

In the cause. How is it! Do you ever go to sleep at a political lecture! or a lyceum essay! or a dissertation upon science! Never.

It is not because your pastor is dull he is not dull! His sermons always show careful research and much original thought, and are invariably interesting, sometimes exceedingly so, and yet you sleep on and lose the best of the feast. Only last Sabbath, neighbor H—was over to our church, and as we walked homeward together, he remarked, "What interesting discourses your minister always has; I wish our minister would exchange oftener with him," and I noticed you asleep before he had finished his introduction! And on that account I determined to write this letter.

My brother, these things ought not so to be. Your influence is doing injury. My little boy asked me once, "Papa, don't Mr. — sleep any only in church?" What excuse was there to offer in your behalf? None.

Only think how your example tells upon many who are watching church-members so closely! There is young D—, I overheard him say to a young lady, as they were going from church one Sabbath, "I wonder if those men who sleep pay more than those who only board?" I fear they do not. My brother, you can do better; will you not try? You are losing much, and you cannot afford to lose it.

In prayer meeting, Sabbath evening, you said you wished that you felt more interest for souls; you will not so long as you sleep on the Sabbath. Christ wants every soldier in his command to be watchful. You do not give Him much of your time during the week; the Sabbath at least is His own.

Would you look for the signs of His presence on that day?

Your brother in Christ,
ANOTHER LAYMAN.

The Daily Recorder.

TORONTO, TUESDAY, JUNE 1, 1869.

SEVERAL important communications lie over for want of space.

We beg to call the attention of our readers to the notice of the change in the time of holding the *lovefeast* and the commencement of the *ordination service*. The notice will be found on our third page.

TEA AS A MORAL AGENT.

Lecky says that the introduction of tea, coffee, and chocolate did much to refine the manners and elevate the morals of European society, by diminishing the consumption of wines and spirits, and raising woman to her true position as the regent of the tea-table. This innocent beverage inspired the gentle muse of Cowper in praise of

"The cup that cheers but not inebriates."

Our friends, E. Lawson & Sons, 93 King Street, sign of the Queen, will supply all lovers of the fragrant draught with good teas, of the finest growths, and direct importations. His long established business and extensive trade enable him to supply teas, coffees, and chocolate, as well as other groceries, as cheap as any other house, new or old, in the city.

SUPERANNUATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

In the year 1842, the superannuated ministers received for the first time the full amount of their allowances, and from the annual address we make the following extract:—

"For the first time in the history of Methodism our venerable superannuated or worn-out preachers and the widows and orphans of those who have died in the itinerant work, have received the full support allowed them by our discipline in their decrepitude and old age. This abounding of your care for the worn-out laborers in the Church is an offering truly acceptable to God, consoling indeed to the retired soldiers of the cross, and is as encouraging to your ministers, who are devoting themselves and their all to the service of the Church, as it is honorable to your own Christian affection and generosity. As it may be interesting to know what the full support allowed was, we copy from the Minutes:—"

Name	£	s.	d.
Franklin Metcalf	50	0	0
Ezra Healey	50	0	0
James Wilson	50	0	0
Andrew Prindle	25	0	0
Thomas Whitehead	25	0	0
David Youmans	25	0	0
Widow of the late Rev. T. Madden	25	0	0
Rev. M. Slater	25	0	0
Special for Mrs. Madden	7	10	0
Total			£307 10 00

The whole amounting to twelve hundred and thirty dollars, a sum considerably below what many young men get in some warehouses for a year's service.

Small as this amount seems, it must have been grateful to the recipients as compared with former years—years of lamentable deficiency. Prominent among these are the years 1834 and 1835. We give particulars of the former:

Name	Am't Due	Am't Paid
Andrew Prindle	£50	£14 8 23
Thomas Whitehead	50	7 4 14
Joseph Gatchell	50	14 8 23
David Youmans	25	7 4 14
James Wilson	50	14 8 23
Peter Jones (lat)	50	14 8 23
Wysat Chamberlain	50	14 8 23
Widow Madden	50	14 8 23
Widow Slater	25	7 4 14
Total		£103 1 9

And thus the contributions from 14,930 members averaged not more than 23d. per member,

including the contributions of the preachers, who, we fancy, contributed the greater portion of this amount. It is bad enough where a merchant receives 20c. or 25c. in the dollar in payment in full from a debtor; but we confess we can find no words by which we can properly describe the meanness of that conduct which could allow honored men, whose lives had been devoted to the service of their Master, to receive at the hands of those calling themselves His servants, the paltry sum of \$28 82½ for the support of themselves and their families for one year!—the highest amount being \$57 65. And without knowing anything of the state of the country or the Society in that year, we can imagine no circumstance which could render such a parsimonious dealing of funds to those brethren necessary.

In 1849, reference is again made to the fund in the Annual Address, in these words:—

"The Superannuated Fund, dear brethren, has strong claims upon you. The devoted servants of God, who have spent the years and exhausted the energies of youth and manhood in preaching the Word of Life to you and your fathers, and who in that work continued until they could no longer perform the duties and labours of the Ministry, are not forgotten by you; nor will your mindfulness of them, their wants, and claims, and interests, be forgotten by God. A larger sum than that of the previous year has been contributed to meet the claims of the superannuated preachers; still it is a matter of regret that each one of them has to sustain a loss of from £4 to £8 in his limited salary, in consequence of the inadequacy of the funds to meet the demands upon it."

While as late as 1860 we find a deduction of 15 per cent. from their allowances had to be sustained by the superannuated preachers, amounting to \$1,102 80, on account of the inadequacy of the funds to meet the claims, and which in the following year was increased to 20 per cent.; making a loss to them, collectively, in 1861, of \$1,741 20.

And lest any of our friends, who have not examined these matters as closely as they ought to have done, and consequently do so little for the fund, should suppose that these days of deficiency have passed away, we refer them to a paragraph from the Annual Address of 1867, as follows:

"It is felt to be a cause of regret that the fund for the support of Superannuated Ministers, and the widows and orphans of deceased ministers, is not commensurate with the demands made upon it; and it is painful to state that the comparatively small amount allowed to claimants has been diminished by one-tenth. The Conference, therefore, earnestly entreats all the members of our church to consider the necessities of our worn-out ministers, and manifest a practical sympathy for the widows and children, most of whom are exclusively dependent upon your Christian liberality."

So deeply impressed were the Ministers of the Conference with this fact, that they unanimously agreed to raise their own annual subscription from four to five dollars.

It is worthy of note that from the inception of this Fund to the present hour, the preachers have been, and still are, its warmest and most liberal supporters. For many years they contributed four-tenths, or nearly one-half of the whole amount, and that at a time when the Church had say 20,000 members and their own numbers were under 100. In later years, say in 1863-4 when their own numbers had reached say 525, they contributed nearly one-third of the entire sum, though the Church had a membership of over 50,000; and now, 1868, with a membership numbering over 60,000, among whom are many of the leading men of the Province—men of enlarged minds, among them men of ample fortune, while the entire membership will compare favorably in worldly position and circumstances with any other section of Christ's Church, yet, under circumstances so favorable with a large and growing Church, whose destiny appears to be just what the consecration and devotedness to God of its members will make it, with His blessing, we find the Ministers, who now number some 550, contributing rather over one-fifth of the entire amount.

What are the allowances of our superannuated Ministers?

A question this we are persuaded which but a small portion of our people can answer, and when answered for them will create surprise.

Here is the scale:

Of and for 15 years	CLAIMANTS	ALLOWANCES
16	34	£22
17	36	24
18	38	26
19	40	28
20	42	30
21	44	32
22	46	34
23	48	36
24	50	38
25	52	40
26	54	42
27	56	44
28	58	46
29	60	48
30	62	50
31	64	52
32	66	54
33	68	56
34	70	58
35	72	60
36	74	62
37	76	64
38	78	66
39	80	68
40	82	70
41	84	72
42	86	74
43	88	76
44	90	78
45	92	80
46	94	82
47	96	84
48	98	86
49	100	88
50	102	90
51	104	92
52	106	94
53	108	96
54	110	98
55	112	100
56	114	102
57	116	104
58	118	106
59	120	108
60	122	110
61	124	112
62	126	114
63	128	116
64	130	118
65	132	120
66	134	122
67	136	124
68	138	126
69	140	128
70	142	130
71	144	132
72	146	134
73	148	136
74	150	138
75	152	140
76	154	142
77	156	144
78	158	146
79	160	148
80	162	150
81	164	152
82	166	154
83	168	156
84	170	158
85	172	160
86	174	162
87	176	164
88	178	166
89	180	168
90	182	170
91	184	172
92	186	174
93	188	176
94	190	178
95	192	180
96	194	182
97	196	184
98	198	186
99	200	188
100	202	190

Widows, two-thirds of husbands' allowances.

One, then, who has given fifteen of the best years of his life, receives as his superannuated allowance the sum of \$128 per annum, subject, however, to the possibility of having from fifteen to twenty per cent. deducted from it should the Fund be deficient, while if he breaks down after having served fourteen years (and some do as much in fourteen years as others do in forty) he has a claim for that amount for four years only. Again, the man who serves thirty years, and who, it will be conceded, has given his best days to the Church, receives two hundred and forty-eight dollars, subject to the

same contingencies to which we have already referred.

Any one who has tried housekeeping will be able to form an idea how far \$128, or even \$248, will go in paying house rent and fuel, to say nothing of food, clothing, and the little furniture of the simplest and plainest kind necessary to a family. And yet we meet with members of our Church, (and they are not few), who maintain that superannuated men are not only well cared for, but that had they been following some secular calling would not have been as well off in their old age. Surely they have never examined the matter—we know they have not, or they could not speak thus.

In the Minutes of Conference for 1868, we find in section 1 in the scale of allowances to superannuated ministers, these words:—

"Every superannuated minister who shall have travelled effectively fifteen years shall receive \$128 per annum, and from fifteen years and upwards shall receive \$8 per annum for each year of effective service."

We have a few ministers who have travelled over forty years. Suppose one who had travelled forty-three years, his retiring allowance would be *Three Hundred and Fifty-two Dollars*. We have satisfied our own minds if we will not mind the objector that if any such minister had been a labouring man, (and it will be admitted we are not putting the standard too high,) he could have made for himself a provision in his old age as much as his retiring allowance; and this without much sacrifice.

There are many ways in which this could be done. Let us suppose one—He commences, then, at twenty years of age, with a capital of \$24—this sum is modest enough we think. He invests this at 8 per cent, and he allows the interest to accumulate. In addition he adds one dollar per month, or, say, \$12 at the end of the year. Upon this he also receives interest, and what is the result? Why, in 30 years the amount is \$1473 77 the interest \$118 20 35 " " 2236 33 " 178 80 40 " " 3623 95 " 289 91 43 " " 4602 09 " 368 16

We fancy that few will be ready to withhold from any of our preachers their right to a rank in point of ability with laboring men, and having granted that, they will be compelled to admit that such an one can make for himself, if his health be preserved, a better provision than the church will make for a minister after that long service. At least, says one, you have supposed a most unlikely case. Where is the laboring man who has made such a provision? We answer, there are many. But we have instanced it more to show what can be done even by one in very humble circumstances, with care and prudence, and to show that what our superannuated ministers receive, even if the amount were much larger, cannot and must not be looked upon as adequate for their support, in view of a life-long service.

Again, we have heard some say that they were unwilling to support the Superannuated Fund, because there were some brethren who were drawing from the fund who were better off than they were themselves. If that were true, the meaning of it is simply this, that because there were a few brethren upon whom a kind Providence had bestowed some means, the rest must want, and if all the church were to reason in the same way, must starve. But the reasoning is faulty, even as regards the brethren who may be said to possess some means. Have they labored or have they not? And because they happen to have a little means, the result of careful management and much self-denial, is that a reason why the church is to be relieved from a sacred responsibility, in connection with their support in their declining years? And then, as to their means, small though they are, or even granting that they may be ample, we have reason to believe that among our superannuated men; will be found those who, in proportion to their ability, are amongst the most liberal contributors to all our funds.

And then others tell us that their great reward is in heaven. That is true, and it is well it is so. They tell us that they ought not to be sordid; that is true, and they are careful to afford them no opportunity of being sordid. For while it is a blessed thought to every time-worn servant of God, whose life has been spent in proclaiming His glorious gospel to perishing sinners, that he will meet in heaven those to whom he has been made the minister of good here, and be abundantly rewarded, yet we have never felt that because a great reward awaits Christ's ambassador in heaven, that the church was on that account relieved from the responsibility of caring for him here, and of caring for him with that tenderness and that comfort to which he is entitled as Christ's minister.

(To be Continued.)

WE READ SOME VERSES the other day, the refrain of which was: "If you have any thing to say my friend, boil it down." We hope our numerous kind friends and correspondents will act upon this principle, and condense their remarks as much as possible.

PULPIT AND PEW SUCCESS.—WHAT?

FIRST ARTICLE.

The perfection of a machine depends upon the completeness of its parts. The perfection of a watch arises out of the finished adaptation of each individual wheel, spring, lever, and pin of which it is composed. So of a church. When each department of her action is sound and healthy, then is she on-going and prosperous, piety deepens, and sinners are converted. But when a church is stationary and retrogressive we have, under ordinary circumstances, just as much right to conclude that there is something internally wrong, as if a watch should be incorrigibly slow, or absolutely motionless.

The agency of a Church may be comprehended by the two general divisions of the ministry and the membership,—the pulpit and the pew. If the ministry is defective, and the membership active and devoted, or vice versa, the prosperity of the church will be partial; but if both are defective, painful irregularity or positive reaction must be the result.

Take the Pulpit. What may we conceive to be the elements of a church success, so far as the ministry is concerned?

We reply, that there ought to be a clear and effective presentation of the truth, "The truth as it is in Jesus" is the Divinely appointed instrument for the worlds enlightenment and salvation. "Sanctify them through the truth: thy word is truth." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." "The entrance of thy word giveth light." If, then, Gospel truth, by Divine appointment, is instrumentally the source of our illumination, and the foundation of our faith, its clear and effective presentation is a self-evident necessity. If the teaching of the pulpit is confused and feeble the spiritual intelligence of the pew will be of the same standard—the shadows of the one will settle down upon the other.

Three things are necessary to a clear and effective presentation of the truth. First, *distinct articulation*; second, *unity of design*; third, *aptness of illustration*. When the utterance is not distinct, and the emphasis true, the thought is obscured and impaired. When the design is not pervaded by oneness, the impression produced is not compact, nor the after-recollection of it vivid. The sermon may be full of point, but it is radically defective in its power of producing vividness and unity, if there is no *master-point*. And where there is no aptness of illustration, the unlearned, who necessarily form the bulk of a popular congregation, are neither benefited nor interested. The apt similes of the Saviour caused the "common people" to hear Him gladly, a result which no minister of that Gospel, which is emphatically a Gospel to the poor, can afford to lose.

And in order to secure this clear and effective presentation of the truth there is not the slightest necessity for the preacher to become the actor. Naturalness of manner will be his aim, and not the histrionics of the stage. The latter befit neither his vocation nor message.

Those Jerusalem street-preachers who were read of in the 8th chapter of Nehemiah, were as fully convinced of the necessity of clearness and effectiveness in the style of their preaching as the most perspicuous divine of this day can possibly be. For by the way, street-preaching did not originate with such irregular men as Wesley and Whitfield. This method of expounding truth is surrounded by very ancient and venerable associations. The large congregation crowded the street, and gazed attentively on the "pulpit" or platform "of wood," on which stood Ezra and his colleagues. The margin reads *scaffold* of wood, for it could have been no pulpit after a modern fashion, with its restricted dimensions, which accommodated fourteen men, the number that actually stood upon it. Possibly Ezra's pulpit bore some resemblance to the one of our camp-meeting *stands*, hastily constructed, but specially adapted to hold a considerable number of speakers. While the large congregation gazed upon the preachers "they read in the book, in the law of God distinctly," not muttering or hurriedly, with a total disregard to emphasis and accent, but *distinctly*—they gave the language its true sound and full power. Not only did they read intelligibly and well, but they "gave the sense"—they placed before the world the literal meaning and genuine spirit of what they read. But those ancient preachers did not stop here. They did not content themselves with merely reading well, and giving the sense, but they made themselves models for all future occupants of the pulpit, by making those to whom they spoke *understand* what was meant, an achievement, under some circumstances, by no means easy of accomplishment. By familiarity and repetition of illustration they prevented the dullest in that street congregation from leaving the place without carrying away clear impressions of what he had been listening to. No wonder that under such lay-preaching as that, the congregation felt. Clear views led to deep feeling, "for all the people wept when they heard the word of the law."

But again, we may name as another element of ministerial success, a clear and effective

presentation of *soul saving* truth. A sermon may be full of truth, clearly and effectively delivered, and yet it may be an absolute failure, so far as saving result is concerned. There may be strong and lofty thought, great doctrinal clearness, a rich vein of philosophical analysis, brilliance of language, and luminousness of illustration, and yet as an instrument of conversion, the whole may be as useless as a sword, the blade of which may be plated with silver, and the hilt sparkling with jewels, but the weapon instead of keen steel is only blunt wood.

Those sermons which the Holy Ghost with a partial frequency honours in winning souls, are radiant with the Cross, and the cardinal doctrines immediately connected with it. The atonement of Christ, the malignity of sin, the value of the soul, a present salvation, purity of heart, the solemnity of eternity, the crown of life, "the terrors of the Lord," the sublime pomp of the Judgment day, these and kindred topics, like a naked sword of keen edge and heavenly temper, divide asunder the "soul and spirit," and desecrate with lightning power the "joints and marrow" of the heart.

In the successful employment of this instrument, there is room for every variety of mental structure. While the truth is one, the method of handling and applying it, will vary with the individuality of the preacher. Paul wielded this sword of soul-saving truth, when beneath close argument and forcible application, Felix trembled in his presence. Whitefield with his magnificent voice and glowing energy wielded it, when the plumes of listening nobility shook with agitation, and his pockets contained a thousand notes from persons under religious concern as the result of one day's toil. Wesley wielded it with logical clearness and transparent fidelity. Edwards, with solemn sententiousness. McTearney, with melting tenderness. Sumnerfield with rapt emotion. Angel James, with simple, commanding, unflattering earnestness. Nettleton with terrific description. Stoner with torrents of irresistible pathos, and Dawson with dramatic vividness of imagination. No minister can be successful who does not according to the ability which God has given him, place before his hearers clearly and effectively, the grand central and germinant truth of Christ crucified. This is what the people need and it is worthy of remark, that while ignorant of many departments of truth, this is one that the people generally theoretically believe and know, and consequently those men who can wield this truth, so as to make the people feel and act upon it, are a class of evangelists that the times most loudly demand.

Our Home Work.

REVIEW OF THE DISTRICTS.

GODERICH DISTRICT.

The year after our separation and appointment as a District, our membership numbered 1569. It will be interesting and profitable to notice our progress and reverses numerically to the present time.

In 1859	1668	In 1864	2283
In 1860	1707	In 1865	2367
In 1861	2245	In 1866	2526
In 1862	2430	In 1867	2621
In 1863	2566	In 1868	2457

The reader will see the great disparity existing between the progress made in the material, or financial interests of the church, and that made in the greater and more important work of building up a spiritual house, "an habitation for God through the spirit." In six years, we have doubled our church property, but we number 109 members less than we did six years ago. In ten years, we have added forty churches, built several fine parsonages, and greatly enlarged our territory, invaded new townships, broke up new ground, organized new appointments, increased our staff of laborers from seven to twenty-one, received from the missionary treasury, \$25,000 during those years; and yet we have only added 888 names to our membership. It is true, as stated above, that important transfers must be taken into account in the question of membership, as well as in finances. We must also make allowances for a large list of removals during and since the American War; still our progress in building the "spiritual house" is not to be compared with our success in rearing earthly tabernacles. We may, however, hope for better things in the work of soul saving, now that there are so many more advantages in having secured superior church accommodation. It must not be supposed that our increase, though small, is below that of some other Districts; such is not the case. Our average increase during the decade is greater than some others, while in material progress we exceed many others.

If I should give my opinion as to the causes of our slow progress, I would have to dwell upon symptoms of spiritual decline, that are seen in other and older parts of the country; but seen more clearly and felt more sensibly in those missionary Districts, and in new fields of labour where Methodism in its principles, purity and power, has not yet been felt.

1. Our fields of labour are too large. A farmer may fence and cultivate fifty or sixty acres and keep them in good order, but if compelled to fence and keep three hundred acres, he will have light crops and small returns. We have too much competition now to think of raising or keeping a