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REPENTANCE.

Repentance towards God is a subject which occupies a prominent place in the New Testament. It was the first strong sound of that voice which in olden time was heard "crying in the wilderness," and which by rousing the torpid sensibilities of the Jewish nation prepared the way for the Lord. Our Saviour began his own public ministry by its enforcement; and at the close of his earthly sojourn he commissioned his apostles to preach repentance and remission of sins in his name among all nations. This course they followed out faithfully. On the day of Pentecost we find Peter urging it upon the multitudes who were drawn together by the signs and wonders of that memorable day, and who, having listened to his discourse, were pricked to the heart and said, "Men and brethren what shall we do?" Paul, also, after his conversion and designation to the work of an Apostle, sought to fulfil the high aims of that appointment by showing "first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles that they should repent and return to God, and do works meet for repentance." A theme thus handled cannot be regarded as holding a secondary place in the Christian system. If the words of the Lord Jesus retain their force, or if there be any virtue in Apostolic precedent, then is this one of "the principles of the doctrine of Christ," and must enter both into the experience of our heart and the practice of our life in order to the possession of the great salvation.

In true repentance we find the commencement of that combination of Divine grace and human agency—the one freely bestowed, the other consciously exercised—which characterizes the life of God in the human heart in every stage of its existence. The first movement of the soul towards God is conditioned upon the movement of God upon the soul. There can be no sense of the evil of sin, of its danger, of the misery and moral helplessness which it entails; there can be no desire for return unto God, for reconciliation with him, or the enjoyment of his love shed abroad in the heart, except by the operation of Divine grace on the understanding, the conscience, the will and the affections. But a power, an agency adequate to all this and which shall at the same time leave the creature in the undisturbed possession of his personal responsibility has been provided for man. In one of the very latest and most profound of his discourses, our Lord showed to his Disciples how his "going away" was expedient for them and for the world, because he would thus send the Comforter unto them. That Comforter was the Spirit of truth. His office he declared, would be to glorify him; and in doing so not only would he guide the Apostles unto all truth, but he would "reprove the world of sin, and of righteousness, and of judgment." That promise has been fulfilled and is being fulfilled now. Men are not, in any case, left without gracious influence. As the light of the sun shines into every one's chamber, and gently strives with the race of sleepers, so the awakening rays of the Holy Spirit's light visits and strives with the souls of men asleep in sin. Nor is this all. He is a Spirit of Grace and supplications as well as of conviction. Lest a sense of our fallen and sinful condition should harden us against God, as if he were a lawgiver too strict, or a judge too severe, he softens the adamant within. The tendency of his blessed work, even when most searching and humiliating, is not to repel us from, but to draw us unto our Heavenly Father. He never leads the sinner to despair of mercy. Under his influence the wretched prodigal first comes to himself, and then arises and goes unto his father; and, as that father always welcomes back the prodigal to his favour and his family, it comes to pass that "as many as are led by the Spirit of God, they are the sons of God."

It is easy thus to see how repentance is a grace of the Holy Spirit—how "God hath to the Gentiles granted repentance unto life"—how notwithstanding the Jews slew and hanged Jesus on a tree, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins."

But, it may be asked, How then is it our duty to repent? Or, if there be no disposition of this kind felt within us, are we still to be held responsible for the performance of it? The answer may be given in the words of inspiration, which at once meet the case of the wayfaring man though a fool, and of the most inquisitive philosopher: "Work out your own salvation with fear and trembling." And why? "For it is God which worketh in you both to do and to will of His good pleasure." This is the reason for effort, for zealous and persevering effort in well-doing, from the moment when spiritual light dawns upon the soul, to the period when the work of faith, the labour of love, and the patience of hope shall have attained their completion. It is our duty to repent because the grace of repentance has been procured for us and is bestowed upon us. If we are conscious of a disinclination to repent, this only the more deeply should convince us of the necessity there is for doing so; for not only does it prove that our heart is enmity against God, but also that we have voluntarily sinned against, and driven away, those good influences which were exerted upon us by the Holy Spirit. The voice of God still calls us; but it is for us to "awake to righteousness and sin not."

The duty of repentance begins with consideration. With reference to God and Christ, to sin and salvation, to the day of judgment and its unalterable decisions, men are heedless. Serious reflection is not practiced. The thoughts engendered by the appeals of heaven, whether made by means of the written word, the preached gospel, or the alarming events of Providence excite painful emotions; and therefore, too generally, men are unthankful for such merciful visitations, and do not like to retain them in their knowledge. Yet the opposite is the only proper and safe course. God has endowed us with the faculty of reason, and to set ourselves right with Him we must use that reason. The Psalmist thought on his ways, then turned his feet into the divine testimonies, and made haste to keep the commandments of God. And we are assured that "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive, *because he considereth* and turneth away from all his transgressions." From all which it would appear that there can be no thorough reformation of character, no true penitence of spirit, unless the earnest attention of the sinner be directed and maintained towards himself and his relations to God.

Sorrow for sin is another element of genuine repentance. But it must be "godly sorrow." There are many who smart under the infliction of punishment for evil doing, and who, because of the consequences of transgression, regret that they did transgress. Yet the evil of their course, its wrong towards the moral governor of the world, its ingratitude to the loving Father, its baseness towards the Redeeming Saviour, its malignity and defiance towards the gracious Spirit, do not cost them a single pang. Whatever the measure or intensity of such a grief, it is wholly unavailing in the sight of God. This is the sorrow of the world and it worketh death. On the other hand, the sorrow which is "according to God," produced by His Holy Spirit, fed by devout meditation and searching of the Scriptures, and which is directed towards God—the sorrow which is self-abhorrent, which seeks retirement, which pours itself forth in unrestrained confession of sin, in deprecation of the divine wrath, admitting at the same time its justice, and in earnest prayer for purity of soul—this is the sorrow that worketh repentance to salvation, and needeth not to be repented of.

After all, then, it is this practical and effectual movement of the soul upon which the stress must chiefly be laid. Repentance is turning from sin to holiness; from the dominion of "power of Satan," to the service of the living God. Sin must be abandoned, not in some of its forms, but in its very essence; not gradually, but at once; not for the present time only, but for all the future as well. Its occasions and companionships must be forsaken, and a steady watch set against its insidious approaches. Righteousness must be loved and espoused. Injuries inflicted in past times, whether to the character or the substance of others, will be voluntarily redressed; the offences of others will be forgiven; and a spirit of mercy towards all the unthankful and unholy and the miserable of every condition, will not merely be exercised but loved. Finally, in the appointed means of grace, will the true penitent wait on the Lord. He will gladly unite with those who call upon His name. He will enquire the way to Zion, setting his face thitherward. Then shall he know, if he follow on to know the Lord, that His going forth is prepared as the morning, and that He shall come unto us as the rain, as the latter and former rain unto the earth!

C. S.

CHRIST THE NEED OF THE SOUL.

For Eighteen centuries the Christian Church has stood firm and unshaken, assailed indeed by winds and storms in all directions, yet ever growing stronger and spreading wider: a perpetual testimony to Christ, feeding on his words, living of his life, singing his praise in every zone, commemorating his life-giving death in every communion service, and celebrating his resurrection on every returning Lord's Day. Christianity has taken the lead in all the great movements of modern history: it has regenerated the tottering German Empire, civilized the Northern barbarians, produced the reformation of the sixteenth century, abolished cruel laws, mitigated the horrors of war, restrained violence and oppression, infused a spirit of justice and humanity into governments and society, advocated the rights of the suffering, stimulated moral reform and progress, and is the chief author and promoter of all that is good, and praiseworthy, and enduring in our modern civilization.

Human nature is, indeed, still as depraved as ever, stained with the same vices, vexed with the same cares, saddened with the same sorrows as in times of old; but, taking even the lowest utilitarian view, we may say with Benjamin Franklin, in his wise letter to Tom Paine, "Man is bad enough with Christianity, he would be far worse without it; therefore do not unchain the tiger." Whatever is bad and deplorable exists in spite of Christianity, whatever is pure and holy, and tends to promote virtue, happiness and peace, is due chiefly to the direct or indirect influence of Christ and his Gospel. And whatever hopes we may and must entertain for the future progress and amelioration of the race, they depend upon Him who alone can bring about by his good and holy Spirit that millenium of peace when

"Earth is changed to heaven, and heaven to earth,
One kingdom, joy and union without end."

Yet in the midst of abounding corruptions, Christ continually acts and reacts and fulfils his mission of peace and good will to mankind. Who can measure the restraining, ennobling, cheering, sanctifying, impulses that are from day to day and from hour to hour proceeding from the example of Christ, as preached from the pulpit, taught in the school, read in the Bible, and illustrated in the lives of his followers? Much as Christians are divided on points of doctrine, polity, and ceremonies, they are united in devotion and love to their heavenly Master, derive the same holy motives from him, and endeavour, however feebly, to attain the same standard of perfection set up by him.

The unity of Christendom is strikingly illustrated in the vast treasure-house of hymnology, whose power for good cannot be easily overestimated. As I said in another place: "the hymns of Jesus are the Holy of holies in the temple of sacred poetry." From this sanctuary every doubt is banished; here the passions of sense, pride, and unholy ambition, give way to the tears of penitence, the joys of faith, and the emotions of love, the aspirations of home, the anticipations of heaven; here the dissensions of rival Churches and theological schools are hushed into silence; here the hymnists of ancient, mediæval and modern times, from every section of Christendom—profound divines, steady bishops, humble monks, faithful pastors, devout laymen, holy women—unite with one voice in the common adoration of a common Saviour. He is the theme of all ages, tongues and creeds, the divine harmony of all human discords, the solution of all dark problems of life. What an argument this for the great mystery of God manifest in flesh, and for the communion of saints! Where is the human being, however great and good that could open such a stream of grateful song, ever widening and deepening, from generation to generation to the ends of the earth?"

The experience of the Christian Church for these eighteen hundred years, is repeated day by day in every soul that is seriously concerned about the question of personal salvation. We are placed by Divine Providence in a world of sin and death: we are made in God's image, endowed with the noblest faculties, destined to be the prophets, priests and kings of nature, filled with unsatisfied longings and aspirations after truth, holiness, and peace; yet bound to this earth, ever drawn away from our own ideals by sensual passions, selfish desires, and surrounded by temptations from within and without. We who are born to the freedom of the sons of God, are slaves of sin; we who are destined for immortality and glory, must suffer and die; descended from heaven, we end in the tomb and return to dust.

Who solves this mysterious problem of life? Who breaks the chain of darkness? Who removes the load of guilt? Who delivers us from the degrading slavery of sin? Who secures peace to our troubled conscience? Who gives us strength against temptation and enables us to realize our noble vocation? Who inspires our soul with love to God and man? Who, in the midst of abounding corruption and depravity, upholds our faith in man, as the image of God and special object of his care? Who keeps up our hope and courage when earthly prospects vanish, the dearest friends depart, and the future looks dismal and threatening? Who dispels the terrors of the tomb and bids us hail death as a messenger that summons us to a higher and better world, where all the problems of earth are solved in the light and bliss of heaven?

To all these questions, which may be hushed for awhile by the follies of passion, the intoxication of pleasure, the eager pursuit of wealth or knowledge, but which, sooner or later, irresistably press themselves upon the attention of every serious mind, there is but one answer: "Lord where shall we go but to thee? Thou alone hast words of eternal life, and we know and believe that thou art the Christ, the Son of the living God." Apostles and evangelists, martyrs and confessors, fathers and reformers, profound scholars and ignorant slaves, mighty rulers and humble subjects, experienced men and innocent children—all, all point, in this great and all-absorbing question of salvation, not to Moses, not to Socrates, not to Mahommed, not to philosophy, art or science, but to Christ, as the Way, the Truth, and the Life. He, and he alone, has a balm for every wound, a relief for every sorrow, a solution for every doubt, pardon for every sin, strength for every trial, victory for every conflict. He and he alone can satisfy the infinite desires of our immortal mind. Out of Christ life is an impenetrable mystery; in him it is gloriously solved. Out of him there is nothing but scepticism, nihilism, and despair; in him there is certainty and peace in this world, and life everlasting in the world to come. Our hearts are made for Christ, and "and they are without rest until they rest in Christ."—*Dr. P. Schaff, in Christ's Testimony to Christianity.*

CHRIST AS A GUEST.

We often indulge the wish that we could have lived in the days of Christ, have seen him and listened to him, and we are vain enough to think we should have been meek and lowly disciples, and received his teachings with willing hearts. But human nature is the same now as then, and we should have no reason to believe that we would have been any better than the Jews. It is to be feared that were Christ now on earth he would meet with but a cold reception from many who claim him as their friend. Are our homes such as he would enjoy? Should we really wish him a member of our households?

Did you ever try to imagine Jesus Christ as a guest in your house, as he used to be in the house of Mary and Martha, and Lazarus? Did you ever think of him as entering your doorway with a pleasant word of greeting, taking your proffered seat, and gathering the happy group of little ones, who know and love him dearly, about him; placing the youngest on his knee, and folding his arms around them all? Did you ever think of him as sitting down at your table and partaking of your fare, interesting himself in all the little pursuits that rightly demand your attention, and sweetly drawing your mind through them, up to the hand that overrules even the most trifling concerns? Would you like to have Jesus thus making one of your number at all times? Would it be exactly agreeable to have him by your side, some morning when your affairs had been particularly entangled, when your servants had been especially provoking, or your business plans thwarted? Would you be willing to go on with your accustomed conversation in the home circle, giving religion only the place it usually occupies?

Would it be such conversation as Jesus would join in with pleasure? Would you like to have Jesus Christ stand by your side all day in your place of business, noting your thoughts as well as your words while you are dealing with others? Are you willing he should know precisely how much of his money you spend for his cause, and how much of it goes to idle adornings, which he has bid you avoid? Would you like to ask your Lord to go with you to the social party, and make one of the throng of merry makers? Are you quite sure it would be congenial to his tastes and feelings?

O remember that Christ is there with you, whether you realize it or not. In the house and by the way, he is at your right hand, and how should this thought cause us to order our daily lives that he may not "be grieved in the house of his friends." Every morning in our closets we may obtain this realization of his presence, and O what a help it will be to us in the day's temptations and trials! "Lo! I am with you alway, even unto the end of the world."

THE ITINERANCY AND THE PASTORAL OFFICE.

BY THE REV. DR. KIDDER.

By some it has been erroneously supposed, and recklessly asserted, that an itinerant ministry can not properly perform the duties of the pastoral office. Facts, however, prove that a well regulated itinerancy, which is no more nor less than a system for the regular distribution of ministerial labor, magnifies that office. Under the efficient administration of such a system, though ministers change and die, the pastoral office is perpetual. If, under the itinerant system, Churches do not elect their pastors, neither do they dismiss nor expel them. On the other hand, they accept and surrender the pastors who are sent to and from them with cheerfulness, considering the general good superior to their individual pleasure, although usually in harmony with it. Nothing is more certain than the fact that the million members of the Methodist Episcopal Church consider their itinerant system of ministerial supply highly advantageous to them, however it may devolve the burden of frequent removals on the pastors themselves.

Nevertheless, as this system also furnishes to ministers appropriate fields of labor without subjecting them to embarrassing candidacies and indefinite delays, as it saves them the pain of constrained dismissals by giving them new fields of labor at regular periods, and as it, without solicitation on their part, secures to them advancement in proportion to their merits; ministers themselves have just occasion to prize it also. Hence, as a matter of fact, both ministers and people who understand, from experience, the actual working of the itinerancy, are more than contented with it, in the established conviction of its preponderating advantages to the general interests of the Church.

To the ministers who enter upon the system in its true spirit—that of committing their ways to the Lord, that He may direct their steps, and trusting Him to do so through the economy of the Church—there is a peculiar satisfaction in accepting pastoral appointments, as a gift from the Lord. However others may sneer at the idea, or seek, directly or indirectly to accomplish personal ends, they stand firmly to the principle of awaiting, with calmness and confidence, direction from on high. Nor are they disappointed in the result. Take an example.

A minister receives an appointment to a Church, in which possibly he had not a single acquaintance, and whose members were equally unacquainted with him. But the church to whose confidence he is designated, having the same confidence in the divine guidance through appropriate instrumentalites as he himself has, receives him as a messenger of the Lord, and welcomes him to the immediate discharge of his duties. Let us now consider those various branches of official duty which will require his attention.

As soon as possible he needs to form a personal acquaintance with his church as a whole, and its members in particular. He is not to remain a stranger, but to make himself at home within his charge. He is not to look on as a spectator, but to enter as a participant into all the social, religious and benevolent activities of the community of which he is to become a member, and the sooner he does so the better. Let him, therefore, from the first, lay aside all claim to ceremonious attention, considering that, whether others call on him or not, it is his duty to seek out and know them.

This is a task which, to a young man naturally diffident, may seem formidable. But its difficulties are more apparent than actual. The new pastor may, from the first, count upon the sympathy of the people, and upon the fact that they are not less desirous of his acquaintance than he is of theirs. Besides, the circle, once entered, naturally expands, and, with appropriate effort, never ceases to enlarge. Each acquaintance formed, each friend acquired, gladly introduces him to other friends, who in turn multiply introductions in their several circles of association.

Here let it be said, with emphasis, that the pastor should aim to know personally, and to be able to call by name at sight, every member of his Church, if not every regular attendant upon his congregation. It is both embarrassing to a pastor, and highly prejudicial to his influence, not to be able to recognize promptly any member of his charge. Some men expose themselves to this embarrassment, and to more prejudice than they are aware of, by yielding to the weak notion or professing the ridiculous affectation that they cannot remember names, and thus go through life wasting more time in making reiterated apologies than would have been necessary to discipline their minds to so easy and agreeable a task. The pastor having accepted the idea that he may and must know every member of his flock by name, each additional acquaintance formed becomes a step toward that desirable result. This, followed by the habit of speaking to each one whenever occasion offers, will confirm recollection, and make it possible to enlarge the circle of remembered acquaintances almost without limit.

In a properly organized Church the facilities for securing information respecting the members are so great, that a new pastor, with a determined purpose, may in a very short time possess himself of a general knowledge of the entire *personnel* of his flock. In order to this, let him, immediately on arriving in his charge, consult the church record. If that is properly kept he will find in it, besides other important items, a summary sketch of the past history of the Church, and a full list of all the official members, another list of members as distributed in Church classes, and also a list of baptized children.

An examination of these lists will show him the nature and extent of his task, and if either of the lists of members should also indicate their residences, one of the principal difficulties of the case will disappear at once. The first reading of these lists will put him in possession of more or less names of families, concerning whom he should commence enquiries at the first opportunity. As soon thereafter as he can secure a meeting of the leaders and stewards he will find himself in the presence of persons to whom collectively every member of the church is known, and by whom all his inquiries concerning individuals can be answered at once. If he should then engage the several leaders to attend him in making his first calls, so long as he may need guidance or introductions, and with their co-operation proceed to make calls as early as possible, he will be surprised at the little time necessary for forming personal acquaintance with a large community. If the various persons in such a community were only to be seen once, or even a few times, there would be less motive for the systematic measures recommended. But these are the very persons whom the pastor will expect to see in his congregations, his prayer-meetings, his social assemblies, and his daily walks during the whole term of the pastorate. Hence, having learned who they personally are, he will easily and almost insensibly continue to add to his knowledge of each one, and consequently to his ability of doing each one good. One who has not made the experiment can scarcely be aware of the great advantage which a pastor may secure from a prompt and general acquaintance with the members of his church and congregation, whereas neglect of the duty thus shown to be practicable in the highest degree may result in impressions that their new pastor is distant, or ceremonious, or in some way less interested in their welfare than he ought to be—impressions which, if allowed to be made, may not be easily removed, or may actually rear barriers in the way of his usefulness at a time when he ought to have access to every heart. Such is the constitution of the human mind that persons are always pleased to form new acquaintances, and to pay respect to a stranger favorably introduced to them. Hence the best opportunities a pastor can ever have for becoming acquainted with his people occur soon after his arrival, and during the early periods of his ministerial service among them. Then, if ever, he can introduce the Master to those who welcome the servant, and thus lay the foundation of a religious influence upon which he may hope to build during his whole sojourn in their midst.

THE LONDON DISTRICTS' MISSIONARY MEETING.

The annual meeting of this auxiliary was held on Monday evening, in the City-road Chapel, the chair being occupied by Mr. W. Wilmer Pocock.

The hymn commencing,

Jesus shall reign wher'er the sun,

having been sung, the Rev. Francis Greeve offered prayer.

The Rev. R. N. Young (the secretary) read the report of the Society's missionary operations in different parts of the world, and expressed the thanks of the Committee for the success which had attended the mission work. The total receipts had been £149,767 5s. 2d., and expenses £147,354 12s. 1d., leaving a balance towards the accumulated deficiencies of former years of £2,412 13s. 1.

Mr. Walter Griffith read the financial statement for the First and Second London Districts, which showed that the total receipts of the former were £3,869 7s. 8d., and of the latter £5,447 4s. He regretted that in the First London District there had been a decrease of £66 12s. 8d. upon the receipts of the previous year, but there was an increase in the Second London District of £171 16s., or an increase upon the two districts of about £105.

The Chairman said it was a very trite remark that nothing succeeded so well as success, and he supposed it was in accordance with that view that they sometimes saw upon the hoardings in the streets those great placards announcing certain performances, headed "Great success, crowded houses," and all that sort of thing. But they should bear in mind that great undertakings had been spoiled by incipient success. People had been satisfied with a certain amount of success, and then had allowed their perseverance and their courage to cool down. It was something like the lesson of the tortoise and the hare; while the hare was taking rest the tortoise won the race. He thought the fact could not be denied that Wesleyan missions had had a very considerable amount of success granted to them by the great Head of the Church. The first occasion upon which he had attended that place of worship was at the anniversary of the Parent Society in 1827 or 1828, nearly the last time it was held in that chapel. He remembered he walked with some other members of his family to Museum street and breakfasted with the venerable Richard Reece, father of the gentleman who invited him to the present meeting. If he remembered rightly, the burden of the conversation and of some of the speeches was that the Society's income must be raised to £50,000 a year. It was now nearly three times that amount. They had by no means done the work which was proposed in the first instance. Their object was the spread of scriptural holiness throughout the world, and if they took a map of the world and just looked where their missions were scattered, they would find they just fringed some continents and the isles of the sea, but the great masses of mankind were scarcely touched by their missionary operations. Those who had read Mr. Moister's interesting work on the history of Wesleyan missions would be surprised to find how many of their missions had been started almost in opposition to the intentions of those who really founded them. That was the case with the West Indian missions—the most flourishing of those under their control. It was a storm, considered at that time very unfortunate, which drove Dr. Coke and the missionaries with him in amongst those West India Isles, and he was surprised to find how ready the people were to receive the Gospel; and if he remembered rightly, the missionaries whom he intended taking to North America he distributed amongst those islands. He trusted the day was not far distant when they would be able to support themselves, perhaps become a separate Conference, and so to a very great extent, relieve the funds of the Parent Society from the burden it now had to bear. The Australian Conference and nearly all its missions had been established since the time to which he had referred. The work had gone on, and he believed it would. They had every encouragement, he thought, in all their proceedings, and he believed God would still prosper the work which they had in hand. Previous success ought by no means to be allowed to damp their energies or weaken their efforts, but should stimulate them to renewed activity in order to carry on that great work.

The Rev. W. B. Boyce moved, "That the report now read be adopted, and that this meeting expresses its thankfulness to God for the blessing which during the past year has rested upon the Wesleyan Methodist missions throughout the world." He had no fear with reference to the finance of their Missionary Society, or of any Missionary Society. He believed they would always by perseverance and appeals be able to get nearly enough, if not quite enough to carry on the work. What he feared was that the intelligent interest in missions should flag. There was a sort of heroic epoch in the history of every Missionary Society, when everything respecting the missions had all the glow of romance about it. When missions were commenced in a savage country, or in New Zealand or the Polynesian Isles, or elsewhere, every letter brought something new—new scenes, new states of society—the peculiar way in which the natives conceived of the truth as it was presented to them, the dangers and distress of the missionaries—that was the heroic epoch of missions. That every "Missionary Notice" was full of interest, and every missionary meeting partook of a like interest. That epoch was past. The childhood of missions—the heroic age—was past; they had now got to the actual mission work—steady labor, steady work, grappling with evils which were but dimly seen when they began, encountering obstacles which they never expected to encounter, and having a work to do the extent of which they had not fathomed before they commenced. That was the state of their missions in every part of the world at present. Wherever their missionaries had gone to preach there was not a single case where God had not given them souls to their hire, as seals to their ministry, and a crown of rejoicing in the day of the Lord. The harvest had in some places been scant, but the workmen had been in the trenches preparing for the great onslaught. Many of those brethren would die on the field, and men entering into their labors would reap the fruit. That was the case with missions in India and China, and every mission field. In the West Indies, Polynesia, the North American colonies, and South Africa, the Lord of the harvest was giving a very abundant harvest, and his missionaries had reaped largely. At present they were engaged in consolidating the native churches. There was no romance about that, it was real work. If they were to go into all the details of the sacrifices made by missionaries and the labours endured by them, that work would be seen. When an architect planned a building, from an outside view it would be beautiful, but to look at the labour necessary to the completion of the building, it would be thought very tedious. Now mission work was just like that. They were doing the real work which was to raise up a glorious temple to the living God, of souls converted and nations evangelised. At present the great work was educational work; not simply in the schools which taught elementary literature, but schools of a higher character, to educate the middle class of the heathen to prepare them for positions in life in which they could stand on a fair footing with their European neighbours, and which would enable the young men to enter upon the work of the ministry and the work of teaching. That was all real work. When he left South Africa some twenty-three years ago the work was just beginning. They then thought it a great thing if they could get a few people here and there to hear them. Look now at the work in Africa, and the number of converted Kaffirs, as black as black could be, who could read and talk in the English tongue, who had the works of Wesley and Fletcher, and who could read and preach in their own tongue and in English. Look at Kaffir literature, not only the Word of God, which is the most important of all books, but a variety of other works which were necessary to the culture of a nation were largely distributed in South Africa. In Polynesia, colleges or high-class schools had been established by the missionaries, and judicious plans were adopted so as not to spoil the natives by making them half-and-half Europeans and destroying the national character. When he looked at the wise plans put forth by the brethren in Polynesia and South Africa he thanked God and took courage. What he dreaded was that good people should cease to take an interest in mission work because it ceased to be as attractive as it once was. Another thing which he feared was lest the religious sympathy in the mission work should be lessened. Education and civilization were fine things, and there were a great many other fine things connected with missions, but the great thing was the conversion of souls to God. If they had the sympathy for missions which they ought to have, what prayer would be offered for missions! He knew the money would come, but it would be more when they got it, and go further when they spent it, if it had been sanctified by prayer. The Church wanted their prayers, not a mere unmeaning sentence or two, but prayer arising from intense sympathy with the works of the Lord Jesus Christ. When they talked of God and of heaven what nonsense it sometimes was. Going to heaven with some people meant they would rather go there, because if they did not they would go somewhere else. But going to heaven meant a wishing to go because of sympathy with those feelings which made heaven. It was the travail of Christ's soul that the world should be converted, and all heaven sympathised with the feeling; hence it was that there was joy in heaven over one sinner that repenteth. They must sympathise with the sympathies of Jesus Christ, or they could not enjoy heaven. They must feel for the work of the Great Master both at home and abroad. He (the speaker) made no distinction; if they did not care for souls at home they would not care for souls abroad; it was all nonsense talking about caring for the Hottentots if they did not care for the souls at their doors. Two things went together, and while they longed for the conversion of souls, and sympathised with the sympathies of Jesus Christ, both home and foreign missions would have their prayers and support. The Wesleyan Missionary Society differed from others, as it included Continental Europe and Ireland and the British Colonies as well as heathendom pure and simple. It was the practice of their founder to consider men objects of missionary exertion wherever they were found unconverted, and their continental missions were some of the oldest. Letters would presently be read giving an account of the opening of a Methodist chapel at Rome. He (the speaker) had the pleasure some twelve years ago of preaching the first English Methodist sermon in Rome. He preached there for about six weeks (when supplying the place of the chaplain to the American Embassy) in the Corso, in a house next door to that which it was said the Apostle had hired and preached in when he was in Rome. So it was said, but he would not vouch for it. He had great pleasure in proposing the resolution.

Rev. Luke H. Wiseman, M. A., said it was the fortune of misfortune of a large number of our fellow creatures to spend a great part of their time in useless and unavailing regrets. Perhaps none of them were free from that feeling, especially after they had passed the season of youth. But they could never regret anything they had been able to do for the advancement and the honor of their great and blessed Master's name, and for the alleviation of the sorrows and miseries of their fellow creatures. That great Society, and every society of the same kind, seemed to him to embrace all sorts of religious charities in one. Some of their friends were very eager and very laborious in tract distribution, and thought it one of the most important forms of religious agency. He was not going to quarrel with that, but would invite those friends whose heart and soul were in the tract movement to come and help this Society, which, by means to their Bangalore-printing-press, had printed during the last few years upwards of three-millions of pages of tracts, which were scattered broadcast over the whole of Southern India. He asked them to help that Society which, did the same work but on a much larger and wider field. Then with regard to Sunday and day-school friends. The report stated that they had 200,000 scholars in their schools, without reckoning twice over those who attended both Sunday schools. They were a great educational society. They wanted to instruct and elevate the most degraded of their fellow-creatures. He was not going into a dispute as to whether there was greater darkness upon those in London, or Calcutta, or China. There was a great deal to be said on both sides—a great deal in support of the statement that there was as great depravity and as brutal vice to be found in this metropolis as in any heathen capital. But, supposing it were so, was that any reason for neglecting Benares, Calcutta, Madras, and other great cities in India? Had not God made of one blood all nations of men that dwelt upon the face of the earth? There was no rivalry between home and foreign missions; it was one great work for the souls of men. Another class of philantropists took a different view and considered sanitary improvement of great importance to the physical condition of the people. To those friends belonging to the boards of health and associations of that kind he would say, "Gentlemen, you and we are of precisely the same opinion." They exchanged dirt for cleanliness; horrid, filthy, brutish ways of living for decency; wherever they went the filthy and vile habits of the people were immediately made to disappear, and in their stead came more orderly and intellegent ways of living. He would say to those sanitary gentlemen, members of the boards of health, and gentlemen who were so eager about improving the dwellings of the working classes, "Come, we will give you a lift most heartily; come and give us a lift, because we have a heavy work in hand." He thought in that respect they could show some of their clients were more ragged, dirty, filthy, and vile than any they could bring from the worst slums in London. Mr. Boyce had said he had no fear about the income. He was pleased to hear it because when they were talking together in Centenary-hall—he must not tell tales out of school—they were not always so jubilant as their good friend appeared that evening. But, after all, it was nothing else but their little faith. Theirs was pre-eminently the work of faith. The missionaries went out in faith, and could not legally claim from the Society a single penny; and those who were responsible for the conduct of affairs were also working in faith, for they could not claim the payment of a single annual subscription, although it had been paid for forty years previously. George Muller at Bristol carried on an orphanage in which hundreds of poor children were provided for. It was a work of faith, charity, and love. The Lord had blessed that man's labours, and might it please Him to raise up many such remarkable instruments of Christian charity.—But he wished to point out that their work was carried on on much the same principle. Mr. Muller said he never made a direct appeal for money. That was true; his way of getting money was by circulating little leaflets, and those who sympathised with its object helped the institution. They did not act upon exactly the same system; they did not make it a rule never to ask for money—he was not going to ask them for any that night—for he thought if they could not make out a clear case and leave it for the consideration of Christian people, it was no use to make begging appeals. Their work was one of faith and love. It was carried on on perfectly voluntary principles, and might it ever be so. It was a voluntary association—a work of Christian benevolence on the part of the missionaries, and a work of faith on the part of the Committee of management. They had to trust the Christian public; that trust had never yet failed, and by the grace of God it never would.