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A SERMON

OCCASIONED BY THE JUBILEE OF THE WESLEYAN MISSIONS IN THESE COLONIES. DELIVERED IN THE LITURGICAL CHURCH, SEPT. 1864, BY REV. GEORGE JOHNSON.

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—Isaiah xlii. 4-6.

(Concluded.)
Let us notice—
I. The holy exaltation and transporting joy which a contemplation of this work should produce among the "inhabitants of Zion," or the true members of the Church of the living God.

The passages to which your attention is now directed, assure us that a contemplation of the extent, blessed effects and future results of Christianity, should induce us to "praise the Lord," to "call upon his name," to "sing unto Him," to "cry out and shout," because "great is the Holy One of Israel in the midst of thee."

"The inhabitants of Zion" should "praise the Lord."

They should "praise the Lord" for the great work which he has commenced, extended and upheld, not only for generations, but in an especial manner for more than the last fifty years; and for that which he will yet ultimately accomplish. Certainly all who are true members of the visible Church of Christ, will upon mature deliberation, praise the Lord for the revival of religion which has been effected by his divine agency. Nothing short of the exercise of Omnipotent power could have produced such blessed results. All the human learning, wealth and power in the world, concentrated into the most gigantic focus, ever formed by mortal man, could not have accomplished such glorious achievements. The handful of divine corn was sown by God himself, and made a hedge round about it; watered it in due seasons and quantities; and thus nourished it until it produced fruit, even thirty, sixty and a hundred fold, to the praise and glory of his name. May we not then exclaim: "Great is the Lord, and greatly to be praised; his greatness is unsearchable." "Who is like unto thee O Lord, glorious in holiness, fearful in praises, doing wonders?" "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

But if Christians seriously take into consideration what the Almighty will ultimately bring to pass, through the instrumentality of his Church, they cannot but praise, laud and magnify his name. He assures them by the uttering word of prophecy, "that it shall come to pass at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth." (Zech. xiv. 7-9.) This prophetic declaration appears to refer to the universal spread of the Gospel; yet before that period shall arrive, "the light," knowledge, holiness and happiness of the Church, "shall not," at first "be clear," as perfect day, "nor dark," as perfect night, but shall be a mixture of light and darkness, of holiness, wisdom and happiness, with ignorance and superstition; still, the light shall suddenly arise and dissipate this darkness. And may it not be emphatically said, "The light of light and darkness is ready finally to dissipate and a glorious light, now towards the 'evening' of the world is actually rising in every quarter of the globe? We may presume that this divine light will speedily illuminate the whole earth and cause one bright day of Gospel light and liberty to be visible in either hemisphere. It may not be too much to suppose that even the Church will be quite astonished at the suddenness of the change which will pass from one end of the world to the other. The "living waters" which shall go out from Jerusalem, shall constantly run, with irresistible impetuosity, until the whole world shall be filled with the knowledge of God. Then shall "the Lord himself be king over all the earth." Again, there shall be heard in the cities of Judah, and in the streets of Jerusalem, that do desolate and without inhabitant, the voice of joy, and the voice of gladness; the voice of the bride-room, and the voice of the bride; the voice of them that shall say, Praise the Lord of Hosts; for the Lord is good; for his mercy endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord."

"The inhabitants of Zion" should "call upon the name of the Lord."
Christians are not only to proclaim the name of the Lord, but also to "call upon" Him by prayer or devout application; and this prayer presented to God with especial reference to his Church, should consist particularly of thanksgiving and intercession. That the Church of Christ may retain the life and power of vital religion, it is indispensably requisite that the Divine energy should constantly be in action; and that it may be so, it must be sought for by humble, fervent, persevering supplication. Without the influence of the Spirit she will become cold and formal; but when enjoyed she is full of life, energy and sacred union. Desolate of the Spirit of God, she may retain a lifeless form of godliness, and of this she may make her empty boast. Yet—
"The spirit in the letter's lost,
The substance in the shade."

But when the Spirit is in vigorous exercise, a contemplation of the past will cause the Church of Christ to offer up to God thanksgiving. The "inhabitants of Zion," living in the spirit of their duty, will thank the Lord for His Spirit, His word, His servants, the ordinances of His house, and for the extent, influence, and blessed results of the Church. And certainly a competent knowledge of its stupendous effects which the Almighty has produced by the instrumentality of His Church should induce all Christians to render thanks unto Him. When the Apocalyptic "angel sounded," and "the great voices in heaven" announced the universal spread of the Gospel, "the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, because thou hast taken

to thee thy great power, and hast reigned." If these happy and glorious beings worshipped God in consequence of the prosperity of His Church, shall not we?

All who love Zion, and enjoy the peace of Jerusalem, should earnestly intercede with God for the future prosperity of His Church. They should fervently pray that infidelity may be speedily dissipated by the truth of Christianity; that the ignorance, superstition, and idolatry of the heathen may be soon dispelled by the cheering influence of religion; that Jesus may take unto himself his great power and reign; that the Church of Christ may flourish like a tree planted by the rivers of water, which bringeth forth its fruit in due season; that all her members may be clothed with humility, and ever have a single eye to the glory of God; and that the latter day glory may presently be ushered in, when all shall know the Lord from the least to the greatest.

"The inhabitants of Zion" should "sing unto the Lord."
Singing is a duty of Divine appointment, in which we express our joy in God, and gratitude for his mercies. It has been a branch of both natural and revealed religion, in all ages and periods of time. And, most assuredly, a proper sense of the prosperity, glory and future prospects of the church, should induce the spiritual worshippers of the Most High God, to sing praise to Him. "Let them the children of Zion be joyful in their King." "Sing praises to the Lord, sing praises;" "with the spirit and with the understanding." Well might Isaiah, even with prophetic rapture, declare, "Go ye, and with a voice of singing declare ye; tell this, utter it from the end of the earth; say ye, The Lord hath redeemed his servant Jacob." "Sing, O heavens; and ye joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will make mercy upon His afflicted." (Isaiah 41. 8 and 20; 49. 13.) When God laid the foundations of the earth, the "morning stars," the holy angels, "sang together." When the prophets, by divine influence, saw the future glory of the church, they emphatically exclaimed, "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation." (Ps. 96. 1.) They also say, "Sing unto the Lord, O ye saints of His; sing unto Him a new song." "The ransomed of the Lord" shall ultimately "return from every quarter of the world, and shall come to Zion with songs; and "everlasting joy be upon their heads." And we who by the faithful word of prophecy, are assured of the final victory of the church, should celebrate the name of God.

"The inhabitants of Zion" should "cry out and shout."
What a beautiful climax presents itself in these verses, which we have selected for our present improvement. In the first, the prophet exhorts the followers of Christ, to unite with prayer and praise the Holy One of Israel, from every quarter of the world, "with rapturous delight, to the Lord; and in the third, to cry out and shout, with holy exultation and transporting joy. And all who feel the true spirit of devotion, and enter into proper consideration of the present and future achievements of the church, will be transported by a similar climax. The fire of divine love, which fills their souls, will lead them to praise the Lord with all their ransomed powers; to sing praises to Him with every harmonious faculty of the soul; and with loud acclamations, to cry out and shout in holy transport. "Let them the inhabitants of the Rock sing; let them shout from the tops of the mountains." "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." The grand foundation of this acclamation is—

"That great is the Holy One of Israel in the midst of the Church."
If we refer these words to our own church (leaving other churches to speak of their own achievements), which constitutes one great branch of the Church militant, we may justly exclaim, "Great is the Holy One in the midst of it." "Great is the Holy One in the midst of it," because the Holy One of Israel, never could have outdone the storms of opposition which have blown upon it from elements convulsed by diabolical agency, and driven with infernal fury into sink into oblivion for ever. Only the power of "the Holy One of Israel" sustained and prevented it from sinking; only God Himself led it forth from conquering unto conquest—raised and supported it in the midst of opposition, and made it glorious in the conquest of sinners; Jesus is "in the midst of it," calling, qualifying, and sending forth an army of faithful ministers to preach evangelical truth to the fallen posterity of Adam, and to entertain them, "in Christ's stead," to be "reconciled to God." He is "in the midst of it," convincing and converting sinners; sanctifying and purifying its members; and preparing many sons and daughters for glory. And His "greatness" is visibly manifested by exalting it above its enemies; by the purity of its doctrines, the excellency of its discipline, the extent of its progress, and the extent of its influence, the rapidity of its progress, and the extent of its influence. These all exhibit, most conspicuously, "that great is the Holy One of Israel in the midst of the Church."

But in no department of the Church does His greatness appear more conspicuous than in its missionary operations. Here it stands out in bold relief in that glory, wisdom, mercy, love and power which proceed from God the Father, and are manifested through Jesus Christ, and the Eternal Spirit.
The commencement, progress and success of this important missionary enterprise we now called upon to celebrate. This year (1864) is justly designated THE JUBILEE OF OUR MISSIONS IN THESE COLONIES; and it is a jubilee worthy of our celebration. Let us then celebrate it in the manner which will be most to the glory of God, our own spiritual improvement, and the advancement of our beloved Methodist. Let us even look beyond

ourselves, and demonstrate to others that we are "the friends of all, the enemies of none." Let us, on this auspicious occasion, erect a memorial to the honor of God as a thank-offering for the great good resulting from missionary efforts in these colonies, more durable and infinitely more precious than any which human power or skill is capable of forming from either Italian marble or Corinthian brass.

The missionary efforts of the Wesleyan Church in these Lower Provinces have been greatly instrumental in diffusing sound Christian doctrine, and exerting for good an increasing and powerful influence. The signs of its progress and usefulness are everywhere apparent. You behold them in its large and increasing congregations; in its membership and the piety of its members; in its churches of both small and large dimensions; in its College and male and female Academies, in which many of our youth of both sexes, are receiving a suitable and substantial, or classical education; in its theological institution, in which a rising ministry is educated; in its useful periodicals and Wesleyan Conference Office, which are instrumental in diffusing sound Christian literature; in its Sabbath schools where large numbers are instructed in the things of God; by competent and pious teachers; in the increasing intelligence, respectability and usefulness; in the estimation it is now held by evangelical churches; and the influence it now exerts throughout the whole extent of the Conference, in spreading "pure and undefiled religion." But we do not glory in these: We give it to God, to whom it all is due!

"Not unto us, but unto thy name, O Lord, be the glory." We praise God for the instruments he employed, and the present and eternal benefit resulting from their labors.
It would, perhaps, be considered presumptuous to speculate on the future history of Methodism in these Colonies. However, without being guilty in this particular, we have just ground to suppose, that if his ministers and people prove faithful to their high commission, Wesleyan Methodism will continue to increase; to exert a sacred and soul-saving influence; to be instrumental in leading men to a knowledge of the truth; of spreading Scriptural holiness throughout the land; in promoting the Christianity of the Bible; in saving souls from the power of sin and Satan; and finally, with other evangelical churches, be rendered subservient in hastening the universal diffusion of religion in the world. Its mission is high and sacred! What a vast responsibility then rests upon the members and ministers of the Church! Let us therefore, in humble dependence upon Divine influence, strive to accomplish the purposes of Heaven in our existence and position. Let us, by the aid of the Divine Spirit, do our duty, morally, spiritually and financially, then God ever our own God, will be us and bless us!

So long as the members of this branch of the Church of Christ live in the fear of God, and in the comforting influence of the Divine Spirit, Jesus will be with them, bless them, and make them a blessing to others. "He will come down" upon them "like rain upon the mown grass; as showers that water the earth." "To him shall prayer continually be made; and daily shall be praised." "His name shall, through them and the labors of other churches, be glorified for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and amen."

DON'T DELAY.
The captain of a little vessel, once in a storm fell in with a crippled steamer, which seemed greatly in need of help.
He stopped to lend them a boat, as seamen often do, sometimes sending a boat manned by strong sailors, who may climb up the ship's side and learn the full extent of its injury.
"I am in a sinking condition," said the captain in answer to the inquiries of the other.
"Had you not better send your passengers on board?"
"Will you not lay by me till morning?" said the steamer's captain.
"I will try, but on that you had better send your passengers on board now."
The captain was loth to abandon his beautiful ship. He would try and hold on till morning, and then, it needful, provide for the safety of those on board.

But in the darkness and tumult of the waves the vessels were separated and the *Central America*, in an hour and a half after she fell in with the vessel, went down with most of her passengers, her captain, and crew, to a watery grave. She never again saw the little ship that might have saved her precious cargo of human lives. That fatal delay sealed the doom of master and men. The whole nation is appalled by such a disaster.
Just such delays seal the doom of most who are lost. God's Spirit troubles their hearts. They think some time they will take up their Bibles and read them diligently, and find out the way to be saved; some time they will pray, and pray earnestly, till God gives them an answer of peace; but not now. "One more day of estrangement from God, added to the many that are gone, will hot make much difference."
"Mother is praying for him still. God will surely answer her prayers in time." God will surely to her, as Captain Herndon did to the vessel which might have saved his passengers.
But, children, nobody else can have a saving grace for you. You must come to Christ for yourself, or be lost forever. Remember this, that the *Central America*, when you think of putting off repentance.—*Child's World.*

During distress God comes; and when He comes it is no more distress.—*Gaille Power.*
A JUST ESTIMATE.—John Wesley used to say, "O, how hard it is to be shallow enough for a general congregation!"
In answer to a mother's suggestion that she should not forget her prayers in the hurry of the morning, a little girl made the excellent reply, "No, mamma, I consider that to be my dressing."

THE BOLTED DOOR.
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he will sup with me.
Rev. iii. 30.

God is knocking. Ever knocking. At the heart's throbbing door. Which we're locking. Ever locking. As we oft have done before; And we hear, yet hearing, heed not. While we faster bolt the door.

He is calling. Ever calling. In a soft and gentle tone. To the laden. And the falling. To the weary and the lone: Still they answer not the summons. Till the Spirit-voice is flown.

He's entreating. E'er entreating. By His mercy, by His care, Knocking, knocking. And repeating. Calling, calling—this His prayer: "Let me enter," hear it, mortal. Open wide the shuttest portal; Hear it, mortal, open quickly! God is waiting at the door.

MISSIONS NOT A FAILURE.
Facts are stubborn things. Theories, however ingenious and well constructed, and opposing arguments, however profound and convincing, are of little account when met and answered by evident, irresistible facts. A learned English doctor of sciences demonstrated conclusively that it would be impossible to construct a steamship to cross the Atlantic ocean. Members of Congress, whose names have sunk into oblivion, ridiculed the claims of the inventor of the electric telegraph as the dreams of an enthusiast, to be classed with the wild vagaries of Mesmerism and Millerism. And there are those yet to be found who, in face of the Redeemer's last command, and of results that have encouraged and cheered Christian hearts and made heaven rejoice, disapprove and oppose missions to the heathen as profane and absurd.

An English magazine has recently published a shrewd, but venomous attack upon modern missions, in which, under the guise of a conversation between a learned Brahmin and an inexperienced missionary, the objections of cavillers are forcibly put and feebly answered, so as to create a strong prejudice against the system. The writer charges that missionary societies have selected weak races rather than the strong and vigorous for their efforts, that they have disparaged education, that they have not selected influential centres for their operations, that the results are not commensurate with the great expenditure of money and labor, and that, in a word, "everything connected with missions is a blunder."
Such charges would be sufficient to overthrow and condemn the whole system of Christian missions, if they could be sustained; but unfortunately for the assailant and those who justify the vigorous assault, the facts are just the reverse. This, Rev. Dr. Clark, Secretary of the American Board, has conclusively proved, and by his unanswerable reply, has completely turned the tables, not only demonstrating the baselessness of the charges in detail, but vindicating the necessity and the success of the methods employed by the Christian Church to elevate and evangelize the nations without the Gospel.

We should be glad to give a complete abstract of this conclusive and triumphant defence of the policy and the results of the missionary enterprises of the Church which are the glory of our Christianity. It should be widely circulated to enlighten the minds of the despairs and popular faiths; the conviction that the truth is with us, and all the way preparation for the final conquest. Give us fifty years more of the same order of "blundering," and we will hope to have the Gospel in every household, and opportunities for Christian instruction within the reach of every child of the human race.—*American Messenger.*

THINGS FUNDAMENTAL TO TRUE METHODISM.
From the Evangelical Witness.
The things enunciated in our caption ought, I think, now to be earnestly considered and zealously entered and maintained by the two Methodist bodies destined, from present appearances, to be the first to come together in this Province—the Wesleyan Methodist Church and Methodist New Connexion Church. As you have kindly intimated a willingness to receive an occasional contribution from my pen, I select the subject above indicated for my theme, with the request that the *Guardian*, if the editor thinks they are adapted to subserve any good purpose, will transfer my communications to his columns. I must promise, however, that my present mode of life, so wandering and desultory as not to admit of my producing anything very profound or exhaustive. Serials, therefore, are not now in much esteem; I shall therefore try to be as informal and flexible as is consistent with unity of subject.

There are some things most fundamental to true Methodism, and which, therefore, may be modified according to circumstances, and which should not be held out when some vital object is to be gained, such as the unification of disserved bodies and the restoration of the power lost by such disservice. The features of Methodism essential, in my humble opinion, are its peculiar doctrines, the peculiarity of its social means of grace, and the united and relating character of its ministry.
The founder of Methodism regarded their original and true vocation was to "spread Scriptural holiness in the world," and every one of the above mentioned features has an important relation to that great object.
I take for the subject of this short article.

OUR PECULIAR DOCTRINES.
Thank God! the fall of man, redemption, by faith, and regeneration are not peculiar to us, but are held in common with us by all evangelical Christians. It would be a pity if it were otherwise. But while we rejoice in this, we cannot but observe that there are features about our mode of presenting two of these doctrines which do not extensively prevail among others. These are the direct witness of our adoption into the family of God, and the maturity of the Spirit's regenerating work in an entire sanctification of soul, body and spirit to God.
It is not my intention to assign the reason for our belief and teaching on these two points; they are fully expounded and proved in the writings of our standard divines which he who runs may read; and there is no difference among the several bodies of Methodists about them, for ours have been divisions on point of doctrine. But I merely intend to look at the practical effect of preaching, yes, of pressing, these doctrines as matters of experience.

As to the first there is nothing more desired by the human heart than assurance. How pitiful is the inquiry of the anxious one, "Who can resolve the doubts That vex my anxious breast— Shall I be with the damned cast out, Or numbered with the blessed?"
And, oh! how cheering when our ministers can respond to the inquiry,
"How can a sinner know His sins are each forgiven?"
In terms like these:—
"What we have felt and seen With confidence we tell, And publish to the sons of men, The signs infallible."
"Who in Christ believe, That he for us hath died, We all his unknown peace receive And feel his blood applied."
"Exalts our rising soul, Disburdened of his load, And dwells unutterably full Of glory and of God."

We who preached the Gospel should live so conscientiously and continuously in the sunlight of God's countenance that we could confidently offer to our eager hearers the blessings of a conscious pardon. There is something wonderfully stimulating and alluring to the hearts of men in the offer of this state of assured salvation. And if we mean to be effective in our ministry, it must give us no uncertain sound on this point. Our testimony must be distinct glowing and frequent.
My remarks on preaching holiness will have to remain as the subject for a short communication by itself, at the very first moment of leisure. I remain still the friend of Methodist unity.
JOHN CARROLL.

FROM THE METHODIST.
THE BRIGHT SIDE OF A MINISTER'S LIFE.
The great cry in all denominations of Christians to-day is for more ministers. There are many brilliant young men, having earnest hearts, now entering upon life, but for the most part they float past the ministry into the counting room, the law office and the medical chair. So much has been written and said about the hardships of the ministry that our young men are afraid to run the gauntlet of much neglect, abuse, and starvation. I have to say that the majority of the books written on this subject are exaggerations of the sorrows of the minister's life, and the most part give only one side of the life. I have to tell you that I believe the office of the minister of Christ has fewer trials, larger spiritual emoluments and rewards, grander joys than any other occupation in all the earth. Admitting, so plainly that so man shall misinterpret what I say, that there are now many ministers undergoing persecutions and hardships and outrages that amount to positive martyrdom. I content that these are the exceptions; and that gathering an audience of a thousand ministers of Christ, nine hundred of them have many advantages, good books, refined associations, sons and daughters well fed, well clothed, well educated, opportunities innumerable, while all round there is the evidence that their services are being appreciated. Gather a thousand merchants together, and I will show you that nine hundred of them have had harder knocks, greater privations, less rest, and the most part give only one side of the life. I have to tell you that I believe the office of the minister of Christ has fewer trials, larger spiritual emoluments and rewards, grander joys than any other occupation in all the earth. Admitting, so plainly that so man shall misinterpret what I say, that there are now many ministers undergoing persecutions and hardships and outrages that amount to positive martyrdom. 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