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## MOUNT TABOR.

METROPHIT I saw the chosen three  
Who walked so with Christ below,  
Who saw in sad Gethsemane,  
Those crimson drops of woe;  
That from their living lips I heard  
The story of our risen Lord.

They talked to me of Tabor's steep,  
How tenderly he led them there;  
When weary, faint, they sank to sleep,  
He knelt alone in prayer;  
That while they slept strange visions came,  
They thought the mountains all aflame.

They walked, and saw, with wondering eyes,  
What ne'er to other sight was given;  
He held communion with the skies,  
Bathed in the light of heaven;  
"His face shone as the sun," and lo!  
"His raiment glistened white as snow."

They told me of the two who came  
On swiftest wing, at heaven's behest—  
Elijah, who on cloud of flame,  
Ascended to his rest;  
And Moses, who on Horeb trod,  
And "face to face" communed with God.

They told me of their wondering fear,  
When, pealing through the silent night,  
Came sounds so strange to mortal ear,  
From yonder world of light;  
When God's own voice proclaimed His Son  
His well beloved, the Glorious One.

And then they ceased. Oh! stay, I cried,  
Oh! linger yet, ye favored three,  
And tell me more of him who died  
On that dear cross for me!  
Tell me, what wondrous theme had they  
Who came on such high embassy?

We know they spoke of his decease,  
The woe, the pain of Calvary;  
Yet on His brow the light of peace,  
Still radiant, we could see—  
That brook which, shaped through words would bear  
That man a crown of thorns would wear!

They spoke of love too great and high,  
Too deep and vast for us to know;  
But, ah! we knew that he must die,  
And this was greatest woe;  
We looked, and lo! the vision gone,  
Our Jesus stood with us alone!

And did we still in Him behold  
The sunshine of the Father's love?  
We all that seemed of earthly mould  
Still radiant from above?  
And was it precious thus to be  
Alone with such a friend as He?

I questioned, but no voice replied;  
The answer to my heart was given;  
My path of life was glorified  
By this one glimpse of heaven;  
A light celestial stood alone,  
While I with Jesus stood alone.

New York, Observer.

## FAITH IMPUTED.

It seems difficult, even for Christians, to realize the value of faith in the Gospel method of saving sinners. It is the one grand condition of acceptance with God, the mystic tie that unites the heart to Christ, the channel through which the life of God flows to the soul, and the foundation of all the virtues of the Christian character. It is not strange, therefore that it should be found mingling with all the prophecies, promises, and types of the Scriptures, and having much to do with the privileges and joys of the Christian life, as well as with the condition of the soul in time and in eternity.

Among the many wonderful things predicated of faith in the Scriptures, it is the fact that it is imputed for righteousness. But little is said in our current theology upon this point, and we have sometimes thought that the great idea of the inspired writers in relation to it is seldom grasped as clearly and fully as it might be profitable. Perhaps the failure, if failure it is, is owing to the old abuse of the word "imputation," which has had such a wide influence in shaping the terminology of the Churches. So much has been said about the imputation of sin—meaning the imputation of Adam's sin to his posterity, and that in a sense which the Bible does not warrant—that many hesitate to use the word in a proper sense, lest it be misunderstood. A thousand times, in the pulpit and in devotional exercises, we may hear the unscriptural phrase, "the imputed righteousness of Christ," where we will not hear a single allusion to the imputation of "faith for righteousness," unless it becomes necessary to use the passages of Scripture that contain the language. It must be that the mind of the Church has in some way wandered from the real idea of the apostle in regard to imputation.

Without entering upon a discussion of the doctrine of imputation, we wish only to remark that all God's imputations are according to truth. He never imputes actions, good or bad, to any except the person who performed them. He imputes guilt to the guilty, and innocence to the innocent. There is in reality no comprehensible sense in which Adam's guilt is imputed to his posterity, although the consequences of it are entailed upon the race, and may be seen affecting every human soul, and protruding every human body to the dust of death. Neither is there any sense which ordinary mortals can understand, in which the personal obedience of Christ is imputed to the believer for justification, or imputed to him at all. Our Christian brethren in the Calvinistic Churches, who speak so flippantly of the "imputed righteousness of Christ," mean well enough, and doubtless have in mind a vague idea of something which they intend to express by this language, but certainly they fail to apprehend the Scriptural idea, and forget the antinomian origin of the favorite phraseology. They probably intend only to express their dependence on Christ, and to exclude the merit of their own works, as the ground of acceptance; and it is here, all the language might be innocently employed. Possibly it is because of this modern and comparatively harmless use of the language, that it has been suffered to pass un-

challenged to so great an extent. But still there always has been coupled with this expression, in the books if not the minds of the people, an unscriptural notion of the fall, and of the evangelical process of justification. The idea does to some extent prevail that God accounts us guilty of Adam's sin, and that Christ's obedience to the law is accounted to us, or imputed to us, as if we had through him obeyed by proxy. No do we believe it possible to get rid of this unscriptural notion, so long as the language which implies it is retained in the formularies of doctrine.

The time was when others besides Calvinists were influenced by the current phraseology. Mr. Wesley himself showed anxiety to retain the language, while he rejected the idea; and even the distinguished author of the "Institutes" leaned in the same direction. He distinguished between the imputation of guilt and the imputation of the legal results of guilt. But the distinction is exceedingly fine. Far the better way is to abandon the unscriptural language at once, and to make more prominent the essential doctrine of the "imputation of faith for righteousness." The first justification of Abraham, which occurred before the birth of Isaac, is the great illustration of God's method of justifying sinners, and strict adherence to the teaching of that striking example will save us from the numerous errors prevailing on the subject. Paul makes much of that example, and so should we. "For if Abraham were justified by works, he hath wherein to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. There is nothing here about the imputation of the righteousness of Christ, although this is given by the apostle for the purpose of showing how it is that God justifies the ungodly, and imputes to them righteousness without works. The omission is remarkable, and can be explained only on the supposition that the idea of the imputation of Christ's righteousness never gained possession of his mind. We hazard nothing in saying that Paul never encountered either the language or the idea. The only imputation he knew anything about, in connection with the justification of sinners, was the imputation of the believer's faith for righteousness. Hence, after enlarging on the justification of Abraham, and showing how he was constituted "the father of all them that believe," he returned to this great thought of the imputation of faith for righteousness, apparently for the purpose of insisting upon it as an example for all time and all men. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was also able to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification."

But what is the real meaning of this language? It does not imply that faith is made the ground of acceptance, nor that any merit pertains to it, but simply that the merit of Christ is appropriated. The law of God, broken by every sinner, demands perfect obedience, but that cannot be rendered; and through the sacrifice of Christ provision is made whereby faith in the Son of God can be accepted instead of obedience. This faith is accepted in lieu of obedience, and answers the purpose that obedience would have answered. Perfect righteousness would have secured justification; faith accounted for righteousness does the same thing. It is a simple thing when understood, but in it is found the wisdom of God, and the power of God unto salvation.—Western Advocate.

## A CAMP-MEETING AT PARRY SOUND.

The following description of a Camp-meeting is from the pen of the Rev. W. M. PENNINGTON, M. A., and was written before his recent departure.

On Saturday, August 27, in company with several ministers and friends, I embarked at Collingwood on the steamer *Wabano*, bound for Parry Sound, where a camp-meeting of Whites and Indians was being held. The Georgian Bay, whose vast expanse stretched out before us, is a mighty "sea" of Lake Huron, and is said to contain more than twenty thousand islands, of all sizes, many of them rocky and desolate, but some fertile and exquisitely wooded. A sail of twenty-four miles brought us to a group of islands named respectively "Hope," "Beckwith," and "Christian"—embraced in our Church enterprise as the Christian Islands Mission. Here we took on board the missionary, his family, and some of his flock. There is a neat church on the most thickly peopled island, and some eighty-five members are under the missionary's care. With the exception of the keeper of the lighthouse, there are no other whites on the Island than the missionary's family. About half a mile off is a small pagan village; and here—almost secluded from society, save that of books and God; hearing from the outer world but once a week—the most favorable circumstances; obliged like the ant, to lay in food for the winter before the frost shall grasp and harden the waters; traveling often upon snow-shoes twenty miles across the ice to a distant "appointment," and but poorly paid for all, at least in this world's view—the man of God lives and labors, with a faith, endurance, and cheerfulness worthy of apostolic times.

For about twenty-two miles the steamer threaded its way through a succession of islands which seemed interminable, and then we swept round a headland and entered a spacious sound, in which navies might float securely and with ample room. Nestled among the inlets lies the little village of Parry Sound, a thriving settlement of about three hundred inhabitants, where ten years ago was the barren wilderness and the primal forest. Christian enterprise has been privileged to found a prosperous community here, with a grist mill, store, hotel, saw-

mill, &c., all in active operation. The proprietors, Messrs. J. & W. Beatty and Co., who are lessees of the timber limits, and owners of the steamboat and lumber mills, are pushing merchants, and good Methodists to boot. The younger brother is an active member of Parliament, an equally active local preacher, and a sort of resident lord of the manor. Parry Sound is not yet incorporated into any parliamentary or municipal district, and so far, the inhabitants have managed to live and thrive, without an election excitement, without a drapshop, and without a lawyer.

The arrival of the steamer is the event of the week at Parry Sound, and about a fourth of the entire population were on the wharf to witness our landing. We are on the outskirts of civilization. The little settlement is an oasis in the desert. Armies of stumps tell of recent clearing, and seem like thoughtless mourners over the fallen and down-fallen. There are no neighboring woods. Deer are caught within two fields of the village. There are legends of rattle-snakes which the oldest inhabitants tell. For miles on miles the earth waits for man, meek under the knowledge that he is by-and-by to be "replenished and subdued."

The camp-ground is a most romantic spot about a mile from the village. It is a glade in the forest. Between it and the village is a ridge of rock some sixty feet high, its natural "wall and bulwark"; and below it a path slopes gently to a small cove in the Sound where the boats of the Indians are moored. As I first entered it, in the dusk of the evening, the scene was picturesque in the extreme. In the centre, at the lower end of the ground, was a large frame booth—the preacher's stand—from which a minister was addressing about 300 people. At the higher end, immediately opposite, stood a large wooden building, called the prayer-tent. All around, on either side, were tents of every size and shape, some of wood, some of canvas, some of the boughs of trees hung upon a skeleton frame, in which the Indians and others camped for the occasion. As we passed by the wigwags, perhaps an old squaw, withered with age, and smoking strenuously the white, would lift up the canvas to have a better look at the stranger; or some bright little papoose would frame his face in the folds, and glance archly at the passer-by. Five large axes blazed upon the camp-ground, raised on staves about eight feet high. After the public service the whites adjourned to the prayer-tent, and the Indians, two hundred of them, gathered in front of the preacher's stand, and held a prayer-meeting among themselves. Deep devotion and intense fervour of spirit characterized this meeting. Some were in deep distress, and weaved plaintively for mercy. Others were so overcome by their emotions that they swooned away. Three or four were thus prostrated at one time. The exercises were continued far into the night, and as in true brotherhood of worship the first ever and soon sang out some words of Zion, and before it died away the Indians took up the refrain, and in their own tongue joined in their "strange hosannas"; their swarth faces lit up with radiance, and thrown into relief by the blazing pine-knots which crackled in the evening air—there was a sight to charm a poet into rapture, and to constrain from a Christian heart a burst of thanksgiving to God. I have seldom had preached to me a more inspiring sermon than when, on that fire-lit camp-ground,

The sounding sibil of the dim wood-rang  
To the antems of the free.

"The Sabbath day was a high day." The breakfast hour was seven o'clock, and immediately afterwards small companies gathered, according to previous arrangement, in various tents, for prayer. The morning service was announced for ten o'clock, but before it commenced six Indian babies received the rite of baptism, administered in their own language by the Rev. Allan Salt, a native minister. I also baptized the child of a white settler, and preached to the people, in a cathedral of God's own architecture, "all the words of this life." Mr. Salt followed with an extemporized translation of my sermon in the Ojibway language. A brief interval for dinner, and the services were resumed. A brother preached to the whites, and I addressed the Indians, through an interpreter, of course. This preaching by proxy is a treat that shuts off steam every hard work. A man that makes much headway, and laid up in his book of remembrance! Well would it be for us if we walked less before men and more "before God," if in secret, in business, at home, and abroad, we heard the solemn voice—"I am the Almighty God; walk before me, and be thou perfect." We may be unrepentable in the sight of men, while it is a mere artificial walk, grounded upon base external principles—"walking after the flesh"—not before God.—Bridges.

I was, to appearance, more useful in saving souls when I was younger, knew less, and had more limited means than I now have. This diminution of success has tried me; but this also I trust, if the Lord will, that my next appointment may set me among a more sympathetic people. The people here will not, they will not—stir toward the land of perfect love. Trade is in a miserable condition. The poor are not thoroughly on the Lord's side. The modern system of being members without meeting in class, of being on the plan without preaching, and of expecting deference for a do-nothing sort of patronage, is trying hard to grow here. I hate it—have set my face against it—and have laid hands upon it. We have just dropped the name of one such from the plan. It has stirred his ire; would rather it had brought him to repentance.—*Colony Life of Collins.*

"I WANT TO BE A MINISTER."  
More than a century ago there lived in England an orphan boy with promising talents, who often said, "I want to be a minister;" but having no money to carry out the great desire of his heart, his youthful spirit was often bowed to the earth by disappointed hope. Once a wealthy lady offered to pay the expenses of a school if he would study and become a minister in her Church; and the boy loved the Church of his fathers, and could not be induced to leave

his spiritual mother; so he respectfully declined the kind lady's offer. So afterward he visited a learned minister of his own Church, and asked the good pastor's advice in regard to studying for the ministry; but here he obtained no encouragement at all. Now the friendless boy went to God, and while he was engaged in fervent prayer the mail carrier knocked at the door of his closet and handed him a letter from a friend of his father, with an offer to assist him in his studies for the ministry. Thus the desire of his heart was gratified, and he became one of the most useful ministers of England. His name was Philip Doddridge. If it is a boy's duty to enter the ministry, he should strive to enter it as well as he should strive hard to enter heaven, and he should pray for the Lord's guidance in the one case as well as he should pray for it in the other.

## THE PENITENT ENCOURAGED.

"If we confess our sins, he is faithful and just to forgive us our sins." Immortal spirit, who redden this promise, why tarriest thou? Why do you not cry out with transport, "The Lord is faithful to pardon my sins. He has promised and He will do it. I will then confess them to Him day and night with tears. I will not give rest to my eyes till they have seen the salvation of God." Consider, it is because the Almighty is just that He will cleanse you from all sin. Yes, His Son, His only Son has satisfied divine justice for you. The stroke aimed at you has fallen upon his innocent head. The heavenly victim, stretched upon the cross, has been devoured by the fire of that eternal vengeance which flamed against you. The odour of this all-perfected sacrifice has reconciled that God who is a "consuming fire" to the sinner. The blood of the new covenant has flowed; it has made a propitiation for your sins. This blood, far from crying for vengeance like that of Abel, merits, demands, obtains for you penitence, faith, regeneration, and eternal life. God withholds the arm of the destroying angel until the precious blood has been sprinkled upon your soul. The holy Jesus, who fears lest you should perish in your impotence, hastes to offer for you life eternal. "Behold," says He "I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and sup him and he will with me." He says by the mouth of the Apostle, that "He who hath the Son hath life." He exhorts you by the servant David to "kiss the Son lest he be angry, and you perish from him, if his wrath be kindled but a little." O reader, gratefully accept those kind invitations; prostrate yourself at the feet of the Son of God; open the door of your heart to him, and cry incessantly "Come in, Lord Jesus, come in." Confess your poverty, your sins, your misery, until you are comforted; "hunger and thirst after righteousness," all you are satisfied; and "travel in birth till Christ be formed within you," till being born of God, you "bear the image of the heavenly Adam," as you have "borne the image of the earthly." I conjure you by the tender mercies, the bowels of compassion of your heavenly Father, who are moved in your favour, "work out your salvation with fear and trembling, enter by the door into the sheepfold, sell all to purchase the pearl of great price, count all things but dung and dross in comparison of the excellency of the knowledge of Jesus Christ!" Let Him not get till He blesses you with that faith which sanctifies, and that sanctification "without which no man shall see the Lord."—*Rev. John Fieldler.*

## OUR PECULIAR WORK.

The conviction is gaining strength in the hearts of many ministers of the gospel, that more can be done for society, and for the church, by an earnest and persistent adherence to the peculiar work of the church, in her own methods, than by dividing our hearts and minds in giving time and strength to moral reform societies. On this point we have, for some time, thought with much interest, and watched the current of events to see if any facts would enable us to decide with more accuracy a question so important. Ministers of the gospel are generally unassuming, and clever men can easily persuade them to enter almost any public service that promises good to their fellow men. A pastoral charge is one of the grandest fields of labor any man ever held. It is enough to call out all the power there is in man, to awaken all the sympathies of his heart and absorb every resource of his nature. He cannot seek other avocations merely to get employment, for if his tenders be large he cannot sufficiently attend to the wants of his flock, and if it be small his best energies should be given to building it up. In this great work all his resources of mind and body are necessary. He needs every hour for his sacred trusts. Pastoral visiting is the most potent force ever employed to increase, control, and unite a congregation, and it is the very best pulpit preparation any man ever tried. The exacting demands of city life consume many valuable hours of the minister's time, and if he consents to give time to every kind he will soon have no time either for studying or visiting.

We believe that the church has too long been the waiting maid of reform instead of the leader and master of every movement for the elevation of man. There is definiteness and force in the church; there is only a kind of miscellaneous good in moral reform organizations. Take for instance temperance, and we believe that there is no power against intemperance equal to the pulpit and the church. A minister can do more for temperance in leading sinners to Christ and in preaching against the sin of drunkenness and the crime of liquor selling than by joining a half dozen temperance societies, and spending half his time in attending their meetings. We do not say that he should not, on appropriate occasions, fully commit himself to any outside work that can be essential to the safety of his people. He must not be indifferent to public wants and moral reform, but he must not allow heart and mind to be divided about these things. Our church has been most generous in the use of its strength in the furtherance of public interests. We have been in the front of every real battle fought for true

morality, and have sometimes let our own interests drag to promote the interests of others. We submit to our brethren the question of entire devotion to the church, not because we desire to apologize for anything our church has done, but for the sake of our future prosperity. We have a steadfast opposition to any course that would compromise the church with any party. There is no party whose objects harmonize with those of the churches. There is no party that has the slightest claim to our support any farther than its candidates and principles conform to Christian laws. We are always in peril when we make politicians feel that we are under obligations to support them. They use us, seek our votes, and sell us out when occasion requires. We must not permit any set of office seekers to command us. The office seeker of to-day may be the tyrant of tomorrow. A minister degrades himself when his hands are used to pull the chemists of other people out of the fire.

We have before us the noblest work to which men were ever called; and the grandest opportunity. God has given us a rich heritage, and reason and faith demand that we should not let it run to waste. The dignity and power of the pulpit depend upon its independence, and it cannot be independent and at the same time be mixed up with all sorts of outside associations. We firmly believe that if the eight thousand ministers of the Methodist Episcopal Church were to devote themselves, soul and body, with perfect self-abnegation and entire consecration to their peculiar work of soul-saving that there would follow such a revival as never has been seen in modern times. There is enough before any minister of Jesus Christ to call out all his strength every day. Such a devotion is always effective, and most generally receives the approval of the noblest and best men. The Methodist Church owes it to herself to be careful in the use of her means, and not to compromise her good name with any merely moral or political organization. While our people are free to act as citizens, as they may choose, only obeying the laws of Jesus Christ, we may be sure that as ministers we have quite enough to do in preaching the gospel and visiting from house to house. Absorbed in our own work we would soon see the effects of the higher spiritual life of our members, and in the revivals which would attend our ministrations. We would be glad to see a general awakening, a revival that would offset millions of souls, and believe the surest way to that result is the entire consecration of the ministers of Christ to their peculiar work. And this work is above all others, transcendent, sublime and ennobling, challenging the respect of men and the approbation of God.

## THE SALARY OF MINISTERS.

There are in the United States about sixty-one thousand ministers of all denominations. Their average salary per annum is computed to be about seven hundred dollars. This would make \$22,700,000 annually paid by the American Churches in clergymen's salaries. If we assume each clergyman to represent three persons, a wife and two children, making four in all, we have then 244,000 persons to be supported out of this salary fund, and this gives \$175 to each one. The average salary of three-fourths of the ministry is less than \$600, and this materially reduces the average per head to each member of their families. In cities and large villages ministerial salaries generally stand at a fair rate of liberality, especially in the wealthier congregations. Yet this class represents but a small fraction of the whole. When taken in connection with the whole, so as to make the general average, we have about \$700 for each minister, or \$175 per head for ministers' families on the basis of four persons to each family.

These figures conclusively show that the American clergy, considered as a class are doomed to be poor men. Their salaries will not more than suffice to pay their current expenses. With comparatively few exceptions, they must consume what they earn as fast as they earn it, even with the most rigid economy, and this gives them no opportunity to lay by any surplus for the period of sickness or old age. They need something for the purchase of books, and are expected to live in a better style than would fit the condition of the common laborer.

As a class, they possess at least as much talent and learning as either of the other learned professions, and have spent as much time and money in preparing themselves for the work; yet their professions, estimated by its elements, promise at best merely a competency for the time being, with the prospect of absolute poverty and want the moment they are unable to pursue it. Old ministers and broken down ministers are notoriously not in demand in the Church market, and hence they are turned off as obsolete concerns for younger and more vigorous men, generally with no accumulated saving, and without the ability to help themselves in other ways. Neither the local Churches nor the respective denominations have as yet made any adequate provision for the wants of their disabled ministry. They begin by paying small salaries, and then when these salaries cease in the case of those who do not die soon enough, they leave ministers to shift for themselves as best they may.

This state of things works like a practical hardship, and fit it such, serving to make the ministry uninviting to new incumbents. It sets before the young men of the Church the general prospect of permanent poverty if they enter the ministry. We do not suggest that preaching should be so largely paid as to become a grand system for money making; yet nothing is clearer than that the average salary of ministers in this country is at a disgracefully low mark. The profession is not remunerated in proportion to the value of its services, nor in any due proportion to the ability of the Church.—*Brooklyn Union.*

## THE AUTUMN MISSIONARY MEETINGS

Methodists who are faithful to the calls of duty will often be reminded of their poor lines—  
With as meagrely as I, no period fingers unemployed.  
The autumn brings, in almost every circuit, a series of missionary meetings; in the smaller circuits six or seven, in the larger ones from twelve to twenty. These are so important, both to the Society whose claims are then urged, and to the circuits themselves, that we shall feel it to be quite within our province to direct attention to their approach, and to offer some few suggestions and friendly criticisms. If to the mature experience of any of our readers some of these suggestions appear troubling, let them remember the dictum of the great artist, that true creative perfection, and that perfection is no trifler. It is by minute attention to detail that the efficient working of our Connexional organization is best secured.

These meetings should not be held too late in the year. It is very seldom possible to hold them until after the September Quarterly Meeting. But the month of October should be improved to the utmost. As a rule the weather is favorable, and the fine moonlight evenings enable our friends in the country to travel with comfort. When the meetings are postponed too late in the year, it is often found that rough, or wet, or severely cold weather injures a thin attendance, and seriously injures the anniversary. The Methodists of Leeds set a good example to the Connexion by holding their great annual meeting early in the autumn.

A missionary meeting is sure to suffer if too many speakers be invited. In our judgment three full speeches are sufficient for an ordinary evening meeting. It has again and again happened that, owing to an overcrowded programme, the speakers reserved for the latter part of the meeting have really had no time to say anything. This has sometimes been the case even with the deputations specially appointed to plead the cause of missions. The half hour or more that is often expended to little purpose at the commencement of a meeting would be invaluable as its close. It is well on every ground that laymen should take a place among the speakers, and not leave all the work to the ministers; and there are happily many Methodist laymen so well able to plead for this cause and so warmly attached to it, that there is no need to urge this point at any length.

It has long been customary to invite the pastors of other Nonconformist Churches to aid as on the missionary platform, and they have responded to the invitation with fraternal cordiality. But it has occasionally happened that some of the more obscure Dissenting Ministers have so far forgotten that it is required of Christians to be courteous as to take advantage of the opportunity to attack our doctrines or our discipline. A man who cannot be relied upon to abstain from any such gross and wanton outrage upon all decency had better not be invited. We cordially endorse the suggestion that where possible a clergyman of the Established Church should also be asked to assist. Methodism has been compelled to do so much in the way of protest against Ritualism that there is a possible danger of forgetting that many of the clergy are truly evangelical as ourselves. We are far from wishing to abate, in the least degree, Methodist opposition to the poisonous and soul-destroying errors of high Anglican teaching. On the other hand the friendship of our Connexion ought not to be narrow and one-sided. We are already on excellent terms with many of our Dissenting brethren; if the clergy desire a closer rapprochement, our missionary meetings furnish an excellent opportunity for the manifestation of a fraternal spirit. And for our own part, we should rejoice to see it cultivated. On the missionary platform Christian union may become a blessed reality.

The smaller meetings frequently dispense with the formality of resolutions, moved, seconded and supported. But one resolution, at least, should be presented—namely, that which appoints a committee and thanks the collectors. This should never be overlooked, for the missions need to be remembered as often times as the anniversaries. We have been present at a small but very satisfactory meeting where the only resolution was one of the above character. The Report is a difficult matter. Sometimes it has been too long, at others it has been very slightly touched, or even left aside altogether. Both of these extremes are mistakes. Where a series of circuit meetings has to be held in any circuit, the preparation of a report at once full and concise, is worth the labour. Sometimes the interest of the Missionary Society may be served almost as well by a statement, if the speaker will as by the pains to acquaint himself sufficiently with facts and details. But a brief report is generally preferable, and is so easily prepared that a meeting, even in small country places, should not be left without one. Missionary information is what is needed, and nothing tends to secure hearty and intelligent support so much as this. Our missions plead their own cause when they are fairly placed before a Christian audience. Speakers will do well not to report details of the work too much to the report, however full it may be; many an earnest missionary speech would be vastly improved by a few more missionary facts.

One word to the collectors. It is a very serious evil to leave the annual subscriptions till the meeting is just at hand, and then to press for them when three or four public collections are about to follow. A collector who leaves all to the last moment in this way inflicts positive damage upon the Society's revenue, and infers—sometimes very much—with a subscriber's enjoyment of the anniversary. We will also take leave to remind local committees that when a series of meetings has been decided upon for a deputation, the arrangements should be adhered to. Any departure from the programme may involve great inconvenience to the ministers travelling as the deputation, and some heavy additional expense to the Society. For example, it has happened that some meeting for the middle of a deputation's work has been given up, and the committee have resolved to make their own arrangements, and hold

Prov. xiv. 10.—A good man lying on his bed of sickness, and being asked—which were the most comfortable days he ever knew? cried out—"O give me my mourning days; give me my mourning days again, for they were the joyous days that I ever had."