

that to the utmost of his ability he would give himself wholly and constantly to it.

Our present system with all its virtues, is defective and inconsistent in relation to the fathers in our Israel; for whilst we have a place for the young and inexperienced, the vigorous and the zealous, for embryo talent, and for talent more matured, we have no place for the rich and mellow experience obtained by long years of labour, study and reflection. The deepest graces and the richest wisdom, the most thorough knowledge of men and things,—of the temptations of sin, and of the remedy for the evils of our fallen nature,—is thrown away as useless, because the possessor has not in his old age the physical energy to enable him to ride as many miles, visit as many families, preach as many sermons, and attend as many other meetings, as when he was a young man of thirty; as though the standard of ministerial usefulness was to be solely judged by the amount of a man's talking, without regard to its wisdom or unction.

The evil lies in the first place in the yielding on the part of the authorities of our Church to a miserable desire existing among our people to have popular preachers who will attract large congregations, which the young or middle-aged are more likely to do than the aged, who have long learned the worth of frothy high sounding words, accentuated, uttered and measured, to please the ear, often without affecting the heart or converting the soul,—but which is preferred by many to the simple truth, truth attired, as it should always be, in plain and unostentatious garb.

The way our work is laid out as to the amount to be performed weekly is very objectionable; we have one standard—and only one,—as if there was a law in God's Book prescribing the limits. Is a man to be excluded from the ministry, in point of fact, and set aside because arbitrary arrangements, embracing preaching, three times on a Sabbath, and fulfilling prescribed number of duties, because it is custom to do so, and be deprived of his rights and his position, rights required by patient toil, and position attained by study and labour. We question the moral right of any man in the assumption of such authority. When he became a member of the Church a position was assigned him that the Church ought not to deprive him of, unless he be guilty of some violation of the law of God and the rules of the Church, and then, not until he has a fair trial. When he became a member of Conference, it was with the well understood idea that so long as he walked according to rule, and was instrumental in doing good, a field of labour should be assigned him. And the Conference look upon itself, the adaptation of the field to his power of culture. Why should it now after weary years of toil not assign him a place to cultivate? The want of adaptation is not in the man, but in the circuit, and if the