

mission is to bring men to the cross, by the influence of example as well as of preaching. And his mission is to all classes—especially of the lowly. And he must command himself to all by that meekness and gentleness which is the proud and lofty admire, but do not practise. That he should be a witness that needs not to be ashamed, he should be habitually studious, intermeddling with all knowledge, yet in such a way as that shall be heavenward.

Provincial Wesleyan. WEDNESDAY, SEPT. 9, 1862.

The British Conference. In addition to the brief summary of the business of the Sheffield Conference, and the public services connected therewith, given in previous numbers of our Journal, we proceed to furnish some further particulars respecting that venerable body, as contained in our English Methodist exchanges. Our space will not admit of full details, nor can we present the text of papers which suggested the business of the Conference, however much we might desire to do so, but shall limit ourselves to some points of interest upon which our readers may especially desire to be informed. We give in the first place from the Recorder an account of the services of

THE CONFERENCE. It was said of a memorable Sabbath in Jewish history, when the weekly and annual festivals met together, that "Sabbath was a high day." The crowds who gathered in the town of Sheffield on Sunday last will emphatically endorse the statement in its application to themselves. There are few among the millions of Methodist hearers on both sides of the Atlantic who do not know that it is meant by "the Conference Sunday." We have often heard of the vast multitudes of people assembled in former days, and of the mighty power felt in the public services; but we doubt whether any previous occasion had been more distinguished than the present Conference on Sunday last. We have sometimes heard it whispered that Methodism in Sheffield has rather declined, during the last twenty years, than made such progress as other towns have witnessed. But, whether this be true or not, we confidently believe that this Conference will be beginning of better days for Sheffield. We remember the President's weighty words and solemn invocation on his taking the presidential chair; and thousands on Sunday last felt that his desires were blessedly realized. The Rev. John Harvard commenced the services of the day in good old Carver-street chapel at seven o'clock.

The early service at Norfolk-street will long be remembered. The Rev. B. Gregory delivered a sermon of great richness and beauty, on the carnal and spiritual mind contrasted. We were delighted to see so many young men present; and are sure that such utterances as they heard will be to them of lasting benefit. As the Conference plan announced that collections would be made at the public services on August 1st for incidental expenses, we involuntarily turned our eyes to the close of the sermon to see a contribution; but were astonished to hear the sweet tones of the preacher announcing the page and not the collection. Toward ten o'clock, large crowds were wending their way to the different sanctuaries, to hear their chosen ministers; and before half-past ten these places were filled to overflowing. The conference chapel was a great centre of attraction. The library was impromptu, and the Rev. W. M. Panton, who presided at the Conference, and the ex-president preached a very able sermon on "The Kingdom which cannot be moved." The venerable Thomas Jackson occupied the Brunswick pulpit, to the evident delight and profit of a large congregation, and many hoped to hear "the old man eloquent" on other occasions. It was most refreshing to see the freshness and earnestness of youth united with the wisdom and solemnity of almost patriarchal age.

Dr. Hannah was in Norfolk-street chapel, and preached such a sermon as only Dr. Hannah could preach, on "The Kingdom of God not meat and drink, but righteousness, peace, and joy, in the Holy Ghost." There was a memorable service at the college chapel. The Rev. governor and chaplain read the liturgical service, and the crowded audience listened with breathless attention to the Rev. William Arthur's discourse on "The double betrothal and the double dowry."

With intense earnestness of look, manner, and spirit, did the author of the "Tongues of Fire" seek to enlist the sympathies, especially of the young, on behalf of the church; and we would fain believe that many a resolution went up to Heaven from the united congregation during that precious hour. A few of the chapel only were opened for service in the afternoon, but some of them were exceedingly well attended, and one of them was densely crowded. The Rev. M. C. Osborn occupied the Carver-street pulpit, and addressed a large audience. He rebuked very sharply all idlers, and encouraged very earnestly the diligent; while, in memory of the holy dead, he besought all to give themselves up to the great work of life.

The vast throng in Ebenezer chapel listened with evident, and strongly expressed delight to the eloquent Welsh preacher, as we find him designated by contemporary, the Rev. R. Roberts. The subject was, "The Tabernacle of God with Men." Any one that a Methodist would have supposed that the multitude would now be satisfied. Far from it; all the preceding services only whetted the appetites of thousands for the closing feast. The Conference chapel was crowded to hear once more the Rev. John Rattenbury, who, in his best style, preached on the presence of Christ; a theme ever new and welcome. Ebenezer chapel will be understood to have been a powerful attraction, when we say that the Rev. W. M. Panton was the preacher. To say that the spacious building was crammed, is saying but little. The topic of discourse was "Saul, the God-forsaken man." It was applied with great power; and many penitents, sinners, crying for mercy, testified to the presence and influence of the Holy Spirit. The Rev. A. Mackay conducted a remarkable service in Norfolk street chapel, where there was a large attendance. He selected for his text the solemn announcement of Eusebius's prophecy concerning the second coming of the Saviour. Many were greatly impressed, and in the afternoon meeting after the service many were taking communion. In Brunswick chapel Mr. Tyrman discoursed with his accustomed energy; and in the Park chapel a large congrega-

tion listened with attention and delight, while the Rev. G. S. Smith, spoke upon the theme of the Holy Ghost. We cannot further particularize the services of the Conference, but will only say that it was a time of refreshing from the presence of the Lord. The locomotive facilities of our days brought large numbers of people from the neighboring towns and adjacent districts, and from distant parts of England, to join in the hallowed festivities of the Conference. These have by this time, probably, returned to their homes, and we have no doubt that the different localities from which they came will receive large benefits from their visits to Sheffield. The character of the Wesleyan public services were more ably sustained than at the present Conference. "The people called Methodists," as far as they have been represented at Sheffield, were surely never in better health and hope, and our solemn conviction is that the united pastors and people of our churches could never reiterate with greater confidence than now our Father's dying utterance, "The best of all is, God is with us."

STATE OF THE CONFERENCE.

The observations called forth from prominent members of the Conference on various matters of interest alluded to in the Pastoral Address, exhibit in a very gratifying point of view, the importance which our fathers and brethren at home still attach to the great essentials of Methodism. Dr. Hannah expressed the pleasure with which he regarded the earnest practical tone of the Address, and its recognition of our great living principles. The venerable Mr. Jackson referred to the manner in which the Address directed special attention to the promised gift of the Holy Ghost. "In pursuance of this train of thought he said: 'There used to be in our Circuits, a Weekly Meeting for Intercourse. I wish those meetings were revived. I remember when I was a young Preacher we were always told that the first day of the Conference was to be held as a fast day, and that we were to devote it to secret prayers in connection with fasting. I wish more attention were directed to these things. It is very well to refer to first principles. There is a vast amount of public exertion. Flesh and blood seem to be doing all they can do, but we want more Divine Power in our congregations. For myself, I will say that I doubt whether I really do always preach for the express purpose of saving the people then and there. I would ask my brethren to put the same question to themselves—whether it is their great purpose, when they go to their work on Sunday morning, to bring some sinners to God that very day. A little while ago I had an opportunity of hearing for the first time one of the most popular Ministers in this country, and was very much struck with his earnest appeal to the people from the beginning to the end. That was the character of old Methodist preaching. I do not mean to insinuate that the contrary is the case now, but I wish, for my own part at least, to keep to our original practice.'

Mr. Arthur said: "I feel, Sir, that we are in a position in regard to our work in this country for which we have to thank God. If we look at our condition today, and compare it with what was eleven years ago—the access we now have to the minds of the people—England as compared with what we had then—I am sure we shall see reason to thank God. We can get the ears of multitudes of unconverted sinners to-day, whose minds and ears were closed against us then. There is everything also in our internal condition to encourage us. Yet if we look at the present result of our efforts, I do feel it is matter for very deep humiliation. One of the most things we can ever do by ourselves and by our work, is to try to make all things smooth when we are not succeeding to make it appear, when there is no extension of the work of God, that after all, things are in a very good state. I believe that kind of contentment with the non-progressive condition of the Church is very displeasing to God, and very debilitating to those by whom it is indulged. If we were great thinkers, we must put for us in every preaching place you could excite an intense desire to see conversions there, if you could get them to adopt Mr. Jackson's recommendation to hold meetings for Intercourse, to determine they would not rest until they saw conversions in their own neighborhood, and under their own eyes, you would soon see a wonderful increase. Now there is in the City of Kingston 350,000 Church members, and half a million of children in your Schools. If you multiply that figure by three, it will about represent that portion of the population over whom you have direct spiritual influence, and who look to you for the means of grace. Not less than two millions and a half of the population of this country at this moment are directly under our spiritual care. It is a kingdom in itself that God has put into our hands within these realms. We stand before perhaps with the country and with other churches than we have done at any time within our recollection; we have everything to encourage us. God is blessing us. Our people are giving of their substance to the cause as they never did before. The work is spreading and consolidating. We have a great Jubilee coming toward us, and we are not looking for an ordinary year? What we have heard in this Conference has been most hopeful. Here and there, and in every direction, I have heard testimonies to the blessedness of the services, the opening of the people's hearts. Why should we not look for an increase of 100,000 in one year? And why should we not resolve that the population of the great towns, which are every day becoming more and more proportionate to the entire country, shall not be less cared for than the country? We are doing very little for the people who are crowded together in our great towns. A whole generation appears to have passed away with comparatively little progress in our work in the Home Missionary aspects of those towns. We all want to be re-baptized with the Holy Spirit. I am a foreign Missionary, Sir. I always have been. I want to see the world converted; but I have always said and say now, that towards the conversion of the world, the greatest thing you can do is to convert all England."

CLASS MEETINGS. In connection with the discussion on the Pastoral Address, an inquiry was made as to the desirability of opening more widely the door of the church, by removing the test of membership as at present existing. But this movement received no encouragement. There seemed to be no inclination on the part of any who addressed the Conference on the question, with only one exception, to relax the present arrangement for the recognition of Church members. Mr. Hughes said that it would be a vast advantage if the Conference could acknowledge as members persons whose conduct was in accordance with the requirements of the Word of God, who, for some reason or other, did not meet in Class. How could they accept a man for the Lord's Supper, and yet refuse to call him a member of the church? He maintained also that there should be no test of membership less narrow than that laid down in the Word of God.

Mr. Bunting said that the Class Meeting was essential to membership in the Methodist Society. Where, he asked, was the difficulty. Those whom they admitted, in the exercise of their pastoral relation, to the ordinance of the Lord's Supper, should be recognised as members of the Church.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

of Christ in that place and congregation; but if they had been in the same place, they would have been as members of the Wesleyan Society. Class Meetings of course is essential to Methodist Church membership; but whoever obeys Christ according to his own terms and ordinances, of which the Class Meeting is not one, is a member of the Christian Church wherever he worships. What more does one want? If he wants to come into the love-feasts and enjoy the peculiar privileges of Methodism, let him fulfil the condition. Most earnestly I exhort all converts to Christianity to avail themselves of that inalienable right to grace, the Class Meeting.

Mr. Jackson reminded the Conference of the rule by which persons who did not meet in class might be admitted to the Lord's Supper. His character was pure and unexceptionable, by a note of admission from the Minister; and the notes had to be renewed every quarter the Minister had a favourable opportunity for conversation with these people.

Mr. Arthur said he could not accept the distinction given by Mr. Bunting between a Church member and a member of the Wesleyan Society. Whether a man be a member of the full and accredited Church members, in the Missionary Report, did a very wise thing. That he believed was the right place. They were Churches now, not mere Societies. The individual Class is a Society, but where there is an organization of Societies with its pastor and its Sacraments, there is a Church. The sacrament of the Lord's Supper is not a sacrament, but at all a test of membership. For the Church of England did not put it in that point of view, but as a public recognition of church membership, the public seal of it. That is the right putting of the Lord's Supper, that the Lord's Supper is not the test which the church has applied to its members to know if they are fit for membership, but the church by which it is administered, and which recognizes them as members of Christ's body. Every church has its own tests, but there is no Scripturally constituted church that professes to administer this test altogether. In the Methodist Church one leading condition and test of membership is that, among other Christian duties, fellowship be attended to: Methodism holds that the communion of saints is a part of a man's duty before he goes to the table of the Lord. It is a part of the blood of Christ, which is the public sign of fellowship with the whole body; and it is a sign that we should eat one another, edify one another, confess our faults one to another, commune one with another, on God's dealings with us, and our walk with God. I am prepared to stand, (Mr. Arthur continued) before members of the Lutheran or members of Presbyterian or Episcopal Churches, and to eat with them, so long as they are members of your Church organization a vital part of New Testament Christianity. Your church provides for the individual life, it provides for the public life of the church, but it altogether leaves out the social life of the church; and that is in the New Testament as I hold.

Well, we do not say we deny admittance to the Lord's Supper to those who do not believe that we believe to be right in that; but I think that the guards which Mr. Jackson has reminded us of are needed; and I believe that in many cases we are allowing the Lord's table to be what the Presbyterians would call "unfenced." I do not believe that is right. I believe that, if we admit to that Sacrament, as I think we ought to do, those who still decline to be of us, and we ought to be able to do so, we ought to be able to do so, we ought to be able to do so. Do not let us say one word which would diminish in the minds of our people the impression that we believe it is God's will that his children should live, not apart, but in fellowship. Let us do all to revive the old Methodist spirit with regard to the Class Meeting, the Love-feast, and the Band Meeting.

Dr. Hannah: An effort was made in Canada to introduce a double kind of membership, in the membership of persons who met in Class, and of persons who did not meet in Class. Our friends there were faithful to Methodism, and to their profession. I would treat with all kindness and attention persons who regularly attend our public services, and would do all in my power to promote their spiritual welfare; but, Sir, I do not believe that we should be able to do so, if we keep them, but for their convenience sake. The wisdom of more than a hundred years is worthy of our regard. Age after age, our fathers have maintained the spiritual fellowship, which has proved to be of so inestimable advantage; and I trust the day will never come when this Conference will give sanction to a neglect, directly or indirectly, of the most important ordinance of the Class Meeting.

Mr. Riggs: I am very thankful to hear Mr. Arthur state so distinctly that the Lord's Supper is not a test of church membership, but the token of it; and I hope that those wise words which we have heard, as to every church of Christ having its own test will not be forgotten. Our test, except for exempt cases is that of the Class Meeting. We are not to be members of the church, unless we meet in the Lord's Supper, persons who do not meet in Class, there is no more anomaly than exist in all churches of Christ. There are other churches besides our own, in which persons attend and receive the Lord's Supper from the pastor, though they are not recognized as full and accredited members of that church. In all such cases we ought to be very careful, and a distinction should be made between the provision of the Minister of the church. We have provision for expansion; and I hope we shall be very truly induced to enlarge by relating our principal test of church membership. There is another point, Sir, on which I wish to say a word. We were told in an obnoxious periodical, not long ago, that the "liberals" in Methodism set small store by the Class Meetings as a test in the way now described. Sir, I beg to say, that so far as I know anything of Methodist Ministers, and of those who might be counted among the class called "liberals" I have met with no sympathy whatever with that kind of feeling. We may rely upon it that, so soon as ever the feeling in reference to Class Meetings is expressed in that article begins to prevail among the younger Ministers of the body, the fortunes of the body for the future are sealed. I believe that there is at the present time, a more uniform and intelligent adherence of Ministers than there was twenty years ago, to the theory and practice of Class Meetings. The distinction between the test and the token, is better understood now than it was twenty years ago. I regard much of the objection with reference to the impropriety of making a public profession of membership, as a "falsification and shallow way of saying a man, Sir, I believe it is less frequently heard among our Ministers than it was fifteen or twenty years ago. Whatever we may do in the way of adopting our economy to the necessities of the times, I hope we shall always insist upon the maintenance of that element of social Christianity which is to be found in our Class Meetings.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

The President addressed the audience, and in his address he alluded to the various matters of interest alluded to in the Pastoral Address, exhibit in a very gratifying point of view, the importance which our fathers and brethren at home still attach to the great essentials of Methodism. Dr. Hannah expressed the pleasure with which he regarded the earnest practical tone of the Address, and its recognition of our great living principles. The venerable Mr. Jackson referred to the manner in which the Address directed special attention to the promised gift of the Holy Ghost. "In pursuance of this train of thought he said: 'There used to be in our Circuits, a Weekly Meeting for Intercourse. I wish those meetings were revived. I remember when I was a young Preacher we were always told that the first day of the Conference was to be held as a fast day, and that we were to devote it to secret prayers in connection with fasting. I wish more attention were directed to these things. It is very well to refer to first principles. There is a vast amount of public exertion. Flesh and blood seem to be doing all they can do, but we want more Divine Power in our congregations. For myself, I will say that I doubt whether I really do always preach for the express purpose of saving the people then and there. I would ask my brethren to put the same question to themselves—whether it is their great purpose, when they go to their work on Sunday morning, to bring some sinners to God that very day. A little while ago I had an opportunity of hearing for the first time one of the most popular Ministers in this country, and was very much struck with his earnest appeal to the people from the beginning to the end. That was the character of old Methodist preaching. I do not mean to insinuate that the contrary is the case now, but I wish, for my own part at least, to keep to our original practice.'

Mr. Arthur said: "I feel, Sir, that we are in a position in regard to our work in this country for which we have to thank God. If we look at our condition today, and compare it with what was eleven years ago—the access we now have to the minds of the people—England as compared with what we had then—I am sure we shall see reason to thank God. We can get the ears of multitudes of unconverted sinners to-day, whose minds and ears were closed against us then. There is everything also in our internal condition to encourage us. Yet if we look at the present result of our efforts, I do feel it is matter for very deep humiliation. One of the most things we can ever do by ourselves and by our work, is to try to make all things smooth when we are not succeeding to make it appear, when there is no extension of the work of God, that after all, things are in a very good state. I believe that kind of contentment with the non-progressive condition of the Church is very displeasing to God, and very debilitating to those by whom it is indulged. If we were great thinkers, we must put for us in every preaching place you could excite an intense desire to see conversions there, if you could get them to adopt Mr. Jackson's recommendation to hold meetings for Intercourse, to determine they would not rest until they saw conversions in their own neighborhood, and under their own eyes, you would soon see a wonderful increase. Now there is in the City of Kingston 350,000 Church members, and half a million of children in your Schools. If you multiply that figure by three, it will about represent that portion of the population over whom you have direct spiritual influence, and who look to you for the means of grace. Not less than two millions and a half of the population of this country at this moment are directly under our spiritual care. It is a kingdom in itself that God has put into our hands within these realms. We stand before perhaps with the country and with other churches than we have done at any time within our recollection; we have everything to encourage us. God is blessing us. Our people are giving of their substance to the cause as they never did before. The work is spreading and consolidating. We have a great Jubilee coming toward us, and we are not looking for an ordinary year? What we have heard in this Conference has been most hopeful. Here and there, and in every direction, I have heard testimonies to the blessedness of the services, the opening of the people's hearts. Why should we not look for an increase of 100,000 in one year? And why should we not resolve that the population of the great towns, which are every day becoming more and more proportionate to the entire country, shall not be less cared for than the country? We are doing very little for the people who are crowded together in our great towns. A whole generation appears to have passed away with comparatively little progress in our work in the Home Missionary aspects of those towns. We all want to be re-baptized with the Holy Spirit. I am a foreign Missionary, Sir. I always have been. I want to see the world converted; but I have always said and say now, that towards the conversion of the world, the greatest thing you can do is to convert all England."

CLASS MEETINGS. In connection with the discussion on the Pastoral Address, an inquiry was made as to the desirability of opening more widely the door of the church, by removing the test of membership as at present existing. But this movement received no encouragement. There seemed to be no inclination on the part of any who addressed the Conference on the question, with only one exception, to relax the present arrangement for the recognition of Church members. Mr. Hughes said that it would be a vast advantage if the Conference could acknowledge as members persons whose conduct was in accordance with the requirements of the Word of God, who, for some reason or other, did not meet in Class. How could they accept a man for the Lord's Supper, and yet refuse to call him a member of the church? He maintained also that there should be no test of membership less narrow than that laid down in the Word of God.

Mr. Bunting said that the Class Meeting was essential to membership in the Methodist Society. Where, he asked, was the difficulty. Those whom they admitted, in the exercise of their pastoral relation, to the ordinance of the Lord's Supper, should be recognised as members of the Church.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

THE AFFILIATED CONFERENCE. For the purpose of according to the Methodist of Sheffield an opportunity of listening to addresses from the several representatives from Ireland, France, Australia, Canada and Eastern British America, an open Session of Eastern Conference was held, which was very largely attended.

them until Christianity, all-rolled, would throw its rays of truth over the world, and shine in the millennial glory. He ventured to predict that at such a time the Canadian people would be the noblest specimens of humanity upon the face of the earth. All that was good in the Celtic, the Gael, the Cambrian, the Saxon, and the Gaul, in the Christian, the Saxon, and the other races, would from one great specimen of humanity, neither English, Irish, nor Welsh, nor Canadian. Then they would take their right place among the nations of the earth and among the Churches of Christendom.

MINISTERIAL SUPPLY. The Recorder, in review of Conference proceedings, remarks upon the change of Methodist sentiment in regard to increased ministerial supply, as follows: "There is a noticeable difference existing between the Methodism of to-day, and the Methodism of a generation ago, which has been but little remarked upon in public address, or in the works which have treated of the general subject. The difference to which we refer is not a mere accident, it is not a mere temporary phase of passing opinion. It is a natural product, as an evidence of the gradual transition of our religion from its original condition as a religious body, to its present condition as a fully developed and independent Church. This difference may be stated in a very few words. Formerly the tendency was to limit and keep down the number of Ministers; at present, the tendency is to increase their number as far as it is possible to find the means of supporting them. Formerly, in our great towns the practice was to confine their own work to the support of their own churches; but now, as when a Preacher was in the pulpit, he could as easily address two thousand people as five or six hundred. The Minister was looked upon chiefly in his capacity as a Preacher; comparatively little as the Pastor of his congregation. And, undoubtedly, if preaching were the only function which a Minister had to discharge—if personal acquaintance with his people, and personal oversight and attention, could be dispensed with, consideration, if the public performance of worship and delivery of sermons were the one object to be kept in view in the exercise of the Minister's vocation—then, the larger the chapel the more economical and effective would be the plan, and Mr. Spurgeon's Metropolitan Tabernacle would be the model building for all Preachers possessed of average strength of lungs and clearness of voice. Yet, notwithstanding the success which has undeniably attended Mr. Spurgeon's project of a monster chapel, and the overflowing crowds, both of Londoners and of visitors to the metropolis, who from one Sunday to another attend his ministry, no stimulus has been given to the building, in our own denomination, of enormous sized chapels; but the reverse. The cry is for more shops of a fair average size, and more Ministers to supply them. A Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a Circuit which scores years ago had its numbers formerly had required two preachers, now requires three or four. Our congregations are regarded not so much as vast multitudes to be harangued, as separate flocks to be shepherded. Not that pulpit efficiency is lost sight of; on the contrary, it never formed so prominent a topic of universal discussion. But while newspapers and monthlies are discussing the necessities of the age in respect of sermons, there is in our own denomination at least, a growing craving for steady pastoral oversight. There is an unmistakable increase in that kind of feeling which centres the union between a pastor and his flock. There is an increasing tendency to divide Circuits, so as to avoid having the pastoral duties divided between four or five Ministers, who appear to be doing a proportionately larger amount of work, than a