

nor a more rich and resting influence of God.

Be faithful also to your brethren in the ministry. They are henceforth more to you than common men. They are brothers in effort and affection; fellow-labourers in the Lord's work; fellow-heirs of the wealth which the Lord has promised to his children. Hold them in high esteem and honour. Guard their reputation as you would guard personal treasure. Screen them from the attacks of those who would depreciate their usefulness; ignoble assassins of the character which rebukes their own. Against envy, and malice, and slander, I need not warn you. These base spirits cannot dwell in the temples of the Holy Ghost. But he who is cunning enough to adapt the temptation to the feebleness, sometimes takes advantage of eminence in any special grace to tempt to the commission of the very opposite sin. Thus the meekest man was hurried into unadvised speaking; the hero-heart of Elijah was smitten with a coward's fear; the brave confession of Peter was neutralized by a shameful denial; the loving spirit of John would call down fire from heaven. Watch, therefore, lest in some unguarded moment you sin against the great law of love. Be frank and generous in your admiration of the excellencies of your brethren; leave to others to carp, and shrug the shoulder, and damage by the hint of speech or by the hint of silence. No meaner reputation can cling to a minister than that his people should say of him, "Yes! he is able, and might be useful too; but he never speaks a good word of his brethren." Of all churches the suspicious church will be the least prosperous—just as of all characters the censorious is the most unlovely. Let nothing but absolute wrong-doing destroy your faith in those with whom you associate; and in that case, if discipline is faithfully exercised, you will associate with them no longer. Guard against a bitter, factious spirit of partisanship. Resist, as you value the church's spirituality and peace, anything that would reduce it to a political confederacy, or assimilate its practices to those of political strife. "Be pitiful, be courteous." These are the apostolic expressions of love to the brethren. Cherish that nobility of soul which thinks so much of the Master that it has no time nor room for overweening thought of itself. Do not be quick to imagine personal slights, nor to nurse little troubles into colossal injuries. The true ministerial dignity is that of a king, to whom it never occurs that any should question his royalty; or that of a high priest of the temple secured by a spotlessness and honour which have never known shadow or stain. Oh for the times of the old Gospel morality! "In honour preferring one another;" "each esteeming other better than himself;" modesty, taking the lowest room at a festival; self-sacrifice, content to be derided and forgotten; humility, washing the disciples' feet; meekness, enduring contradiction; charity, long-suffering, and yet uniformly kind; pride and anger trampled under the feet, while self-mastery climbs the moral height of forgiveness to a seventy-times-seven offender. Let us have this morality exhibited in the associate herald of any church, and their life will make their word a power; the love in their hearts will flash through the eye and kindle on their tongue; and as on the banks of the bright Chebar river, in the demonstration of the Spirit in their ministry, men shall see visions of God.

IV. *Be faithful in the great work of preaching to dying men.*—You are to be the Christian Minister everywhere, in the parsonage, in the parlour, in the Sabbath-school, in the official meeting, in your intercourse with the church, out in the broad arena of the world; and there are important duties connected with each sphere of service which you must not allow yourselves to disregard. You must be faithful in that which is least. You are not at liberty to choose among the commandments. There must be no fragments broken off the table of stone. But I speak to you now in regard to your greatest work, that which is to be henceforth the business of your lives. I speak to you as Preachers of the Word. In spite of the cavil of the modern Pharisee and the clamour of Sadducean indifference, the Pulpit is yet upon its throne. Amid the strife of tongues, its voice is still commanding. God's witnesses, if they witness truly, will make their testimony felt. The world's conscience is not dead, and as often as the ministering witness speaks in power from without, the accusing or approving monitor is busy with its answer from within. I know there are those who tell us that preaching is an ete ordinance, well enough for the childhood of the world, but outgrown by the culture of its riper years. Brethren, it is not true; and if the preachers do not shame their calling, it never shall be true. Give us the prophet's lips of flame, and the spell-bound listeners shall linger on Carmel still. I want to rouse you to the remembrance of your duty and your privilege. To stand, like the angel in the sun that you may fling down the healing of his rays; or between the living and the dead, like the priest who stayed the plague; to arouse the sleeping from their slumber, and the dead in sins out of their graves; to bear God's offers of reconciliation to the worst rebel, of a child's cleanness to the most loathsome leper, of holiness like that of heaven to the heart set on fire of hell; to lift up the anointed cross, that whosoever looks may live; in the sight of God to commend yourselves by manifestation of the truth to the conscience of every man. Oh this is an employment which might well wile a seraph from his brotherhood and bring the white-robed elders down on swift wings to earth again, low-bending before the throne, in acknowledgment of the unwonted honour. And this employment is yours and mine. God has counted us worthy, putting us into this ministry. Make full proof of it, I charge you, and let your vows of fidelity be sworn upon the altar to-day.

You are to be men of one theme. The good old term by which our fathers in the ministry were accustomed to call themselves must apply to you. "Preachers of the Gospel." All your energies are to be bent towards the understanding, that they may be spent in the exposition of

the Bible. The things which you make in your study must be things concerning the King. You are neither to be philosophers, moralists, rhetoricians, nor critics: though philosophy the subtlest, morals the most complete, and rhetoric the most telling, and the profoundest criticism, are contained in the message you deliver. You are to be preachers of Christ. If Christ be not in your word, it shall be as the blasted fig-tree on the plain. If Christ be not the all and all of your utterance; if every sermon does not savour of Him, lead to Him, glorify Him, there will be leanness in your people's souls, and you will lie down at last with the consciousness of wasted labour. Is the world tired, do you think, of the old tidings? Is there any other name before which it will bow the neck of its pride? The apostles might have thought this, when they began in the purple twilight of the Augustan age; Virgil and Horace, and Cicero were but recent memories; Philosophy had her schools; Art piled up her magnificent creations; Poetry sang in strains of the most rapturous music. What! tell among these, the refined, the scholarly, the high-born, of the Nazarene and the Crucified! Yes, and nothing else! No conciliation to haughty philosophy, no compromise with pagan prejudice, no admission of Jesus amidst the rubble gods of the Pantheon. The apostles were wiser, far, than to commit so fatal an error, and the most stalwart of them all declared with a voice which knew no faltering, with an eye whose glance swept like a prophecy through the centuries to come, "We preach Christ crucified." So must you preach, if you would be wise winners of souls. You are to preach the Gospel of Christ, not a mutilated gospel, not a remote gospel, not a limited and exclusive gospel. Each of these is another gospel which is not the Lord's; and if you preach another gospel you do so at the peril of a curse which would scathe the human with an agonized immortality, and involve a seraph in a demon's fall. "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

You are to be men of one aim.—You are to aim at saving souls. You will be a curse to the church, not of use to it, if you fail in this. If you are satisfied with a good report, with extensive popularity, with material prosperity, with a replenished treasury, with deep and sustained attention, your estimate of your office is unworthy, and the sooner you amend it the better. An orderly service and a wide-spread fame, but Sabbaths without souls, and years without increase. How can you bear it? Look beyond the living phantoms whom you call men, and listen to the naked spirit, lost, it may be, through your neglect, as it waits before the Judge on its sad way to doom. "He prophesied smooth things to us, and daubed over our conscience with untempered mortar; he won us, but he did not warn us; we were charmed, but not convinced under his word; he preached himself, not his Master; to be sure he told us of a hell, but he spoke so calmly and pleasantly that we thought there could be no danger; he never burnt into our hearts the sense of guilt and peril. We are lost, and, alas, our minister cared not for our souls." Brethren if that accusing voice should fall upon your ears, would you need any other judgment? Would you not sink down amazed and remorseful as if already blasted by the avenging thunder? My dear brethren, tempt not this complaint against yourselves. Preach so that if some indifferent hearer straggle into the church, he shall be forced in spite of himself to say, "This man is in earnest to save my soul." As to the style of your preaching, I have but little to say. Use the gifts which God has given you, and do not assume the possession, nor strain after the acquirement, of those which he has wisely withheld. It would be a sin against God's beautiful variety, to prescribe one ideal for all of you. The brook-let, as it purls and murmurs on its mossy bed, does its work as well as Niagara with its voice of many waters, or the eternal thunder-peal of the triumphant sea. God has ordained equally the zephyr and the hurricane, and in His own modes of working He shakes into conviction the stronghold of the Philippian jailer's soul, and He opens the heart of Lydia to the truth, as the rose heart opens to the sun. Put you soul into your style, whatever it is, and you will reach other souls by the blessing of God. Of course you will not descend to become pulpit buffoons, nor savage polemicists, nor ecclesiastical posture-masters, nor small dealers in literary millinery; but according to your cast of mind, you may argue, or expound, or declaim, or depict, and the power may rush through the argument, or lurk in the calm statement of truth, or leap from the eloquent words into the sinner's conscience, or through the picture melt the penitent to tears. Only aim at soul saving, and God can bless all styles that are simple and natural; but if this aim be wanting you may be masterly in reasoning as Paul, and tender in persuasiveness as Barnabas, and stern in rebuke as Ezekiel, and gorgeous in imagery as Isaiah, and your ministry will be soulless and feeble, the sinner's damage, the sorrowing church's pity, and the worldling's utter scorn. Set this before you then as the life-purpose which you are striving to fulfil: "By all means I will save some." I may not be remembered for my brilliancy, for my scholarship, for the possession of commanding gifts or regal mind, but God helping me, I will lead sinners to Christ; I will join with the penitent when his sighs burst out in song; I will build up the believer, till his faith is strong as the promises of God; I will warn the wicked of the error of his way; I will deliver myself from the guilt of blood." If this be your resolve, it is easy to prophesy your future. In one sense it is mercifully hidden from us. We cannot tell who of you will be spared for years of service, and who of you will have his sacrifice accepted in the morning, and be early welcomed and crowned; but your ministry, be it long or short, will be bright and prosperous. You will feel your own helplessness, and will give yourselves continually to prayer. In self-despair you will be driven to a power that is mightier than your own. You will honour the

Holy Ghost by seeking His divine baptisms, and he will clothe your word with the unction that is better, as St. Bernard says, than erudition or the stores acquired by reading; constantly realizing the invisible you will preach as in the sight of God. You will have fruit of your labour, so that, like Bunyan, "you shall count that you have goodly buildings and lordships in the places where your children are born." You will be so wrapped up in the glory of this excellent work that you will feel more blessed and honoured of God by this than if he had made you Emperor of the Christian world, or the lord of the glory of the earth without it. Your usefulness will increase with your years, as your experience ripens, and your heart gets nearer heaven. You shall lie down calmly on the death-couch, blessed of the Master when He finds you so doing, and the highest eulogy of language shall be pronounced over your ashes by those who tell of you to the "generation following." "He was faithful unto death." "Faithful unto death." Realize it in its fullness of meaning. See, there is a fair-haired lad just come from his mother's smile, and from the companionship of many friends, into the war. The inspirations of patriotism are upon him, and he is set to bear the flag of his regiment. He bears it with holy pride. It is sacred to him as the gaze of love. His highest chivalry, his soul of honour, all his care for the present, all his hope on earth, are bound up with the safety of the flag. The battle rages; fast and thick there flies the murderous hail; Many are borne down by his side; closer comes the shock of the charging foe; hand to hand, and hill to hill they wage the deadly strife, but the banner waves aloft, carried in a hand which knows not to relax its hold. Ha! he reels, he falls; that thrust of the bayonet lets out his young life upon the sword; but ere his fingers stiffen he has tossed the torn flag to his comrades, who bear it proudly from the field, and watching its safety, a light spreads over the blanched face, and fires the glazing eye, and you may catch the last whisper from the hero's lips before they are still forever: "I am dying, but I have kept the colours." Faithful unto death: Brethren, God gives you a banner that it may be displayed because of the truth. Through evil report and good report, in the breach and in the battle, you are to bear it. However allured, however frightened, however outnumbered, you are to be valiant for the truth upon the earth. It is your Captain's order that you keep it, and you dare not let it go. Hurt by the archers, bleeding from many wounds, exhausted with the toil of the conflict, you are still to grasp that banner, that so your latest effort may be to transfer it into other hands, torn, but not dishonored, and to cry apostle-wise in dying, "I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." And thus faithful unto death, the crown shall not be withheld. You shall stand in the joy of a fulfilled mission before God, waited for at the gate by some living converts who have gone home before you, and as in meek and thankful humbleness, you give as the account of your stewardship, "Behold I, and the children whom thou hast given me, you shall hear the voice long listened for, whose melody is present heaven." Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

evident from the prompt and cheerful submission which is made to the law from year to year. The sacrifice of feeling is cheerfully made, from the persuasion that it is for the general good. That this view is correct, too, is evident from the results which the itinerant ministry has achieved. It is true this is not the only element of power peculiar to Methodism; nor would it be wise to exalt it to the disparagement of others; but while all due allowance is made for its simple, Scriptural, and rational system of theology, the prominence which it has given from the beginning to experimental religion and the relation of Christian experience, the class-meeting, and the multifarious employment of lay agency,—it is evident that, without the additional element of power given to it by the itinerancy, the work which it has done would not have been accomplished.

Whatever inconveniences and hardships may, in instances like those referred to above, result from the working of our system, it must not be forgotten that there is another side to the question; that a vast amount of friction, irritation, and consequent weakness is prevented by it. It is not in every instance, unhappily, that such complete agreement exists between the minister and his people as in the case which has been supposed; and in those instances in which a mutual and ardent attachment does exist between pastor and people, it does not always contribute very largely toward the spiritual advantage of either of them, or prepare them for very great efficiency in their combined efforts for the conversion of the world. There are instances of incompatibility between pastors and congregations, as well as between husbands and wives. However carefully the pastor may be selected, he may not always be exactly "the right man in the right place;" or if he is just the man for the place, the peculiar nature of the work which he may have been providentially called to perform, may have contributed neither to his popularity nor his protracted usefulness. Though his stay has been short his work may be done, and it may be for the interest of all concerned that his congregation should have a new pastor, and he a new field.

It is just at this point that the utility of the itinerancy becomes apparent. Under a different system the necessity of a change would be no less pressing, but the machinery for effecting it would be far more cumbersome and difficult to work. The removal of a "settled" pastor, who has outlived his usefulness in his present field of labor, is a very different thing from the transference of a minister among us from one circuit to another. The agitation by which it is preceded is often ruinous to both pastor and congregation. The minister has to be libeled and impeached; his character and doings during the whole of his ministry often become the subject of excited and angry discussion in church meetings; opposition to the pastor by one class of his hearers begets sympathy for him, in another; the result is the church becomes divided into factions, and whatever may be the result of the agitation, one party must feel itself aggrieved, and, though loyalty to the denomination may induce submission, a wound will be left which will not soon heal.

Or even supposing the minister has rendered himself so universally unpopular among his people that they will act as a unit in seeking the termination of the relation subsisting between him and them; and farther that this end has been attained without any disastrous agitation in the Church, the difficulty in that case is by no means at an end. A pastor who, notwithstanding his misfortunes, and the unhappy differences which have arisen between him and this individual congregation, may be a really worthy man, is, with a damaged reputation and blighted prospects, thrown upon the world with, it may be, a dependent family, without any means of support, until some congregation may be induced to give him a call; and a congregation is left without a pastor dependent for the ordinances of religion upon "occasional supplies"—an exaggerated and irregular kind of itinerancy, made up of unplaced ministers, and ministers that have been discarded by their former congregations, seeking for a place. It is difficult to conceive anything more humiliating to the ministry, or more injurious to a congregation, than this process in which the preacher cannot rid himself of the conviction that, though his duty is to exhibit Christ, he is in reality exhibiting himself, and the people instead of worshipping God, and sitting at the feet of Jesus to learn with meekness and humility the lessons of His grace, from the lips of his servant, the grand end for which they are professedly assembled, are really sitting in judgment on the qualifications of the messenger of mercy who has been sent to them, instead of drinking the water of life which is presented to their lips, and realizing its reviving and invigorating effects they are compelled by the force of the miscellaneous circumstances in which they are placed, to spend their time in analysing the composition of the vessel in which it is brought. And after this demoralizing process has gone on it may be for many months, the congregation probably knows just about as much about the ministers who have been on exhibition before them as they did before; and in the end they have to make what is very much like a lap-hazard selection, which is just about as

likely to prove satisfactory to all the parties concerned as if they had put the names of all the applicants for their favour in a bag, and after having shaken them together, had drawn out the one that happened to be uppermost. From all this the itinerancy saves us, for which let us be thankful.

CONFERENCE PROCEEDINGS.

FIFTH DAY.—MORNING.

In the absence of the President, who was prevented being present by indisposition, the ex-President opened the proceedings by giving out the 680th Hymn, after the singing of which the Secretary read I Cor. 13th chap., and the Rev. W. Willoughby led the Conference in prayer.

Minutes of the previous session were read and confirmed.

The question, "Who are the Superannuated Ministers?" was resumed, when it was agreed that the Rev. J. Hutchinson should be regarded as a Superannuated Minister, having travelled 15 years. A Committee having been appointed to examine the Journals of Conference relative to the relationship of the Rev. J. C. Osborn to the Conference, gave in their report, and it was agreed that he should be regarded as a Supernumerary, with notice of location, with the usual retiring allowance.

The Co-Delegate occupied the chair for the remainder of the session. The Secretary read the Address from the English Conference, during which all the members stood up, as a mark of respect for our fathers and brethren of that venerable assembly. Dr. Ryerson read a portion of the draft of an address, in reply to that of the English Conference; other portions of the reply will be submitted at a future session, when the numerical state of the Church has been ascertained. The draft of an address was also submitted by Dr. Ryerson, to His Excellency the Governor General of the Dominion of Canada. A copy of an address to the Kirk of Scotland, assembled in their Synod, in the City of Hamilton, was also presented to the Conference.

Question relating to the Superannuated Ministers was then resumed, and the Rev. A. Hurlburt, Nelson Brown, Robert Loehnd, E. Sallows, Richard Jones, Robert Corson, V. B. Howard, A. T. Green, Wm. Steer, Jas. Hughes, T. Demorest, D. B. Madden, J. Sanderson, Joseph Reynolds, C. R. Allison, W. Young, John Lever, S. Miles, S. Connor, S. Hurlburt, H. Shaler, Stephen Brownell, W. H. Williams, J. B. Selly, M.D., M. McDonald, J. Tompkins, J. F. Latimer, were placed on that list. Bro. Brown is allowed to visit the Western States for the year, to see if the journey will be beneficial to his health. The Rev. G. R. Sanderson brought forward his motion of which he had previously given notice, relating to the rule which forbids the Conference electing to the Presidential Chair the same person oftener than once in four years. Mr. S. proposed and Dr. Rice seconded the motion for the repeal of the said rule. A lengthy discussion, followed the introduction of this motion, Dr. Ryerson, moved an amendment that the rule in question should merely be suspended for one year, during the occupancy of the Rev. W. M. Punshon, M.A., in the chair. This was one of the most interesting discussions that had taken place during the Conference, and most of the leading members of the Conference took part in the debate. All were anxious to retain the present incumbent in office, and to do so, would gladly repeal the rule in question, but one party went even further than this, inasmuch as they thought that the same rule should apply to all occupants of the Presidential Chair. Some thought also, that there should be a two-thirds majority, to make the motion valid. The vote was at length taken, Dr. Ryerson consenting to withdraw his amendment until the original motion had been disposed of. The motion did not receive the two-thirds majority by the lack of six votes, and therefore the amendment of Dr. Ryerson, was submitted as an original motion, which was carried by a large majority. During the whole of this day, there were a large number of friends present, who seemed to feel much interest in the proceedings. As the question was disposed of at the hour of adjournment, a motion prevailed for the session to be protracted. At 12:15, Taylor pronounced the benediction, and the Conference adjourned.

THE ITINERANCY.

If there were any serious misgivings among either our ministers or people, in respect to the utility of the Itinerancy, they would be sure to make themselves felt at this season of the year. How many ties that have been forming during the past two or three years are about to be severed! Pastors and their flocks have just been long enough together to form an acquaintance, and to learn to appreciate and to love one another, when the stern requirements of our system compel them to part. It may be that the minister feels as if he would never find another congregation so much to his liking; and the congregation entertain similar views in respect to their minister. He would like, so far as his feelings are concerned, to spend the residue of his days among them; and they would be equally disposed to make the relation subsisting between them perpetual;—and yet in a very few days they may find themselves so widely separated that it may be impracticable to see each other for years.

Now, nothing but a very strong conviction of the general utility of the system could reconcile either ministers or people to such violent and unnatural changes. But that such a conviction does exist, undisturbed by the lapse of years, is

THE DAILY RECORDER.

TORONTO, TUESDAY, JUNE 8, 1869.

POSTPONEMENT.

In consequence of the stormy weather last night, the demonstration is postponed till Thursday evening next, at half past seven o'clock.

PUBLIC MEETING.

A Public Meeting will be held to-night, Tuesday, in connection with the Canada Temperance Union, at the Temperance Hall. Addresses will be given by the Revs. Dr. Aylsworth, J. A. Williams, J. S. Clarke, W. Savage, E. Robson and S. T. Hammond, Agent of the Society. A. MacNabb, Esq., P. M., will preside on the occasion. A collection will be taken up in aid of the Society.

AFTERNOON.

The question *Who have died?* was resumed, and two names which had been omitted, were added to the list previously reported. *Rev. Thos. Robson.* He was a good man, and at the age of 19 joined the Church, with which he was connected when he died. The writer of this notice knew him 30 years ago when they were local preachers in the Durham Circuit, England. A good obituary sketch was read respecting him. *Rev. R. E. Gable.* A sketch of this excellent young brother, whose melancholy death has excited universal sympathy was read. He was a young brother of more than ordinary ability, and his sudden death has occasioned a vacuum in the ranks of the brethren.