of himself by reminding these ancient conservatives that centuries before that day perfected praise had gone heavenward from "the mouths of babes and sucklings." Even in the darker days of the Church's history children's voices have sung "the Lord's song in a strange land." To the last century belongs the honor of having given to children, in connection with the vast Sunday-school system, the liberty of through freedom in united sacred song.

Freedom has benefits which may become abuses. The Church is bound to watch with care the use of each privilege over the possession of which she rejoices. Every "sweet" has a "snare" in matters sacred as well as in things material. It is possible that through the aid of memory and voice errors may find their way into young hearts, which, fixed on a comparatively blank page, may never be effaced by future sermon or argument. Mere sentimentalism is bad—and we have any quantity of it in Sunday-school music-books—but erroneous theology is worse, and such is too often heard from the lips of Sunday-school pupils. If he was a wise man who said, "Let me make the songs of a people, and I care not who makes their laws," then the utmost care in the choice of hymns should be exercised by those having the management of our schools. Certainly, at least, the diversity obtaining in our Sunday-school hymns is not more allowable than a similar diversity would be in the books in our pulpits and pews. The safety of our youth and the strength of our Church would be promoted by the use of a book prepared under authority and in use from Newfoundland to British Columbia.

It used to be said that the Sunday-school was the nursery of the Church. In too many cases at present there are missing links between the two. There is a lack of connection between the singing of the Sunday-school and that of the sanctuary. The children who sing so sweetly in the school are dumb in the public worship of the morning and evening. They are strangers to the hymns and music there; if their taste has not been in part destroyed by ditties and choruses to which alone they have been accustomed. The book before us is a happy combination of the better class of Sunday-school songs and of the hymns from our own Hymn-book. Trained in it by judicious leaders of song, our children will be at once prepared to enter with praise into our Sabbath services and into our social meetings.

Although the Hymnal has not yet received the seal of approval from our General Conference, which does not meet until the autumn of 1882, its use has, we observe, been recommended by a hearty and unanimous vote of the Toronto Conference, by whom it was resolved "That this Conference would remind the superintendents of Sunday-schools that the only authorized hymn-book for our schools is the one just issued by the Book Room, and trusts to their connexional loyalty to substitute it for other hymn-books now in use, and also directs superintendents of circuits to use their best efforts to ensure the speedy circulation of the new book in all our schools."

DISTRICT SCHOLARSHIPS.

Several notices of Financial District meetings appeared in our issue of last week; other notices appear in our columns to-day. We are requested to call the attention of Chairmen of Districts to one important matter—that of District Scholarships. Reference, if we are not mistaken, is made to this important subject in the Minutes of the N. B. and P. E. Island Conference, but through some pressure of business the minister to whom the preparation of a notice for the Nova Scotia Minutes was entrusted, though deeply interested, as large personal contributions have several times shown, omitted to furnish it.

It will be remembered that several Districts in the N. S. Conference gave one scholarship each, and another—the Halifax—two, last autumn in aid of Mount Allison. The members of several other Districts subsequently expressed regret that similar action had not been taken by themselves. It is to be hoped that those who then acted with such promptness will repeat their action at the approaching meetings, and that regret on the part of others will be followed by practical effort.

Each scholarship should be of the value of twenty-five dollars. In case of larger gifts, double, or even triple, scholarships should be provided. To announce these at an early date will give us much pleasure.

There is no other way by which material assistance can be so easily furnished, and it is not necessary to say that now, more than ever in the past, such assistance is needed.

REV. R. BRECKEN'S LETTER.
NO. III.

LONDON, G. B., Aug. 8, 1881.

DEAR EDITOR,—On returning from a tour through Switzerland, I found a number of very welcome letters and papers from home awaiting me, among which none were more welcome than the WESLEYAN. What changes had not those three weeks in which we were strangers in a strange land brought, both in England and at home! Dean Stanley, the hearing of whose weighty words were among the pleasant anticipations of a return, has himself joined the spirits of the illustrious dead, from the midst of whose memorials he so long preached to the living. The infant Land Bill is on its way to the House of Lords who all these weeks have been "nursing their wrath to keep it warm," and now show a great deal of peevish anger at the child. The British Wesleyan Conference is on the eve of separation after a session of great interest and importance, and foreshadowing to some extent the importance of the Ecumenical Conference. Apropos of the occasion, articles have appeared in leading papers and reviews on the social, political and theological aspects of Methodism which are stoutly repudiated by our church organs as being written by authors who, however able, know not whereof they affirm, and err more unconsciously than wilfully. The writer in the Times has dashed off an article in the most cavalierly style, undaunted for a moment by his ignorance of the subject. The daily papers continue full of sympathy for President Garfield in his protracted sufferings, and the reciprocal good-will of Secretary Blaine's answer to the Irish plots shows how common ties and a common destiny are ripening into a common sentiment of brotherly kindness between England and America.

Meanwhile Irish plots thicken and the smell of Miesian dynamite acts as a stimulant upon the bellicose bumps of Irish radicals the world over and the air is full of their shouts and shillalaha. Bradlaugh is increasingly anxious to play the role of a martyr, and the Government is foolish to afford him the opportunity of gaining notoriety so cheaply. Judging from his figure at Madame Tussaud's he is not unlike Henry Ward Beecher in personal appearance, though we do not wish to draw any inference from the resemblance.

A few weeks ago I was freighted with much joy or sorrow to many hearts and homes. Our letters brought us tidings of heavy trials that had come in the Providence of God to some of our dear friends at home. We trust that ere this the clouds may have entirely dispersed, to show more brightly the clear shining of God's love. We have missed the profitable pleasure of being present at any of the British Conference sessions or anniversaries, but as this was not the object of our visit, and the brevity of time forbade any protracted stay in Liverpool if Switzerland and Scotland were to be seen, we were obliged to forego that treat. Reading of assemblies and seeing their proceedings in print is far short of being present, but no printer's ink can enable one to breathe the pure air of the mountains or convey any adequate conception of the revelations to be gained and pleasures received by actual sight amidst the scenes of God's great and beautiful works.

Switzerland looks like a very small country on the map of Europe—but if its mountainous territory were all spread out it would require a good extent of neighboring kingdoms to hold it. Most Swiss peasants live, so to speak, in the story of this our terrestrial home. Run your eye where you will up to the lines of perpetual snow, all over the apparatus of inaccessible crags where only the wild goats might be supposed to climb, there you will find nesting the chateaux of the Swiss peasants. There is every contrast of scenery to be met with in this unique little land that seems to have been made for tourists, and looks like a museum of God's grandest works in our material world. Nothing can be so bold and awe-inspiring as the wild mountain passes, nothing so filled with quiet beauty as the lakes and vales of the Oberland or Savoie.

I shall not, however, attempt any description of what I have been permitted to see and enjoy. Time is needed for reflection and arrangement of thought. At present there is too much crowded upon the mind that has not assumed an orderly arrangement. The memory of the past weeks is like a kaleidoscope composed of broken fragments, very pleasing, but in great confusion. Alpine horns and cascades, snowy summits and tables d'hotel, music boxes and glaciers, wild flowers and diligences,

Swiss costumes, songs and honey, with a hundred other incongruous things, are inextricably mixed. The merit I claim arising out of my default to attempt to rise to the height of this great argument—I shall not impute upon you any familiar quotations from Byron or Coleridge or other poets who have made Swiss scenes familiar in lyrics. You observe I have not once mentioned the "arroyo Rhone" or hinted at any tete-a-tete that poet's ears have heard as transpiring between Jura and her sister Alps.

London air seems very stuffy and the streets very dirty after the clear air and bright skies and clean ways of the vine clad slopes of the crescent lake of Geneva. Yet in returning to London these disadvantages are counterbalanced by brighter skies and clearer atmosphere in the religious and intellectual spheres. The museums and art galleries, the lecture rooms and sermons, the grand old buildings with their historic associations, are educational institutions for its millions. On Sabbath morning we attended service at one of its characteristic benevolent institutions, "The Foundling Hospital," and were delighted with the singing as rendered by the hundreds of picturesquely-dressed little children, saved, no doubt, from a life of infamy or poverty, or both. In the afternoon we heard Canon Liddon in the classic sanctuary of old St. Paul's. How I admire that gray old pile of stone, looking like a venerable patriarch in the midst of his busy tribe! At first I could not hear distinctly, on account of the movement of feet on the stone aisles and a loud reverberation that causes an echo. Gradually, however, I caught his distinct enunciation and his earnest tones. It was a sermon for medical men, apropos of the Medical Congress which was just drawing to a close. The eloquent preacher in rounded sentences and a manly style, pleaded for reverence and fidelity to man's spiritual nature in discharging the duties of a profession so lofty and sacred. In the evening we went to the venerable shrine of Methodism, old City Road Chapel, where the preaching as well as the building presented a striking contrast to the cathedral and service of the afternoon. The sermon, the preaching, the building, the congregation, were unpretentious, but you felt at once you were in our Father's house—the heart was warmed and heaven was opened. The venerable President of the Australian Conference, who occupied Wesley's old pulpit, preached as if the spirit of our venerable founder were whispering in his ear. "Remember, you have nothing to do but to save souls."

City Road Chapel since the first strangeness blends the old and new. The modest shaft erected to the memory of the "Mother of the Wesleys," at the entrance gate advises you that you are treading on sacred ground. As you enter, the monumental marbles suggest Westminster Abbey, and behind the altar are read such venerable names as Wesley and Fletcher and Coke, yet the walls and sittings have a very fresh and modern air. The worship of the congregation presents the same mosaic. There is healthy congregational singing to old familiar, lively tunes, there are frequent responses to the sentiments of the preacher and the prayers, there is warm welcome to God's house, there are old-fashioned bonnets and old-fashioned class-meetings, but also there are modern innovations which I will not mention. Methodism does not grow in London in proportion to its growth in provincial towns and its rural districts, or in suburbs of the city. One of the many causes undoubtedly is that the itinerant system is not so well adapted to the city work as is the settled pastorate.

In writing you a letter from Paris a few weeks ago I did not mention that Mr. Gibson is now superintending an extensive mission work in Paris similar to that of Mr. McAll. He and his devoted wife have not only given the work their life but their worldly means; and now Mrs. Gibson is laboring to maintain a seminary for young ladies in order to furnish further means. She certainly deserves a wide patronage. Perhaps some of your Canadian readers might wish for their daughters the advantages of a French school; they will know where to send them.

This is the last letter I shall pen you, as other correspondents accustomed to wielding a pen will require your valuable space. I have only conveyed hurriedly a few of the many impressions I have received, hoping that they may prove of some small interest to the few readers who know me. I have not written for the general public, or I should have striven to be more full and descriptive and explicit. Hoping soon to see you all I remain, yours in Christ,
RALPH BRECKEN.

THE NEW HYMN-BOOK.

On Sunday, the 7th inst., the new Hymn Book was introduced into the Methodist churches of St. John. Only the difficulty of obtaining a sufficiently large number of copies prevented its use at an earlier date. On the evening of the day named, Rev. D. D. Currie, of the Centenary Church, preached a sermon on the influence of Christian song, which is reported at length in the St. John Telegraph. Mr. Currie's text was, "They sing the song of Moses the servant of God, and of the Lamb"—Rev. 15: 3. We copy the closing remarks:—

You will, of course, procure a suitable supply of our new hymnal for your use in the sanctuary, and in your homes. Take its hymns into your hearts. Study their theology. See how they set Christ ever before us. Remember that a large proportion of them are such prayers as may voice, before God, the yearnings of your hearts. Mark well their experimental teaching. They speak from soul to soul. They represent the inward life

of the believer, making its way through troubles and hindrances, through joys and victories, toward a heavenly destiny. As after the experiences of Calvary the angels appeared at the grave's mouth at the resurrection, so these hymns are angels that rise up out of our griefs and darkness and dismay, to minister to those who are seeking after the higher life. They inspire the imagination of childhood. They go with the Lord's people through the midst of their years, singing all the way as if they were the airy voice of some guardian angel. When the darkness of trial, settling fast, shuts out every star, a hymn bursts through shade, and the darkness is turned into day. And thus, sprung from the world, rough life within the soul, they become clothed with dear memories and associations, while they lead to the yet more wonderful life that is to come.

EDITORIAL NOTES.

Never perhaps, have the faith and patience of our farmers been more severely tested than during the present season. Abundant yields, of some kinds, has rendered their fingers uneasy, while continued wet weather, with overflowed marshes in some districts, have condemned them to inaction, or to witness the loss of crops they could not save. Elsewhere the experience is of the opposite kind. The Nash ville (Tenn.) Advocate begins its last editorial article in this way: "The current topic in many places is the drought. The fields are parched, and the streams run low. The farmers watch the coppery skies, look out upon their thirsty fields, sigh, and say and think many things. The hot weather enervates and irritates. As the thermometer goes up, their spirits go downward."

To give counsel is easier than to receive it. Discouraged friends often think as they listen, "you know nothing about it." We therefore, instead of any words of our own, transfer the closing words of the Advocate editorial: "Do not go moping. That is an impeachment of your Master, a practical confession that your religion has failed you when a real test came. It is a duty to be cheerful. A duty? Yes it is a duty to trust God, and to be, tranquil in his Almighty keeping. What is your religion for, if not for this? It gives songs in the night; in the midst of the world's tribulations it gives peace in Jesus. Light is sown for the righteousness and gladness for the upright in heart. If your cheerfulness fails when your worldly hopes fail, it is a proof that the roots were in the world and not in God."

Good Father S—once read a resolution containing a list of missionary collectors, and then laid it on the table with the remark that "he would be a smart man who could hang a speech on that." Such smartness is frequently aimed at by the advocates of University Consolidation, to whom a single sentence is suggestive of volumes, written in a spirit which prompts one to quote Bret Harte:—

"All that is false in this world below Betrays itself in a love of show."

While such efforts may furnish amusement, thoughtful minds can only regret the extent to which the minds of even good men may be biased by the attempt to maintain an equivocal position. An illustration of this kind is afforded by the claim of an esteemed Presbyterian minister that the Presbyterians, in connection with Dalhousie, have not asked for aid, but on the contrary have given aid!! And the Presbyterian Witness, which some time ago gave us an article on "A Public Conscience," heads an extract of a letter to this effect—"A Question of Fact." A question indeed!

The latest development is a small pamphlet on "The Advantages of University Consolidation." It bears no signature and presents arguments that have been repeated time after time in the public press.

Few laymen know the amount of work demanded by the Church from her leading ministers. Many weary hours spent in correspondence, are supposed to be given to study and sleep; and absences from circuit work are often set down as worthy of blame when they should really be deemed causes for sympathy. At the close of a recent conversation in the English Conference on the personnel of Connexional Committees, the President said that "unless some effectual check could be devised, the ministers they wished most to keep would be worked out and would yield to paralysis or softening of the brain; and the lamentation with which they began that Conference would be repeated year by year. They were literally killing their best men by overwork. During the season of his seclusion through ill-health he had carefully kept a register of all the calls to Connexional Committees, and he found they amounted to an average of eight per week. That was for a tutor in theology, who

should have time to read the theology of the past and the present if he were to do his work. But how could he do it with eight committees a week?"

We know little respecting the owners of real estate in this city, but have heard of members of Christian Churches elsewhere, our own not excepted, who have taken the wages of unrighteousness through the rental of their property at high rates to liquor-sellers or other agents in evil. We should be glad to see over their signature a letter like that which Major-General John A. Dix wrote in one of his later years to an agent in Chicago. Let them take a copy of it:—

"I am very glad you have allowed the Woodlawn House to remain vacant, instead of renting it for the sale of spirituous liquors. I would rather let it remain vacant to the end of time than to have it rented for such a purpose. I consider the cause of nine-tenths of all the murders, poverty and crime in the country; and no earthly consideration would induce me to contribute in the remotest manner to its sale."

A few names familiar to Methodists of the Maritime Provinces appear in the English List of Stations. Charles Churchill, M. A., is a supernumerary at Clifton; John Brewster returns to Selby for a second year; T. M. Albrighton has commenced a second year's residence at York as superintendent of Wesley Chapel; George Butcher has entered upon his third year at Horncastle; and John Waterhouse has been re-appointed to Cullingworth (Dingley), where he has already spent one year. The name of J. Todhunter, recently ordained, appears for a second year in connection with Kirkswood, near Penrith. C. Pickels, formerly also of Newfoundland, is commencing a second year at Penzance.

"T. W." writes from Petitoediac:—"Who is President of the British Conference? The August Canadian Methodist Magazine says Rev. W. Arthur is. The Methodist (N. Y.) says Rev. M. C. Osborn is. The WESLEYAN says Dr. Osborn. Who is the honored one? How can such organs be so contradictory? Many people are not a little puzzled as to the facts of the case." And "T. W." to increase the confusion, spells "Osborn" with an "e." Our correspondent is informed that the WESLEYAN is correct—of course.

The Rev. Dr. Moulton, who so worthily represented the Methodist Church in the English Committee for the revision of the New Testament, has been paid a fitting compliment by the British Conference, which congratulated him on the conclusion of his labors and expressed cordial appreciation of the services which, in connection with eminent colleagues, he had rendered in the most important undertaking in which he had been engaged.

An advertisement on our last page calls attention to a monster picnic to be held on the 1st of Sept. at Kentville. A glance at it will show the attractiveness of the promised excursion. Rev. Jos. Gaetz has also called our attention to a large tea meeting to be held at Kingston very soon. We regret that we cannot put our hand upon his note. Residents in the Annapolis Valley should keep their eyes open.

Rev. Dr. Stewart, Treasurer of the General Conference Fund, in the N. B. and P. E. Island Conference, acknowledges the receipt of \$2.00 from the Hopewell circuit, and reminds ministers throughout that Conference that collections were to be taken up in all their circuits on the second Sunday in August, and the amounts immediately forwarded to the Treasurer.

The improvement in the condition of President Garfield is very slight—so slight as to cause much solicitude. An early change for the better, such as it seems probable could only follow the extraction of the ball, is needed to cheer the hopes of his many friends throughout the world.

Mr. G. O. Fulton, Truro, publishes "Notes on Decimal Fractions," by F. H. Eaton A. M., of the Normal School. This little pamphlet will no doubt prove an aid to teachers in the explanation of certain principles in the working of decimals which are not very clearly set forth in the ordinary text book.

It has been decided that the time has not yet arrived for the formation of the Methodist missions in the West Indies into a separate Conference. The missions in South Africa are regarded as being in a more advanced position, and the Missionary Committee has been instructed to prepare some definite scheme for a South African Conference.

THE Y. M. C.

One of the has kindly furnished account of ing:—

The Fifteenth Y. M. C. time has been on N. B., on the 1st of the week. There is the Maritime point about six sailing seven (tina, namely—A. fax, New Glasgow and the Wick—Campbell on and St. John's town in P. E. meeting was 4.30 Church at 4.30 cinnati, was student; W. B. W. Hals, of St. John's, of St. John's, and herst, Vice-Pr. Gould, of St. J. of Halifax, a Campbellton, S. choice could be important office Miller, whose eful administered through the Convention er of song bro note whose be the deepest em way as effective more so than by Thursday evening and welcome a by Mr. Lind town council of Gales on behalf Alex. Campbell ton Y. M. C. A speaker referred delegates had ocation in the M argued great th that they would ciation and then the difficulties of mation of the M stated that at the paid for its furn matter, and debt.

Those address the part of the Dr. Burns of Ha the delegates all with a holy fire cause in which the speaker was Rev. ville N. B., who among the delega speaking young ed that a man wh to God never go home among Y. He remembered Rock Island D he found a Room for rent pay the Domin by a port engine lated, to provide railway men. H Burns that they v, and hoped th be filled with the terized J. B. Mo There were young to the Church of man would only a firmly believed th young men—the be present at the inspire and wou alone should hav H. Thane Mill on the condition of continent. Ther with a member pay 65 buildings. He said that the world's conventio Lord Mayor ente to a banquet at and why did he d they were doing a men of the Y. M. skirmishers of the God sent out to w are men of the Ch the pastors. The cue men, to bring tion, and lift then lated some telling done in this way. Y by the Association of Chist to make able by giving the conclusion, his best ing "Oh, where to-night."

During the conv ing was held ever M. C. A. Rooms o'clock and was al ation for the day's was preceded by a del conducted by a del At the Friday no were received fro presented at the bestial order, and he forwarded a sh condition to be ree James A. Gould interesting paper o and work of a secret and several memb discussion. Durin row's picture, whi fax Association, w form and remained evening.

In the afternoo "Duties and respou the Y. M. C. A. was discussed, and Halifax read a pe E. Dodge of New Y sessions and work a Y. M. C. A." and his own as he proce