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Whole No. 321.

Triumph of the Gospel.

Man shall run to and fro, and knowledge shall be increased.—DANIEL, xii.
Where rolls the stormy billow
Along the troubled deep;
Where verdant prairies pillow
The sunbeams as they sleep;
Where hills with meadows blending;
Where spreads the fruitful waste;
Where torrents are descending,
The Gospel heralds haste.

Where perfume-breathing flowers
Shed fragrance on the gales,
That sweep through rosy bowers
Of sunny Persia's vales;
Where o'er the snow-clad mountains
Swell China's busy hum;
Where flow those often fountains,
The gladome tidings come.

The forest dark is hushing
The murmur of the blast,
While melodies are gushing
Unknown in ages past;
And softly, sweetly stealing
Upon the desert air,
The Sabbath bells are pealing,
To wake the voice of prayer.

Old Grecian temples hoary,
Decay'd with rank'd time,
Shrines fam'd in song and story
Reverberate that chime;
And louder, louder swelling
It sweeps o'er Africa's shore,
With gentle music quelling
The lion's angry roar.

Lord! in Thy mercy speeding,
Thy chosen heralds guide,
That they, in triumph leading
Thy people scattered wide,
From every clime and nation
Till earth with salvation
Hails the Eternal Son.

The Leeds Conference.

From Correspondence of the Watchman.
Conference Chapel,
Saturday Evening, Aug. 4.

The session of Thursday morning was one of deep interest, and its results will be important to Methodism. It should be more widely known among the officers and members of our Societies, that, of late years, our Conventions have been inadequate to meet their several claims. The deficiency of the Children's Fund is more than £1,400 this year. The establishment of this fund was essential to the well-working of a body whose Ministers are itinerant. It inevitably happened, under the old system; that some of the Circuits were more heavily burdened than others, the families of their Ministers being largely engaged in our Sunday-schools, which, on account of the paucity of their numbers, or their poverty, were least able to sustain them. To remove this objection to itinerancy, it was determined that the Circuits should support a children's fund, the Ministers just in proportion to their numbers. In this manner, they were all placed on an equal footing. The present deficiency will be met by the number of members required to support one child being reduced.

There is also a deficient income in the fund for the education of Minister's children, a fund which, like that just referred to, the system of itinerancy requires should be Congressional. Part of the debt last year was divided amongst the Ministers, to be provided by them either in the way of new subscriptions, or in that of donations from their own pockets. A large proportion of the Circuits were forthcoming in the latter form. Such a mode of dealing with the deficiencies of a fund providing a portion of our Ministers' income, cannot, of course, be continued, and a plan recommended by the Schools' Committee, consisting of Ministers and laymen, will be brought before the Conference.

Many Circuits have had, year after year, an unmarried Minister, thus throwing, in the course of a few years, several families on the Conventional funds. The Conference, taking these things into its consideration, were compelled to reduce the applications of Circuits single men, though their requests were pressing, and it was felt that the Ministerial help desired was greatly needed.—Surely, if these facts relating to our financial affairs were more generally known, a greater number of our people would contribute to the support of the applications of Circuits single men, though their requests were pressing, and it was felt that the Ministerial help desired was greatly needed.

Most interesting services were held on Sunday afternoon in the principal Churches in Leeds, to celebrate the Jubilee of the Wesleyan Methodist Schools in Leeds and its neighbourhood. Several thousands of children with their teachers were assembled on the occasion, and were addressed by various Ministers. The body of each church was filled with the parents and friends of the children, and the interest excited by the speeches and hymns and beautiful singing of the scholars will not soon be forgotten.

The Conference has been glad to learn from the Chair, that our Schools in Leeds are in a highly prosperous state. Some of our best friends in this town are devoting their energies, in a most exemplary manner to these institutions. Mr. Robert Jackson's labours have doubtless contributed very much to the prosperity of the Leeds Sabbath Schools. We cannot but believe that they will prove nurseries for our Churches in this important Methodist centre.

Monday.—Mr. Keik, the able and indefatigable Secretary, read this morning the Report of the Chapel Building Committee, already presented to our readers. Mr. Keik brought before the attention of the Conference those Chapel cases where the conditions on which permission was granted for erection or enlargement had not been observed, and searching inquiry from the Superintendents concerned, into the reasons for such violations of engagement. Cases of this sort, however, I believe are becoming rarer and rarer every year.

This business done, the Conference adjourned until afternoon, when it was stated to the Conference, the Stations would be brought in.

Conference Chapel.

Saturday Morning, August 11.
Conference, I believe, will not close before Tuesday. Many of us, however, must return home to-day. The Conference has been recommended to be held at Leeds for the next year. A large proportion of these would be required for the Missions; and the small number remaining, they might put into the Institute.

Under these circumstances, his judgment was that the Conference should proceed with the question. Several brethren expressed their high satisfaction with this result. The name of each Candidate was therefore read, with the character furnished by his Superintendent.—the judgment of the District Meeting on his case, and the report of the London Examinative Committee. The enquiry was a faithful and searching one, and issued in the acceptance of some forty Young Men, whom we have good reason to believe the Lord Jesus intends to be wholly devoted to the service of his church. This matter occupied the Conference until noon on Friday, when the Stationing Committee retired for the purpose of revising the Stations.

Brunswick Chapel, Aug. 7.

During the sitting of the Stationing Committee on Friday morning, the Report on Book affairs was presented to the Conference, the Rev. Samuel Jackson occupying the chair. A long and free conversation ensued. Several brethren taking part in this conversation, dwelt with great propriety on the claims of the Book-Room to the practical regard of the Ministers of the Connection. The institution was established by Mr. Wesley at an early period, for the purpose of diffusing, by means of the press, those views of the truth which he so clearly and successfully preached. No words can express the service which our publishing establishment has rendered to Methodism, and to evangelical Christianity in general; and these Ministers and friends who seek to promote the interests of the Book-Room are greatly serving the cause of Christ. Our own standard theological treatises, equally removed from Pharisaism on the one hand, and Antinomianism on the other, cannot be too widely circulated. Nor can we be too general, and especially our own people, the many precious pieces of biography that issue from our office in City-road. A slight effort on the part of our Ministers generally, and our reading friends, would secure, for instance, for our Magazine and Christian Miscellany a much larger sale. Two or three additional copies of the former might be sold, I am sure, in each Circuit, if the subject was taken up zealously. This would be a most valuable increase. The testimonies of several Ministers to the ability with which our esteemed Editors have discharged their duties, must have been highly gratifying. Especial mention was made of the talent displayed in the preparation of the shilling Magazine. The book trade generally during the past year has suffered from the present overburdened taxation. The Book-room has felt this in respect to some of its publications, but it is satisfactory to learn that the sale of Hymn-books has been considerably in advance of the preceding year. The attached friends of Methodism who are presently engaged in our Sunday-schools, will be glad to learn that a Committee has already been formed for the purpose of preparing a variety of additional books suited to Sabbath-school instruction. These books will be most carefully prepared with their being consistent with their being well executed.

Saturday morning was pleasantly and profitably employed partly in hearing and discussing the Pastoral Address and partly with Sabbath affairs. The Address prepared by Mr. Arthur, one of great beauty and force, and full of unusually great and weighty practical counsels which I am sure will come home to the hearts of our people. So deeply were the Ministers impressed by its value, that many earnestly desired that a copy should be put in the hand of every member of the Church. It is not improbable that in some Circuits it may be reprinted for general circulation.

The Sabbath Committee having brought in its report, a resolution was submitted by Dr. Bunting to the Conference expressive of its interest in the sacred cause of the Lord's Day, and its determination to uphold its sanctity against all adversaries. I hope you may have the opportunity of publishing the documents presented to the Conference in relation to a matter just now occupying so much public attention.

Sunday was observed by our Sabbath-schools in Leeds, in celebration of the Jubilee of those invaluable institutions. I extract the following notice from the Leeds Intelligence.—

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My last brought up our business to the close of Wednesday evening's sitting. On Thursday morning we were favoured with the report of the "Catechumen Committee," on behalf of which the present Mayor of Leeds has kindly acted as Treasurer. The Rev. Samuel Jackson, the father of the enterprise, reiterated the sentiments which he had so often expressed on this question. He regarded it as a matter of the greatest importance that efforts should be widely and systematically made to connect the children of our families and schools more closely with the church, so as to secure their attendance on our sanctuaries after they have passed from our Sabbath-schools. Mr. Jackson rightly judges that the neglect of our young people just as they are passing from youth into manhood is most lamentable, resulting very largely in the fruitlessness of the labour and expense incurred in their young persons during their earlier years.—He also urged upon the Conference the re-appointment of the Rev. Robert Jackson to the office he had sustained during the last two years. His labours in the cause of catechetical instruction have been most successful. He thought the experiment should be tried a little longer, though his brother's position was somewhat anomalous. In this proposition he was supported by a resolution of the District Meeting, which was read to the Conference. Mr. Squance and other brethren testified to the value of the Rev. Robert Jackson's labours in their several Circuits. In Bolton, some 400 young persons, if I recollect rightly, were enrolled in classes as Catechumens.

During the evening session, the reply of the Conference to the Address was read by the Rev. George Scott. In this document respectful reference was made to the project of Irish Methodism to improve the financial condition of their Connection, and the manifold contributions they had recently made for this purpose. Support was given, in which Mr. Scott, replying to some observations of Dr. Bunting, remarked that the sending of a deputation to America to solicit subscriptions in aid of the fund our Irish friends are intending to raise, was wholly an affair of their own country, and that the British Conference would be under no undue obligation to American Methodists for any help they may choose to render to Ireland. Numbers of Irish Wesleyans from that country, including not a few Ministers, are now settled in the United States, and these it is thought an appeal may very properly be made in aid of the Methodism of their fatherland, and of the church in which they were "born again." This Conference, however, might very safely and properly say a few words in recommendation of the appeal.

Mr. O'Brien, among the English brethren, in reply to what had been said in reference to the affiliated Conferences recently formed or in course of formation, and from which, the Address stated, the Conference anticipated the happiest results. The Irish Representatives, at the close of their remarks, bade farewell to the Conference in appropriate addresses. The senior of these esteemed Ministers, the Rev. Thomas Waugh, spoke of their discouragement in the sister country, arising from the emigration of members of their Societies incessantly going on year after year. Still they had to thank God for conversions. He added that of the many Conferences he had attended in this country the present had been the most united he ever witnessed.—Mr. Waugh was followed by the Rev. H. Price, who, among the English brethren, marked that America had received a larger number of members from Ireland than they could now report on their Minutes, and more Ministers than were at present found in the Irish Connection. On this ground it was that they felt themselves fully justified in appealing to the Methodist Societies of the New World for pecuniary aid in their Connexion difficulties. In a few sentences the Rev. E. M. Vance expressed the pleasure he had experienced in being present at this Conference. He might consider himself as the representative of the young and energetic Irish Methodism, and could say of the brethren of his own standing that they felt deeply indebted to British Methodists for the interest they had ever taken in Ireland, and that they were strongly attached to this Body.

The Rev. Robinson Scott, Governor and Chaplain of the Connexion School in Dublin, also addressed the Conference. He expressed a warm interest in the progress of Methodism in his native country, especially dwelling upon the importance of caring for the education of the young people of their best families, too many of whom had become alienated from the church of their fathers, through having been sent to schools in which they were constantly surrounded by unfavourable and even vicious influences. Mr. Scott is about to proceed to the United States on behalf of the Relief Fund of the Irish Connection. English Methodists, I am sure, will heartily "bid him God speed."

Friday's Sittings were readed interestingly by the report of the Education Committee, and the observations of its Chairman, the Rev. John Scott, who dwelt at considerable length on the question of weekly teaching and training in Christian principles and habits. He regretted that there existed so much apathy in relation to this subject among both Ministers and people. He was extremely anxious that the number of our schools should be greatly multiplied, that they should receive more attention from our Ministers, and also that the pupil-teachers in our schools should receive considerable pastoral attention. Some of the best of the young persons, so far as scholastic qualifications are concerned, were not decidedly religious and were unconnected with

the church, and on this account could not be received into the Normal Institution. This was a great disadvantage involving a serious loss of talent to the Body. He thought that increased attention on the part of Ministers would, through the divine blessing, be the means of leading many of them to Christ and his church, so that we might have the benefit of their attainments in the educational department of our work. Mr. Scott stated also that he always felt the most perfect confidence in commending the instruction at Westminster to any foreigner with whom he was brought into contact in this country and who desired to see some outward expression of Methodism. It would be a great pleasure to the members of the country who would take the opportunity, when in London, of visiting this first of Educational establishments. Its beneficial influence on the well working of our Day-school system is incalculable. We can have no student school only where we secure able masters. These it is the object of the Normal College to furnish to Methodism, and sorely the time is come when every large Chapel should have, in addition to its Sabbath school, a well supported weekday-school conducted by a competent master.—The highest reduced rate of tuition in relation to the needs of our country and of our Connexion would, I am persuaded, issue in the speedy multiplication of these institutions.

The whole of Friday evening was devoted to the instruction of the Committee in company with several other brethren. I listen from the Conference to the train, thankful for having enjoyed the privilege of attending the Conference of 1855.

EASTERN PROVINCES OF AMERICA.

The Rev. Elijah Hoole brought forward a report of the Committee on the affairs of the North American Eastern Provinces. The Report stated that the various District Meetings in Nova Scotia and New Brunswick had concurred in the proposal of the Conference to constitute the Missions of the Eastern Provinces into a distinct and affiliated Connexion. Dr. Beecham had attended the meeting of the different Districts, and had since held a General Meeting, at which the ordinary business of a Conference was transacted. It was proposed that this General Meeting should now be recognised as a Conference of the Methodist Church of the Eastern Provinces of America, and Dr. Beecham recognised as the President of this Conference, and appointed to perform the duties of the office for the ensuing year. As legal difficulties might arise in the transfer of property, reservation was made of questions affecting it, until steps be taken under proper legal advice. The Rev. gentleman moved the adoption of the Report by the Conference, which was carried unanimously.

THANKS TO THE EDITORS.

The Rev. John Bedford had much pleasure in rising to propose.—

That the thanks of the Conference be presented to the Rev. W. L. Thornton, M.A., and the Rev. Dr. Rule, for the faithful and able manner in which they had performed their editorial duties during the past year, and for the high standard of ability which they had maintained with the learned, pious, and, in every respect, competent editors with whom Divine Providence had favoured the Connexion. No one could read the periodicals issued by the Book Room without being gratified with the evidence which they afforded of the sound Wesleyan theology and valuable and varied learning of their authors, and their manifest tendency to increase the knowledge and improve the piety of all classes of their readers. Such periodicals were worthy of a much larger circulation; and he trusted that the Rev. W. L. Thornton, M.A., and the Rev. Dr. Rule, would be so well performed by them, he had great satisfaction in moving the resolution.

The Rev. T. S. Waddy seconded the resolution with great cordiality. He had read very carefully, for years past, our periodicals, especially the shilling "Magazine," and having an opportunity of extensively reading the other periodicals of the day, he felt satisfied that our Magazine stood first among them all. He was surprised that it had not had a more general circulation. If it could, by some means, be gratuitously placed in the houses of some of our friends, it would make its own way. He was satisfied with the learned and pious mode in which the labours of the Editors had been performed.

The Rev. James Osborn supported the resolution, which was adopted unanimously.

The Rev. W. L. Thornton was very grateful for the vote of thanks just adopted by the Conference, and would assure the brethren, for his colleague and himself, that it would be their greatest happiness to serve the interests of the Connexion to the utmost of their power. It was their anxious desire to represent the feelings of the body of Wesleyan Ministers throughout the land. Mr. Scott testified that the more they examined their principles of doctrine and of Church order, the more they were prepared to defend them. Methodism was a revival of pure primitive Christianity; and to the cause of spiritual Methodism they were consecrated all their energies. He was grateful for the allusions which had been made to the tone and spirit of our periodicals. During the lapse of twelve months it had been their duty to cross the inclinations of some of the brethren, but in no single case had they done this unwillingly. The suggestions of the Ministers should ever have their best consideration. Various circumstances had diminished the sale of some of the periodicals. If the returns of the sales of publishing houses in Westminster and elsewhere could be brought before the assembly, any feeling of surprise at the decline of five hundred in the circulation of the shilling Magazine and the "Youth's Instructor," would be greatly mitigated. Near

ly all periodicals had gone down in their sale during the year, and especially periodicals of the class published by the Book Room. The circumstances of the times, the increase of taxation, and the competition in the literary market, would go far to account for this state of things. There were some periodicals, indeed, and there were especially the "London Quarterly Review," which he hailed as allies, and valuable auxiliaries, and could never regard in the light of rivals. There were questions, theological and disciplinary, of whose discussion the Magazine was the most suitable medium; but the great elementary principles of Methodism would be every ably defended, and he had no doubt, by the "London Quarterly Review." For himself and his colleague he would ask, in return for any efforts they could put forth in their department, the kind co-operation of their brethren at large; and it would be their ample recompense if they might promote sacred interests which were cherished in their warmest affection, and which would be, he trusted, long as life should last, dearer than life.

The Rev. Dr. Rule warmly acknowledged the cordiality with which the Conference had expressed its satisfaction with the services of himself and colleague, during the past year. Under the guidance of what principles those services were performed, the Conference had already heard, but he would add, that the duties of the editoriate had been unusually onerous. In his performance, the editors had felt themselves to be striving against a current of adverse influences,—influences not unfriendly to their own publications only, but to periodical literature in general. The strength of this current might be measured by its effect, in the London and Edinburgh, of the "Magazine" and "Youth's Instructor," but he felt encouraged to hope that arrangements contemplated by the Book Committee, but not yet sufficiently matured to be laid before the Conference, would lead to a considerably improved state of affairs in 1856. He did not suppose the establishment of the "London Quarterly" had tended, in any appreciable degree, to diminish the circulation of the "Magazine," and, even if it had, that would not be, to himself, a matter of very serious regret. As a consequence, he would be more than compensated by the moral advantage resulting to Wesleyan Methodism, from so powerful an auxiliary as this publication now proved to be. He was happy to know that it found readers in the highest circles of English society, and considered that it ranked in the first class of Quarters. He reserved many observations that he felt anxious to make, on the general subject of the Conference periodicals, until some proposition, which he considered to be desired to advance, should be sufficiently defined to be made the subject of discussion.

THE SABATH COMMITTEE.

The Report of the Sabbath Committee was brought up by the Rev. Dr. Rule, and gave a very interesting record of its proceedings during the past year.

The Report was unanimously adopted, and the Secretary, the Rev. R. Newstead and George Maunder, for their attention and services during the year. A general resolution was also adopted pledging the body of Ministers to employ their utmost efforts in the maintenance of Sabbath observance.

The Rev. Dr. Cook said that his views of Sabbath desecration and its consequences on the continent, gave him more lively apprehensions of the vast importance of calling attention to it. Everything should be done by them to resist it. English brethren could understand the influence constantly exercised by the opening of places of amusement on the Lord's Day, and picture to themselves how every thing good was neutralised by the way in which every kind of gratification was employed to induce people to go to the theatre. It was the duty of Christian Churches to resist the overflows of ungodliness. He was delighted to hear this morning that, while legislative bodies had been intimidated by mobs, they were not likely to be so, from coming to the help of the Lord's Day. He approved of the language of the Address of the Conference to the Methodist Societies. "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him," and no one could lift up a standard against the Lord's Day. They had a but the great duty to accomplish in that respect.—In the late revolution in Switzerland "by the men given to change," whose object was the substitution of what is called a pure democracy for a representative one, or to establish government by the people, the Christians in French Switzerland had prevented the accomplishment of that absurd project. "We should have succeeded," they said, "if it had not been for those Methodists,"—that was the pious people of the country. If those who had been overcome the religious feeling of the country, they would have established their red socialism. If the influence of Methodism were not kept faithful to the cause of the Sabbath, they would displace their Heavenly Master from this subject, would make their benefactors to their country and tend to preserve the liberties of the people among the nations of Europe.

Mr. John Wesley Thomas said.—History was wisdom applied by example, and she taught. At the era of the Reformation, a fatal error was committed—a sin of omission. Our great reformers, Luther, Calvin, Melancthon, and others, ignored the Sabbath, regarding it as a mere ecclesiastical ordinance. The consequence was that Luther's prediction had been fulfilled—the revival of religion in his time had lasted but for a generation.—He (Mr. Thomas) regarded it as a special instance of divine Providence, watching for the interests of religion and the welfare of our country, that our British Reformers, Knox, Cranmer, and others, although warm admirers and even disciples of Luther and Calvin, did not follow in their wake on this question, but consulted the oracles of God, and adopted other sentiments, and took a higher view of Sabbath obligation. Hence Great Britain and her Colonies, as well as the United States, her off-pring, were distinguished as Sabbath-loving and Sabbath-keeping countries.

Two centuries ago the Sabbath-keeping controversy was raised in England.

On one side was the High Church party, with Archbishop Laud at its head, who proclaimed their "Sunday no Sabbath." On the other side was the Government of that day, who ordered the "Book of Sports" to be read in the Churches. He believed that this had more to do with the subsequent overthrow of Church and State than was generally supposed. On the other side were the Puritans, to whom our fathers, the country owed a debt of gratitude for its civil and religious liberties, and its national recognition of the Lord's Day as a Sabbath. And to the Sabbath, he firmly believed, Great Britain was indebted, under God, for her political, moral, and religious pre-eminence. On this might be convinced by comparing her with even the Protestant countries of Continental Europe.—Again, what countries had been most zealous and successful in spreading the name, the influence, and the blessings of Christianity, among heathen and savage populations? They were chiefly Sabbath-keeping countries, England, Scotland, and America. A crusade had been commenced against our English Sabbath, the effect of which, if successful, would be to deprive us of its benefits, and to spread a deluge of ungodliness through the land. It was headed by the publicans, and supported by the sinners of the Press and Parliament. But he believed that what the Puritans were to England formerly, Methodism had been in our own times, and would be still. If Wesleyans were faithful in maintaining the sanctity of the Lord's Day, they would succeed, through the divine blessing, in preventing the threatened evil. But if they failed in their duty in this respect, the glory was departed, and the Sun of England's prosperity and glory would be set. He had no fear of such a result. They would take to themselves the whole armour of righteousness, and join "the sacramental host of God's elect," in resisting those attempts which were now being made to reduce the Sabbath of our own country to a level with the Continental Sunday. There might be different opinions respecting the expediency of a Maine law for this country, though he (Mr. Thomas) on his part, should have no objection to it; but he should not be satisfied without a Maine law for the Sabbath—the shutting up of public houses during the whole of the Lord's Day. He thanked the Conference for the attention with which they had listened to his incoherent speech. He had made no preparation for it, but had been suddenly called upon to deliver the address of public house during the whole of the Lord's Day. He trusted that even there, a change was in progress, and that Methodism was destined to effect an extensive reformation in the country of our interesting and honourable ally.

Mr. ARTHUR,—adverting to the views of Calvin on the Sabbath question,—agreed with Mr. Thomas on the fact, that the English Reformers had taken a higher position than the Continental Reformers, and that, in fact, he felt assured, would respond to the appeal of Mr. Thomas.

Sabbath Evening Reflections.

Another welcome, precious, glorious Sabbath, with its distinguished privileges, hallowed enjoyments, and golden opportunities, is closed, and irretrievably past and gone. To review the mercies and blessings vouchsafed during its sacred hours, is a duty called to benefit and instruct—more especially when we remember, that with continued Sabbaths, our responsibilities become greater, and our accountability is being augmented. From a consideration of this solemn and scriptural fact, it should be the diligent and sincere enquiry of every individual, how have I prized the inestimably valuable means of grace? How much spiritual good have I derived from attendance upon the holy ordinances of the Sanctuary? How much increased light, wisdom, and holiness have I received? How much nearer to the hallowed cross have I been drawn? How much better matured for entrance upon the onward services of the eternal Sabbath on high? Such enquiries and examination become the more indispensable as necessary from the fact, that it may prove the last we shall be permitted to spend upon earth—before the dawn of another Sabbath, we may be the occupants of the "narrow house appointed for all living," and our spirits have returned to their author and creator, God. With many thousands we are assured that we shall all go to "our Father's house." They have crossed the threshold of the Sanctuary for the last time—heard the precious word of life dispensed, for the last time—been reminded by Christ's ambassadors from the sacred desk of their duties, obligations, and requirements, for the last time—entered the "Father's house" for the last time—had the rich and soul-satisfying blessings of the "glorious gospel" proffered for the last time. Fearfully hard must that heart be, that feels not deeply upon a reflection of this uncertainty which connects itself with the probability of seeing another holy day of rest; and awfully depraved must be the minds of those, who are not actuated by such considerations to a diligent and speedy improvement of time, which is so brief and fleeting in its nature.

During the peaceful hours of this day—the "begin of all the seven"—what a variety of instrumentality has been in operation under the direction and superintendency of the "Great Head of the Church"—by how diversified the means devised by Infinite Wisdom, and employed by His command, for the purposes of extending His cause, and enlarging His kingdom, proclaiming His truth, and saving precious, blood-bought souls from death and hell. The Ministers of the Gospel, in their retirement of the closet, and in the presence of the Most High, have, in the most solemn manner, occupied their time, to raise the shield of faith against Satan's last dart. It is to go home to God; to open the eyes on the enthroned Mediator; to close the ears upon all deceits, all sounds of war, all the faintings, the faintings, the faintings of earth, and open them to the harmonies of heaven. What is it to die? It is to stop sinning, to cease grieving the Spirit and grieving the Saviour, to close upon the inconsistencies of terrestrial probation, and commence a warfare in the bosom of the Almighty for a few steps down a narrow valley; to step out of Jordan, upon the borders of the Better Land; to pass up to the

heaven this day of success in the great work of evangelizing a world of sin. From the forest parts of the wide spiritual vineyard, angels, who are ever deeply sollicitous for the spread of Messiah's kingdom, have descended to the "Celestial City," bearing the welcome intelligence of sinners repenting, and thereby causing celestial joy and peace to swell through the shining gates. The vast numbers of spectators of the enlargement of "Zion's borders," have expired in the face of spiritual light increasing, truth prevailing, grace abounding, piety deepening, and holiness extending. Yes, precious truth! although some divine seed has fallen upon rocks, or by the way side, or among thorns, much has happily found a lodgment in good ground, and will spring up, bearing abundance of fruit to the honour and praise of God. In the other spheres of holy toil and labour in which the people of God have been engaged, eternity also can reveal the amount of good accomplished. The Sabbath-school teacher may have spoken a word of reproof or instruction, which may be like a "nail fastened in a sure place," by the "master of assemblies," and give the means of converting one of the little ones, who may eventually become a pillar in the temple of God—grow up into life a Wesley, a Fletcher, a Bramwell, or a Branwell—the instrument of blessing generations yet unborn—and after shining with glorified rays divine "in this terrestrial sphere, illuminating and gladdening all around, be exalted to higher joys on high, and be permitted to shine with far greater lustre among those numerous lights which surround the Redeemer's throne in heaven. The spirits of the sick may have found, in their agonising concern for the suffering, those who, on the brink of the grave, were without forgiveness of sins or hope of heaven, and departing of mercy; whom they have directed to the Almighty Saviour, and in the eleventh hour, in the evening of life, upon the very verge of death, they have embraced the crucified, found peace through believing, and departed this life "in sure and certain hope of the resurrection of eternal life." The distribution of religious tracts from house to house, in the remote places of desolation, and have left these silent messengers of mercy and salvation in the hands of some who will read, reflect, repentant fly to Christ. Every Sabbath, we may rest assured, witnesses scenes of Gospel triumph, which if recorded upon the pages of eternity and unrolled before the gaze of saints in bliss, would be sufficient to create unbounded joy and unutterable delight for evermore.

How animating and encouraging are such contemplations! especially so to those who may have toiled in the Lord's vineyard, and who may be tempted to conclude that their labour is vain; that they spend their strength for naught. How calculated to inspire faith and hope in the breasts of such is the assurance, that—"what we know not now shall be revealed to us hereafter;" that "bread cast upon the waters shall be found after many days." Labourers in the cause of Emmanuel—share with him in his sufferings and exertions to raise man from spiritual and eternal death, everlasting life and blessedness, as from Sabbath to Sabbath you prosecute your labours, think of the brevity of life, and of the very small portion of time allotted for discharging the varied and increasingly responsible duties devolving upon you—and for carrying into operation the numerous plans you may have in view, for extensive usefulness—and further end avours to spread the honours of world's Redeemer.

Think, O think of the immortal glory and bliss in which you will participate at the right hand of the Majesty on high, and how inconceivably joyous it will prove to meet in the realms of light, those who, through your laborious exertions have been rescued from the dominion of Satan, and eternal woe. May every one reading this record of scenes, as from Sabbath to Sabbath you prosecute your labours, think of the brevity of life, and of the very small portion of time allotted for discharging the varied and increasingly responsible duties devolving upon you—and for carrying into operation the numerous plans you may have in view, for extensive usefulness—and further end avours to spread the honours of world's Redeemer.

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