

may state, the advantage spoken of is merely imaginary. The existing order is reasonable, and under it the Scriptural precept, "Let all things be done decently and in order," can be fully observed.

I regard our order of public worship as a characteristic of Methodism; and I would regret the change which some desire. If our usage had been to have the sermon followed immediately with prayer, I would say "let it so remain." But believing that no advantage is to be gained by the change, that we are it to become a law, we would lose a mark of our individuality. I cannot regard the resolution with favour. There is a class of changes that may fitly be called tinkering changes. They are offspring of taste or fancy. The less any great organization has to do with them the better. Let the elasticity and stiffness of Methodism bend to what is for her usefulness, and stand opposed to unneeded alterations. Never let her without the best of reasons supplant old way-marks.

If the resolutions referred to have sought to do away with a sort of semifugue tunes which City organists often given to dispersing Methodist congregations, no fault could be found with them. They would help to maintain the simplicity of Christian worship. They would serve as a guard against making the church attractive by clothing her in purple and fine linen.

Let the united church shine in the simplicity and power of a divinely appointed people. Let her forth, fair as the moon, clear as the sun, and terrible as an army with banners. On grand essentials let her energies bear, and with hesitancy distrust the usage of time, which have brought forth so much fruit, to the praise of the Master.

E. S. RUPERT.

THOROUGH WORK AT THIS TIME.

I am no iconoclast, and I am glad to observe that there is no iconoclastic spirit in the General Conference yet. I am bound to say, that I feel and the majority of the Members of the body referred to, seem to feel that it will be better to be thorough now, in bringing every part of the new system into harmony with itself, and in making it as simple and as little cumbersome as possible. If I were able to be present, and to hear what is said and done when there, the necessity of some parts perhaps, of this communication might be seen by me to be unnecessary. If any thing of that kind is contained in it, I hope it will be overlooked. But the extreme anxiety I feel for the future of Methodism in the Dominion, leads me to presume on some suggestions.

1. It is to be hoped that the simple name of Methodist, for the church will be adopted, leaving out any words which might, from former occurrences, be construed into an "absorption" measure.

2. That instead of the cumbersome appendage of "mixed committees," that the Laymen be handsomely brought within the precincts of their Annual Conferences, and given to share in all matters that are not purely pastoral; and that the Laymen will as generously abstain from claiming what will impair the salutary authority, and the efficiency of the pastoral office.

3. It is to be hoped that the ministers and laymen in our Legislature, will see that from the very nature and constitution of the church, she ought, within herself, be able to train her own children and young people, and spread that Gospel which Christ commissioned her to publish, without the aid of complicated societies to do it for her, or indeed, any societies at all. As to the young, Sunday schools seem the only means available, or at least the only one, if adopted.

What need, therefore, of a "Constitution," beyond a few simple rules. If a school is needed, why cannot the Pastor be left to call his church together, and to enquire, and appoint the best person in the church to superintend it, (he himself being the proper superintendent, when there, a qualified person to register its doings, or keep its accounts, — a person to take care of and issue its books, — and suitable persons to teach the several classes, without searching far and wide for a constitution, before he can begin, and why cannot such a Board of office-bearers and teachers with the Pastor at its head govern the school, subject, of course to the authority of the Church Courts in the Circuit, to restrain them from doing, or other things incompatible with the discipline and purity of the Church. Then, as to Missionary operations, why cannot they follow the same analogy, in raising and transmitting funds? Cannot the Quarterly Meeting of a Circuit do every thing required, without appointment of an outside committee, partly perhaps of non-members, by a miscellaneous public meeting, to do the very principle proper business of the Church itself. If a Committee is needed, let the Quarterly Official Meeting appoint and oversee it.

All the above subjects might easily be defeated by the most cogent considerations, and might and should be illustrated at much greater length, but a wish to get the principle settled before our Legislature early, and a desire not to occupy too much space induce me to leave this in its present concise form.

And as thoroughness is needed, so there should be deliberation and patience on the part of the Conference till their work is done. Those who have had the honor of an election to this first General Assembly should not think of hurrying away before this important business is finished. And we hope the President, and members will see that the rule is strictly enforced which prevents any going away without leave; and that leave will not be given if asked, unless in the extreme cases. Apropos of this, I hope to learn, that our Legislature will provide for "alternates" by enactment to provide for unavoidable vacancies.

Asking pardon for the boldness of my suggestions, I remain, with all respect for the General Conference, an earnest Methodist.

JOHN CARROLL.

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