

cause by monthly appointments, and scarcely any pastoral visiting.

2. Many of the customs of old Methodism are becoming obsolete, such as service on Christmas day, watchnight, covenant meeting, quarterly fast days, reading our general rules, reading the Pastoral address, holding leaders' and stewards' meetings, examining the class-books and recording the religious state of the members as per quarterly Schedule; examining into the moral character of leaders, their punctuality &c. A minister not long ago announced for a "Covenant meeting," when several inquired what it was like; they had never heard of one.

Once, when the quarterly fast was announced an old leader came forward and said: "We used to have fast days every quarter in England, but I have not heard one announced during the fourteen years I have been in this country." A minister said not long ago, "He had not paid much attention to those little things." Lord Bacon once said, "Old wood is the best to burn: old wine is the best to drink: and old friends are the best to trust." I somehow have a deep conviction that old Methodism is the best system for saving the people: our Fathers did not call these "little things."

3. The pernicious habits of "using snuff, tobacco, and drams," have for years prevailed among our leaders, stewards, and local preachers, and are on the increase. We have long excused a minister, or aged Brother, for regaling himself with smoke, in a quiet corner, in an easy chair; but now it is seen to our hurt that ministers of long standing are out on the street, in open day, with a pipe in their mouth. How ridiculous to see an aged minister walking from the parsonage of a neighbouring Circuit, when from home on duty, puffing the weed, and then asking the young minister, "Do you use snuff, tobacco, or drams?" As to drams, we cannot shut our eyes to the fact that on many of our Circuits we have members and church officers who indulge to their hurt and ours. It cannot be denied that such habits when publicly endorsed by ministers, or members of the church, have a potent power for evil and to retard the work of God.

4. Our ministers have far too much to do with the temporalities of the church. In some places they are architects and chief overseers in all our church and parsonage building, secretaries and treasurers of all committees—chief managers for all tea meetings, picnics, socials and church festivals, general treasurers for all connexional funds, agents for all our publications, and general collectors for all circuit movements. I know a church not far distant, and the minister in addition to all the above duties, received all the pew rents and Sabbath collections, negotiated a loan, remitted the interest, insured the premises, paid the sexton kept all the records of the trust, and was a general circuit scribe. He did this, not from choice, but from a supposed necessity. Should not our laymen relieve their minister of all such burdens, at least as far as possible, and allow him to be a "man of one work," that being free from all these cares he might "feed the flock."

5. Many of our ministers are too scantily supplied with temporal comforts, and suffer more or less from over anxiety and mental disquiet. They cannot render that service in spiritual things so long as they are embarrassed in temporal things. If our churches would promote their own interests, they would keep their ministers entirely free from temporal care and aid them in furnishing their libraries &c.

6. Our laymen, in many places, do not cooperate with the ministers in the work of saving souls. Our merchants, magistrates, and professional men do not identify themselves with our Bible class work as they ought. Who that knows our country, will believe that, in this District, there is any good reason why seventy-two of our congregations should be without a catechumen or a Bible class? Are there no Local preachers of zeal enough, and intelligence enough, to consecrate a little time and talent to this department? Are there no school teachers connected with our church who could be enlisted in this work? How much good one or two men of the right stamp might do on many of our Circuits, in calling into exercise, energies, and gifts that now lie dormant. Oh, for the right kind of spirit among our churches.

Our ministers are generally overworked on Sabbath, most of them having three appointments a day, and long rides between. It cannot be expected that they can devote much time to our youth. Our laymen should take charge of this department of our work, and in blessing the church they would be blessed themselves. If we are to make progress in raising up battalions here and there for the army of Jesus and his church, we must do more to train and educate our youth.

How few of our professional men, or our men of enterprise and business ability, rally to the weekly prayer meeting. As they grow rich and increased in honors and influence, they seem to say, "We don't need the hour of social prayer now, as we did long years ago." They give of their money to the cause, but not their hearts, their example, their influence. The Apostle speaks of some such in his day, who "first gave their own selves to the Lord, and unto us by the will of God." If our influential laymen would only unite in this work with their ministers, and "come up to the help of the Lord" in the spiritual as in the temporal interests of our Zion, we would soon number our converts by tens of thousands, and write on our banners "the Dominion for Jesus."

7. The last cause of weakness I shall name, is the lack of right men for leaders. We have some leaders who commence a class with three or four members, lately gathered in from the world, and in a few months it becomes necessary to divide the class. We have others, and you may merge class after class into theirs, and send in four new members now, and six again into it, and somehow it is never full, it never swarms. It wanes and dwindles. Such classes never grow too large, they never send out a nucleus to form a new one.

They remind us of Pharaoh's lean kine, or of Bunyan's chasm of shame which cart-loads would not fill. Such leaders are tedious, dull, cold. Our standard of leadership is too low and yet we are compelled to it. We are not educating our men up to the right point of spiritual life and vigor.

A minister visited the barracks where one of the finest regiments in Her Majesty's service was stationed. He said to an officer, "You have fine men in your regiment." "Yes, sir," was the reply. "You are rather tall yourself." "I am six feet four inches, without shoes or stockings." "Have you many men of that size in your regiment?" "Not many now, sir, we used to have; but we had to lower our standard during the Crimean War. We take shorter men now, men we would not have looked at before." So we may say, we have had to lower our standard of leaders. What the leader is, you may in course of time expect the class to be. Much of the backsliding among young converts has its origin among the leaders. If the leader be not growing in grace and in the knowledge and love of God; how can we expect his members to grow?

I may be excused for quoting a line I once saw upon a tomb.

"Prepare by death to follow me."

Under this a humorous friend wrote,

"To follow you I'm not content,
Until I know which way you went."

Oh, that we had a few leaders like Father Reeves or Carvoss.

W. H. POOLE.

THE PULPITS.

The following reports were received too late for publication on Monday.

ADELAIDE STREET CHURCH.

At 11 o'clock a.m., the Rev. S. S. Nelles, D.D., preached an eloquent and impressive sermon from 2nd Corinthians 4th Chapter and part of 16th verse:—

"But though our outward man perish, yet the inward man is renewed day by day."

We have no report of the sermon.

At half past six p.m., the Rev. Wm. Hall, B.A., chose for his text, part of the 7th verse of the 4th chapter of Hebrews:—

"To day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts."

The Reverend gentleman commenced, by referring in appropriate terms to his former ministry in this Church—his anxiety then, as now, for the salvation of souls. He spoke of God as a Father, a Sovereign and a Physician. Many were half persuaded to be Christians, but stopped short of the point, for want of earnestness. He then dwelt at some length upon the means whereby the heart is hardened—showed the danger of putting off repentance and faith in Christ, till it was forever too late—related an incident of three men who, were sailing on a frail craft, were struck by a mountain of ice. Two of them perished, but the others were rescued by calling aloud to some persons on shore for help. Also another incident of a young lady about twenty years of age, whom he visited on her death bed. She had turned a deaf ear to previous admonitions, but was mercifully saved at the eleventh hour. He then alluded to skeptical notions he had imbibed previous to his conversion—spoke of the love of Jesus—of His power and willingness to save, and concluded with an earnest appeal to sinners to seek salvation to day.

Brother Hall possesses an excellent voice—full, clear and musical—which gives to his reading as well as preaching a power and pathos truly remarkable.

ELM STREET CHURCH.

The Sermon on Sunday morning was preached by the Rev. Dr. Evans. His text was, "The glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord had spoken it."—Isaiah xl. 5.

"Alleluia, for the Lord God omnipotent reigneth." Such shall be the acclaim when the prophecy which I have read shall be fulfilled. This is one of those prophecies which have a partial fulfillment, their ultimate accomplishment being in the far distant future. These words are having a progressive and, by and by, will be an ultimate fulfillment. They are applicable to the mission of John the Baptist. Originally these words were used as words of comfort to the Jews; words of assurance that they would be restored to their own country. But we have the highest authority for saying that these words have not yet received their full accomplishment. The gathering together of your ministers at this Conference for review and consultation has caused me to think that the consideration of this text might not be unappropriate. I take the phrase, "the glory of the Lord," to refer to the gospel revelation. From the gospel revelation we obtain the only correct notions we have of God. A writer, on missions, tells us that by impressing the mind of the heathen with an idea of the GREAT I AM, you open the door for future usefulness. And it is only from the gospel that we receive this revelation of God. Here this Being is brought before us in all his rays complete. Here we have His attributes completely illustrated. Take, for example, His Wisdom. It shines forth in everything, large and small. We see it as shown in the universe of God. Where, except in God, was there wisdom found to devise and carry out the plan of the world's redemption? You recollect the eloquent words of St. Paul when he says, "Unto me, who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." And the same writer, when he brings us to the cross says, "Scarcely for a righteous man would one die, yet, peradventure for a good man some would even dare to die." Mark the extreme caution exercised by the Apostle in these words.

But when he speaks of God's love he says, "But herein was the love of God manifested in that while we were yet sinners Christ, &c." So as to God's justice. This is shown in thousands of ways. But it is only when we come to the cross that we find the highest dignity of God shewn forth. A slave had been listening to an impressive sermon on "God so loved the world, &c." When afterward she was asked if the love of God did not amaze her, she said, "Oh no it just like Him." And truly the whole plan of redemption is worthy of God. The design of our Heavenly Father is nothing less than the salvation of the world. We cannot dwell on this now, however. Everything is complete. What more is wanting for man? Is he ignorant? there is light given; helpless? hopeless? help and comfort are given. Is he guilty or impure? there is a fountain open. Is he immortal? there is a heaven for him. There are three things which we find together; holiness, happiness and beneficence. These three are united in God and the angels, and it is God's wish that they should be ours. Man is happy as he is holy. "The glory of the Lord shall be revealed and all flesh shall see it together." Do you doubt it? Oh! remember "the mouth of the Lord hath spoken it."

The reverend doctor closed his excellent and impressive sermon, of which this is a very imperfect report, by an earnest call to individual effort.

EVENING SERVICE.

The sermon in the evening was preached by the Rev. J. Borland, from the words, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Eph. iii. 9, 10.

Progress is the order of God. This is observable in creation. It is manifested in the highest of all created beings—fallen man. After the fall of man, the first star which appeared in the heavens was the promise that the seed of the woman should bruise the serpent's head. After that came many stars, and at last, in Christ, burst forth the bright Sun. We are commanded to walk in the light. Our purpose, to night, is, briefly, to consider, first the mystery, and the duty of Christian ministers to make known this mystery; and second, to consider the effect of this mystery upon the angels. There are those now who tell us that our Saviour has not yet risen to the highest place to which he will come; and they tell us to wait, prayerfully, for this time. We consider this to be an error. A sad one, too; but one that can easily be corrected, by reference to a few passages. We are told that Christ has all things under his feet. "He has been exalted to be a Prince and a Saviour." On this fact he based his command to his apostles that they should go into all the world and preach the gospel. These passages are not isolated ones. When the beloved disciple was alarmed by his sudden appearing, Christ told him to fear not as he was the ruler of all things. Again, the same apostle saw an immense number of angels singing "worthy the Lamb that was slain to be exalted thus." Let us then look upon this as a settled fact; and, in spite of other influences, hold fast to the ancient landmarks. A very important feature in this present dispensation is the high position which Christians occupy. Though in olden times believers had many privileges, yet were servants. We are children. Oh, what a glorious privilege! We do not comprehend it as we should. We are blameable if we do not live up to this high state of fellowship. Grace has been supplied, suited to our every need. "A child should resemble his father. We should be like our heavenly Father; "holy as He is holy," having love and Christ in the heart. Oh! glorious mystery of Christ in the heart. What a privilege to be able to say,

"My God is reconciled."

Did you feel very unworthy and guilty when you were coming to Christ? But when he came to you, you were able to say, "Abba Father."

Another feature in this dispensation is, that it is universal. In the Jewish dispensation they were the chosen people; and, though by embracing the Jewish faith you might be a partaker of some of their privileges, yet all were not bestowed. "It is not so now. Jesus told his apostles this when he said, "Go into all the world and preach the gospel to every creature."

It is the minister's duty to make known these things. How can he have fellowship with Christ in his sufferings? By beholding him on the cross, and hearing his sad cry, "My God, my God, why hast thou forsaken me?" We can have fellowship with his glorious exaltation by pondering on these things.

The reverend gentleman urged those present to seek this fellowship, contending that the fellowship of believers would be made stronger in that way.

He spoke of the way in which angels looked upon this mystery, and closed with an earnest appeal, that all present should go up and take possession of the blessings in store. We regret our space forbids a fuller report of this excellent sermon. The attendance, both morning and evening, was very good; and the sermons were listened to with marked attention.

QUEEN STREET CHURCH.

The Rev. John Carroll preached on Sabbath evening from 1 John iv. 18. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." It is the fear of God and the love of God of which the theoposite is speaking. There is a sort of fear of God, which is not incompatible with love, but which is promoted by it. This is a filial, or cautionary fear. This fear is consistent with happiness; and the fear of which the apostle is speaking on this chapter is a "tormenting fear." It springs from and promotes hatred to God. There is—
I. A state in which a person seems to have neither the fear nor love of God. Some persons seem to have no love to God and no fear or

read of his displeasure; they are so intoxicated with pleasure; so immersed in business and worldliness; so entirely devoid of faith of any kind; or so emburied by appetite and passion, that they never give one thought to God, whether of hope or fear.

II. A state in which the person has fear but no love—a most unhappy state indeed. Such persons believe in a future and endless retribution. But as their hearts are estranged from God, they can feel nothing that refers to God but dread. It is a remorse which drinks up their spirits. There is then nothing for them but a "fearful looking for of judgment and fiery indignation."

III. There is a state in which Love and Fear are intermixed. They love, but their love is not made perfect. It may be perfect in kind, but not in quantity. Thus is the state, ever and anon, of the newly converted and of the merely justified. His faith is infantile and variable. His love is weak and partial. His corruptions sometimes bring him into bondage; but if faithful, his love increases and fear diminishes till he attains the last stage of Christian experience we have to consider in which—

IV. Perfect love casteth out fear. This is the state of the fully sanctified. There is perfect confidence, or boldness, and hence the absence of fear. The marks of this state are—

1. Exact obedience, chapter ii. 5. There may be mistakes in practise, arising from errors in judgment, but he can appeal to the Searcher of hearts and say, "Thou knowest the way that I take."

2. Adequate love to the brethren.

3. Perfect patience.

It is one thing to be able to do the will of God, and another to suffer it patiently. The passive graces are the last to mature; but love is the basis of patient endurance.

God is love. "Has been loving to us in nature, providence, and redemption. Supreme love to him is challenged by his love to us.

In earnest and eloquent peroration the speaker urged his hearers to seek at once the perfect love that casteth out fear.

NOTICE!

The Ministers entrance to the Conference will be from Temperance Street, in the rear of Richmond Street Church.

W. MORLEY PUNSHON, President.
Lovefeast will be held in the Richmond Street Church on Sunday afternoon, at Three o'clock.

The ordination service will commence at half-past Ten o'clock a.m.

THE REV. E. B. HARPER, M.A., Chairman of the Ottawa District, will preach in the Richmond street Church this evening at half past 7.

LITERARY NOTICES.

"CASE AND HIS COTEMPORARIES," Vol. II

BY THE REV. JOHN CARROLL.

This interesting volume is now before me. I have perused it with much interest and profit. The incidents and historic facts gathered from various sources, touching the Canadian Church, are, in the main, reliable, and are replete with the most thrilling interest to those who are anxious to learn something of the origin and progress of that once despised, but now powerful and most numerous body of Protestant Christians in this province. To the devout mind it is a most pleasing profitable work to retrospect the past and trace up this living, widening, and ever-flowing stream to its source; to linger for a season amidst the battle-fields of these noble heroes of former days and muse upon the the victories they achieved and have left as an inheritance to their spiritual children. All honour to those men who, amidst much sacrifice and toil, laid the foundations of our Canadian Zion and her varied institutions on such principles as were well calculated to secure their stability and confer untold blessings upon their posterity, and upon the country at large.

Mr. Carroll deserves the thanks of the Church for gathering up these fragments and presenting them to the public in a readable form. It is true there are some mistakes in the book, and some things inserted which, perhaps, might better have been left out: but they are not very material nor very abundant, while the numerous facts presented and the interesting events recorded and rescued from oblivion, will not only be read with avidity, by those who, in after years, may write the history of the Church.

My own mind has been much refreshed and my heart warmed by the perusal of these pages. They have carried me back in imagination to the days and scenes of my youth—scenes amidst which I delight to linger, and which beget sentiments in my soul of devout thanksgiving and praise. With some of the events recorded I had personal knowledge as they transpired, and with others I was quite familiar at the time, but my memory has been quickened while I have read, and other facts of much interest have been brought to my mind to which the author seems not to have had access. As the plan adopted in the work is to trace the events as they occurred, year by year, rather than follow the events connected with each individual, consecutively, through his history, I beg to suggest that in the next volume—which I trust may soon be forthcoming,—the year be placed at the head of each page.

This work should be placed in the library of every Wesleyan family throughout this country. The aged should read it as a remembrance of former years and of acts in which they may have taken a personal interest when they occurred, and the young, as a memento of what their fathers (did in days of old, as well as a prompter to deeds of noble daring in doing battle for the Lord.

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