







THE WESLEYAN, FRIDAY, SEPTEMBER 8, 1882.

A MOTTO AND A SUGGESTION.

All readers of the English Methodist papers are familiar with the grand motto for the year, repeated more than once during the recent English Conference by its earnest President—"A revival in every circuit."

Religious thought on the part of believers must precede any permanent and widespread revival. Lack of consideration was charged against God's ancient people as the secret of their unfaithfulness; it is the cause of sin in the same direction to-day.

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wrath" and that there are circumstances in which a mortal may place himself, from which a "great ransom" cannot "deliver" him.

But "a revival in every circuit" will not be the work of the pastor alone, as a city pastor showed that the preacher is not alone the "ambassador for Christ."

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Sultan's proclamation to the Egyptians has been issued. It declares Arabi Pasha a rebel for disobeying the orders of the Khedive and of Dervish Pasha, thereby provoking the intervention of England. The proclamation expects all Egyptians to obey the Khedive.

Wednesday was proclaimed a holiday. We were not aware that it was so ordered as the anniversary of an important event in our history as a people; but rather to give all concerned an opportunity to witness the contest of our oarsmen on the waters of Bedford Basin.

At the very outset of this article Dr. Douglas intimates that I have openly impeached the policy of the Church. This may be an easy way of exciting prejudice against my views, but it is not the statement of a fact.

Equally inapplicable is the phrase, "Hierarchical or Episcopal Superintendency." It is a high sounding phrase, and in the estimation of ignorant people might be supposed to mean a great deal; but, as applied to anything advocated in my tract it means nothing, for there is nothing there which the words fairly represent.

I had no intention of writing a line on the subject; but when Mr. Macdonald addressed one extreme, and Dr. Dewar the other, I then thought it well to point out that there was another and a better course to be pursued.

As to my use of such terms as "Captains," "bulletins" etc. I am surprised that Dr. Douglas did not see what everyone else, I think, must have seen, that these were but playful allusions to the bloodless war of opinions which I plainly saw looming up in the near future.

The Doctor's implied charge of "persistent agitation by a confessed minority" is as ungenerous as it is unfair. I state most emphatically that, so far as I am aware, there has not been for the past eight years, any—let alone, persistent agitation.

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METHODIST TRACTS FOR THE TIMES, AND "STRICTURES" THEREON.

When a man gives publicity to his views on any question, they become public property and are fairly open to criticisms and counter arguments. I have no desire whatever that my utterances should be an exception to the rule, and therefore do not at all complain that my recent "Tract for the Times" has been made the subject of criticism in both the Guardian and the Wesleyan.

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las should intensely support this principle in the Annual Conferences, and just as intensely oppose it in the Connexion at large, is one of those mysteries that I confess myself unable to fathom.

Dr. Douglas still believes that my proposals are revolutionary, and asks, "What is revolution but a change of constitutional principles?" The tenacity with which this good Doctor clings to the idea that I advocate a change of constitutional principles is something wonderful. So far from seeking to change, my desire is to maintain them, and carry them out to their legitimate results.

The argument from Presbyterianism comes next in order. Those who have read my Tract will remember that I said that in church order and government there might be analogy between Methodism and Presbyterianism, but not identity.

Turning from Presbyterianism pure and simple, the Doctor passes at a bound to Episcopacy absolute, and between these he sees no solid spot on which even Noah's dove could rest her foot. But if this be so, it gives rise to a serious question. If we must be either Presbyterians or Episcopalians, what possible justification have we for being Methodists?

In the name of consistency and common sense let us abandon our distinctive organization, and go where we properly belong. But is the alternative just as the doctor puts it? I think not. The position taken in my tract, which he entirely misrepresents, is that "it is possible to have a system combining the strength and cohesion of Episcopacy, with the freedom and ministerial equality of Presbyterianism, and at the same time free from the most serious defects of both."

That my position has been utterly misrepresented at this point a few words will show. After presenting some features of American Methodist Episcopacy, especially in regard to the power of the Bishop and Presiding Elders, Dr. Douglas goes on to say that my essay "implies the abandonment of the essential features of Presbyterian Methodism, which are the radical equality of the Ministry, and non-centralization of power in the individual, and the acceptance of the essential features of Episcopal Methodism or General Superintendency, which is the centralization of power in the individual."

Now, my answer is, I flatly deny that my essay implies any one of the points here stated by my reviewer, and I record my emphatic and indignant protest against this wholesale misrepresentation of the views I have enunciated. And yet perhaps I should not complain of misrepresentation, since it shews in the most convincing light the weakness of a cause that has to resort to such weapons.

Let anyone who has my tract now compare it with Dr. Douglas's statements, and the glaring discrepancies will at once be apparent. But as many readers of the Wesleyan may not have the tract by them, I will state a few points from which they may judge of the rest.

As already shewn the Doctor presents certain features of American Episcopacy and conveys without qualification the impression that this is the system I advocate for the Methodist Church of Canada. Let us see how this agrees with the facts:

The American bishop is elected for life. I do not advocate this. He is ordained to his office. I am opposed to this. He presides over all Conferences. I do not propose this. He appoints all ministers. I do not advocate this. He appoints all Presiding Elders. I am entirely opposed to this. He makes all transfers. I would not object to this, but with the important proviso that the rights of ministers and of annual conferences be duly guarded.

And yet with all this upon the very face of my tract, Dr. Douglas iterates and reiterates the charge that I advocate the introduction of American Episcopacy. And while he emphasizes the danger of centralized power, he entirely omits to state that I propose to retain the Presidents of Districts precisely as at present.

It is curious to observe how not only opinions put experience also may differ on the same point. Dr. Douglas says that "of all the ministers who have gone to the United States from our Church, we have yet to meet with the first man that is loyal to the system of Episcopacy." My own experience is just the reverse. I have yet to meet the first man of the class referred to who does not consider the American system as far better than

ours. This, however, is matter of small importance, as it is not the American system which is in dispute.

The Doctor asks "what evidence our Essavist adduces to substantiate the fact that Congregationalism and Sectionalism are on the increase?" Had I considered it necessary to adduce proof on the matter so pointedly notorious, I might have cited my critics own words, who time and again, in conversation with the writer, have bewailed the sectional spirit manifested in some of the Conferences.

But a simpler method of proof is within reach. Let any minister ask himself the question, "Do I feel the same interest in the work and in the men outside my own Conference that I did before the union and an honest answer will in nine cases out of ten, supply all the proof he needs.

The tendency to isolation and exclusiveness in the annual Conferences, Dr. Douglas does not attempt to deny, but passes on with the irrelevant remark that transfers are as numerous between our Conferences as between an equal number of Conferences in the United States; and comforts himself with the hope that "transfers are justified" whatever that may mean.

It has long been clear to every unprejudiced observer that with our present arrangement a free transfer of ministers is simply impossible; and without such transfers the connexion of spirit must soon be seriously impaired. I care little how this evil is averted, provided it is averted, and my own reason for calling attention to it in my tract was the hope that our ministers, seeing the danger, would themselves voluntarily come to the rescue, by helping rather than hindering transfers in future.

As stated in my tract "I do not hold that the General Superintendency will infallibly cure every unhealthy symptom," but I do think that a General Superintendent, having general knowledge of the men, and of the needs of all the conferences, would be able to arrange, by mutual consultation with Presidents and others, any number of transfers that the interests of the work might demand.

Dr. Douglas denies that there has been any decline in the Connexional spirit and demands proof. Let us take his questions separately and see:—

"Is there a Church that has refused to accept the appointed minister?" Yes, dozens of them as Dr. Douglas well knows. Indeed nothing is more common than for a Church to refuse a minister, whom it is proposed to appoint, except it will be the refusal of ministers to go where it is proposed to send them. Observe, I do not touch the question as to whether churches and ministers are right or wrong in this matter; I merely point to the fact in its Connexional aspect.

"Is there a church that has refused to respond to Connexional funds?" Ask the Treasurer of the General Conference fund how many churches have "refused to respond" to that fund and the answer will be sufficiently startling.

"Is there a church that has refused to adhere to the discipline of the Church?" Perhaps not; but I have heard of some entire Conferences having refused to do so. "A word to the wise," etc.

What now, according to Dr. Douglas, is our guarantee that "the ministers of Conferences will never become isolated strangers?" "Can I believe my eyes? Do I read aright? Yes, there it is in black and white; "The common interest of our Conferences in missionary and incorporated contingent and superannuated funds."

In my simplicity I supposed that the bonds holding our ministry together were a common work and unfeigned brotherly love. But it seems I am mistaken—the bond that unites us is simply—money?

Woe is me! "How are the mighty fallen." No wonder that after this terrible imputation the Doctor thinks it necessary to administer a little taffy by comparing Methodism to a beautiful "crystal," but the sweetness palls when we see that, by the Doctor's own showing, the crystal is composed of "molecules" but of dollars, that hold affinities within them, "causing us to rush into each other's embrace."

The weary re-iteration of "hierarchical superintendency" and "hierarchical system" needs no farther reference. But when the reviewer misrepresents not only my present statements, but also my "former views" it is necessary to show where he errs.

The Doctor's memory is at fault when he says my former views were those of American Episcopacy. This is something I have never advocated. The only particular in which I have changed my views on this question, is in regard to the Annual Presidency, which, eight years ago, I thought we might have dispensed with; but my fair mind will see that this is merely a change of detail and not of principle.

Dr. Douglas speaks somewhat contemptuously of a General Superintendent as a "travelling Agent," apparently forgetting that the remark reflects upon his own office. According to the discipline of the Church (p. 77) the President of the General Conference is to "visit the several departments of the work and the field of labour within the bounds of the General Conference; and, especially, attend as may be possible the sessions of the Annual Conferences. I am not aware that Dr. Douglas has ever objected to

Vertical text on the right edge of the page, likely bleed-through or marginalia.







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Receipts for 'Wesleyan.'

Table with columns for name and amount, including Rev. G. W. Greening, Rev. J. A. Rogers, and R. Charles.

GENERAL CONFERENCE COLLECTIONS.

Table listing collections from various districts like Chatham, Newcomb, and Northampton, with amounts.

JOHN S. PHINNEY, Treasurer.

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Table showing service times and names for various churches like Brunswick St, Grafton St, etc.

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At the residence of the bridegroom's father, on the 28th ult., by the Rev. D. W. ...

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