

paper will not allow a reference to particular cases, but their houses were shattered, windows broken, furniture destroyed, persons cruelly abused, and even their lives endangered, or taken away. But when did they quail in the hour of peril? When did they complain of their losses? Did they not "take joyfully the spoiling of their goods, knowing that they had in Heaven a better and an enduring substance"? They bore their trials for Christ's sake manfully, persistently, uncomplainingly, triumphantly. Have they not left a noble example for our imitation! We are not required to make the same sacrifices. Our lot has fallen in more auspicious times. May not the word "sacrifice" be almost blotted out of our vocabulary? Are not our offerings thrown into the Lord's treasury comparatively niggardly—how few give till they feel it.

The last point to which I will refer is *the activity in the work of God of the early Methodists*. Without energy of character success in any of the industries of life cannot be achieved. It is not less necessary in religious enterprises. Work—earnest, continuous, unflagging work—is necessary to extensive and permanent usefulness. Our fathers did work. The good of souls was the absorbing topic of thought and conversation. They lived and laboured to bring sinners to God, and to build up the Church in faith and love. This was the atmosphere in which they breathed—an element of their being. They exhorted "all they had any intercourse with" to flee from the wrath to come. Direct appeals were made to their neighbours in regard to personal salvation. It never entered their minds that the preacher was to do all the work—that a prayer meeting could not be carried on in his absence. They expected to see souls saved at their ordinary social meetings, and their expectations were realized. It did not require two or three weeks' preaching to them to get them prepared to take a part in a lively prayer meeting. They were ready at a moment's warning. A shower of rain, or disagreeable roads, or the calling of a friend did not prevent them from attending the house of prayer. It was not difficult to establish or maintain a week-day appointment. They did not feel it to be a very heavy cross to tell their religious experience, or to pray in the social means of grace. It was not often necessary to wait half an hour for the congregation before religious