

# THE WESLEYAN DAILY RECORDER.

## CONFERENCE OF 1869.

No. 11.]

TORONTO, ONTARIO, MONDAY MORNING, JUNE 7, 1869.

[Vol. I.]

### Poetry.

#### DEATH.

Out of the shadows of sadness,  
Into the sunshine of gladness,  
Into the light of the Blest—  
Out of the land of the dead,  
Out of the world of the weary,  
Into the rapture of rest.

Out of to-day's sin and sorrow  
Into a blissful to-morrow,  
Out of the world of the gloomy,  
Out of a land filled with sighing—  
Land of the dead and the dying—  
Into a land without tomb.

Out of a life of commotion,  
Tempest-swept off as the ocean,  
Dark with the wrecks drifting o'er,  
Into a land calm and quiet,  
Never a storm cometh nigh it—  
Never a wreck on its shore.

Out of a land in whose bowers,  
Perish and fade all the flowers—  
Out of the land of decay—  
Into the Eden where farest  
Of flowers, and sweetest and rarest,  
Never shall wither away.

Out of the world of the wailing,  
Through with the anguish and ailing,  
Out of the world of the sad,  
Into the world that rejoices—  
World of bright visions and voices—  
Into the world of the glad.

Out of a life ever mournful,  
Out of a land ever mournful,  
Where in bleak exile we roam,  
Into a joyland above us,  
Where there's a father to love us—  
Into "Our Home, Sweet Home."

### FROM SATURDAY'S SECOND EDITION.

#### CONTINUATION OF LAST NIGHT'S MEETING.

#### ADDRESSES OF THE YOUNG MEN.

#### SPEECHES OF THE REV. E. B. HARPER AND DR. RYANSON.

We have much pleasure in presenting to our readers, in a Second Edition of the Recorder, the portion of last night's proceedings omitted from the Morning Edition.

The SECRETARY of the Conference read the names of the following young men, Candidates for Ordination:—Charles A. Hanson, John H. Robinson, Charles Allum, George A. Mitchell, B.A., John Smiley, B.A., Joseph M. Hagar, B.A., Christopher Cookman, Joseph Locke, John Scanlon, John W. Totten, George H. Squire, B.A., Wm. Raney, and Thos. Campbell.

The PRESIDENT then called upon the following candidates to relate their Christian experience and call to the work of the ministry:

Rev. J. M. HAGAR rose and said, that all of spiritual life he possessed he owed, through God, to Wesleyan Methodism. He was early impressed with the necessity of giving his heart to God. He had enjoyed the love and favor of God for some time previous to his twelfth year. He could distinctly remember several answers to prayers in the days of his childhood. He felt confident that had he then been received into the church of Christ his love to God would have been maintained and increased, but unhappily he became associated with evil companions, and in this way became surrounded by sinful influences. Several years of spiritual darkness followed this, during which God's spirit did not cease its strivings. At length he became an earnest enquirer after salvation; but was diffident to unburden his mind to any one, but sought for pardon in secret; avoided sin as far as he could; read religious books, particularly the Bible, and earnestly desired to be a Christian. He was at length led in the providence of God to this city as a student at the University. It was in the Adelaide Street Church one evening where he was at length led to believe trustfully in Christ; his sins were all then pardoned by faith in the atoning blood; then it was that he felt the peace of God, which passeth all understanding. With respect to his call to the ministry, in very early life he had an idea that if God ever spared him to man's estate he would devote himself to the ministry. The impression deepened, that if ever he became converted, it would then become a paramount duty for him to devote himself to this work. This conviction was for a long time a source of great trouble to him. Shortly after he was converted he was put on the plan as an exhorter and then not long after this he was appointed to the work of the ministry. This appointment he dared not refuse for he felt that "Who was unto him, if he preached not the Gospel?" Four years' experience in the ministry has served to increase his love for its work, and thankful to God he was that he was accounted worthy of entering upon such a glorious work. He had no higher ambition than to be a humble and faithful Methodist preacher, and as such he could of course give his most hearty assent to the doctrines of Methodism.

Rev. C. HANSON expressed himself as deeply grateful that God had honored him, unworthy as he deemed himself, to become a worker in His vineyard. He felt the great responsibility connected with the work which he had undertaken. He could not remember the time when he was not the subject of serious impressions; but still for a long time he was induced to postpone the work of his salvation. He would attend to this, he thought, at any events before he died. He was led eight years ago, however, to attend a series of religious meetings, and there, he was thankful to God, he became convinced of his state as a sinner; he there sought pardon for all his sins, and he sought not in vain, but through the boundless mercy of His Saviour he was enabled to feel that all his sins were forgiven. The feelings he experienced on that occasion were not characterized by ecstasy, as many have felt; but he had a calm abiding peace and trust in the name of Christ, and as he returned to his home, and felt his mother's fond embrace, her tears trickling down her cheeks, he felt ineffably happy and devoutly thankful to God. About four years ago it was represented to him that the ministry was the vocation for which he was best adapted, and he was therefore requested to allow himself to be put in nomination for this work. After much trembling and doubts he yielded to urgent entreaties. He could not lay claim to any distinct call from Heaven, or supernatural communication of any kind; but he regarded the voice of the church in this instance as the voice of God. It was now that a long cherished delusion was banished from his mind in connection with the ministerial work, viz.—that preachers were peculiarly free from temptation. He found that some of his sorest trials

and temptations have been during his ministerial experience. He had many things to regret; among others, his disposition on several occasions to retire from the work. To such an extent has this been the case that he had twice sent in his resignation; but in the providence of God these resignations never came into the hands of the party to whom they were sent. At length he was induced to leave the matter entirely with God and to remain in the ministry as long as it was His will that he should do so.

Rev. Jos. H. LOCKE stated that he was convinced of sin when quite a little boy. Serious impressions at that time led him to search the Scriptures and to pray earnestly for the pardon of his sins. Peculiar circumstances led him to connect himself with the Methodist church. He was fully awakened to a sense of his sinfulness and need of pardon at a class-meeting, and on his way, resolved to seek the Lord until that pardon had been obtained. A few days after, while engaged in earnest prayer, he was enabled to rejoice in a sense of sin forgiven. He could remember the very hour when this took place. Since that time, (twelve years ago,) he had been living in God, and though conscious of great deficiencies, felt that he had made some advancement in spiritual life. While a little boy he was the subject of powerful conviction in regard to the work of the ministry, and since his conversion this conviction became deeper, until at length the time came when there was scarcely an hour in the day in which that subject was not uppermost in his thoughts. He at first thought of advising with the Superintendent, but on further consideration resolved not to do so, but leave it to the good providence of God. Shortly after this he was appointed on the plan as an exhorter, and not long afterwards appointed to the regular work, in which he had now been engaged for four years. God had been with him every year, and he felt that he more than ever loved the work.

Rev. JOHN SMILEY had looked forward for the four years past, during which he had been connected with the Wesleyan Methodist Church as a preacher, to the responsible duties that he would be called upon to assume. When only ten years of age his tender mind was deeply impressed with a spiritual conviction that he ought to yield his heart to God. His youth had been corrupted by wicked companions in the neighborhood in which he spent his early days, and many a night had the speaker spent in the foul atmosphere of the lazar-house. At this time Bro. Ash was conducting revival services in Yorkville. It was while attending these services that a change of heart was experienced, and a guilty conscience was stung by the penetrating power of the Divine Father. Some of the elder brethren in the ministry took a deep interest in his spiritual welfare. He determined, by God's grace, when his then pending University term was expired, to have his name put upon the plan, and henceforth devote himself to the service of God. Shortly after this he visited Leestville and other suburban districts, where he took a share of the pastoral duties. In conclusion, Bro. Smiley expressed his sincere love for the Church of his adoption, for the doctrines of that Church, especially in these days when the true doctrines of the Gospel are being assailed by erroneous teachers. With the help of the Almighty, according to the ability which God had given him, he had solemnly resolved to preach the Word wherever the Church might assign him a sphere of labor.

Rev. JOHN SCANLON rejoiced this evening because of two things—that he was a child of God by faith in Christ, and that he was a Methodist preacher. The primitive event which led to his conversion was the chiding of his sister for telling a lie when only a lad of eight years of age.

Some twelve years ago, during the ministry of the Rev. Dr. Aylworth and the Rev. W. J. Hunter, while on the Bedford Circuit, the speaker attended one of their protracted meetings. While thus engaged because of his sins he felt that the Evil One had possession of him. He was such a slave to the Devil that he wouldn't for some time enter the house of prayer. The powerful influence of his dying mother was here exerted to his soul's eternal benefit, for his ultimate conversion dated from his mother's dying charge "not to let those meetings rise in judgment against him." No sooner was he fully convinced of his sins than he firmly resolved to give his heart to God, and be a true disciple of Christ. The speaker here related his personal experience of his change of heart, and although twelve years had elapsed, he had never had any doubt of his sincerity, or of his acceptance in Christ. His convictions of acceptance were as clear to him as his existence. He was resolved that by Divine assistance he would endeavor to accomplish all things allotted to his calling.

Bro. GEORGE H. SQUIRE felt that his emotion prevented him from properly expressing his thoughts, but could say that he stood there as an answer to a mother's prayer, who had wisely used the good precept while kneeling at her side. The Sabbath school teacher had also been instrumental in exhibiting to him the error of his ways. He remembered that for three or four years before his conversion, as each new year rolled round, the vital question presented itself, "Is it possible that another year has gone, and I am still without a new heart?" Each year a solemn promise of a change was made, but year after year passed by, and when he was 21 years of age he left home for school in Toronto. While sojourning in the city it was that he realized his critical position, and seriously asked himself the question frequently on retiring to his chamber, "If I die to-night I am lost!" The purpose of his life was to throw himself at the feet of the Redeemer. Some time after, while binding sheaves amid the golden fields of his father's rural home, his complete conversion was effected. The sneers of companions and the scoffs of the wicked ones had been of no avail to divert his faith. Though brought up by a member of another church, and educated for the ministry of another church, he believed that Christ had led him into the place in which he stood to-night. He felt that if he had his own choice to make again, it would be within the fold of the Methodist Church. Bro. Squire ended an interesting and pathetic address as follows:—"I praise God that he has accounted me worthy, in putting me into the ministry, and it is my prayer that I may be made instrumental in doing much good, and I beseech you to give me an interest in your prayers."

The PRESIDENT of the Conference in introducing the next speaker said:—

In this church I am sure I need say nothing to increase the affectionate interest taken in the mission to the Red River. Your former esteemed pastor—the late superintendent of this circuit—is now, as you all know, laboring successfully there. God has already commended and honored his services of the ministry, and it is my prayer that I may be made instrumental in doing much good, and I beseech you to give me an interest in your prayers.

Rev. J. H. ROBINSON remarked that in early life he was brought to Christ; he had praying parents who early instructed him the way to heaven; but he could not say that he had very serious religious impressions until after his 12th birthday. It was on

the occasion when, in the providence of God, a sister of his brought to her dying bed, she urged him, together with the other members of the family to meet her in heaven. Through the influence of the Spirit, he was induced to consecrate himself, unreservedly, to the Saviour. It was in April 1856 that he dated his conversion, a fact of which he never had a doubt, although at times he had had occasion to regret his many wanderings, yet he praised God that his name had ever been registered in the class book.

With regard to his call to the ministry he had impressions, even previous to his conversion, that the gospel. He could not say that he ever had any repugnance to the performance of his work. Years passed away, and after repeated unsuccessful solicitations on the part of some of his brethren in the ministry, he felt it, at least, his duty to offer himself to the work.

Three years last Christmas he tried to preach his first sermon, and up to August 1867 he officiated as local preacher, after which he was introduced into the regular work.

He had reason to thank God that he had made him an honored instrument of leading some precious souls to the Saviour. He had been laboring some four years for Jesus, and his desire had always been to be a humble, devoted minister of Christ. He had come to the city last Monday, little expecting that he would have been chosen, and he confessed to some surprise, notwithstanding his willingness to go, when he was told he was appointed to the Red River. He felt that he was willing to go and preach Christ and Him crucified to a dying world. He would crave an interest in their prayers that he might be enabled to preach the word in its simplicity and its power; that he might be an honored instrument in leading precious souls to the feet of Jesus. He had an anxious desire to go away as a missionary of the cross of Christ. He would urge those present to remember him before the throne of grace, and pray God that he might be kept humble, watchful, and prayerful, and at last receive with them a crown of unfading glory at God's right hand.

The Rev. E. B. HARPER rose and moved the following resolution:—

"That the young men whose names have been read, be now publicly recognized as Ministers in Full Connection with the Conference of the Wesleyan Methodist Church in Canada."

In moving this resolution, Mr. President, I cannot better relieve my emotions than by at once acknowledging that I feel truly incompetent to do justice to the position, kindly assigned me. Although I have now been twenty-eight years in the work, I feel to-night, as I hear my young brethren relating their experience, as if I were myself beginning again, and once more standing upon this platform, which several of them have so often uttered, and addressing to them a few practical observations. These have been suggested to my mind by passages of Scripture, and in particular the one which has been quoted to-night in the utterance of my esteemed friend, Dr. Taylor, opening prayer, "Take heed to thyself, and to the doctrines; come in to me, and I will receive you into my house, and I will send you forth as laborers in the harvest." It has occurred to my mind, in addressing a few words to my young brethren now entering upon the full work of the Christian ministry, that it is of the first importance that they should give themselves to their own Christian experience. We believe in a converted ministry; that whatever may be the qualifications or natural endowments of the human mind, and however these may be perfected by the highest degree of culture, nothing will serve in place of the genuine work of the Holy Ghost renewing man's heart, and evidencing to him that he is a child of God, and accepted in the beloved. I would wish to urge my young friends to be especially careful in preserving in their hearts the evidence of their acceptance with God. Walk with God. Keep hold of this blessed peace which you now have through the Holy Ghost. I believe that the Christian minister can never with power and efficiency preach to dying men the unsearchable riches of Christ, unless the Holy Spirit evidences to his own heart his acceptance with God—unless he feels in his own heart a growing love to God—unless he feels with Christ a deep compassion for perishing men. Then, himself conscious of his individual salvation, he knows how to feel for those perishing souls for which our blessed Redeemer shed His most precious blood. I would therefore say to my young friends, hold fast your confidence, and never content yourselves without having the evidence daily in your experience that you are accepted in the beloved, and that the love of God is shed abroad in your hearts. I would urge further in reference to this, that you not only attend to this matter, but that you use every means by which it may be secured: such as watchfulness against sin, secret and open prayer, diligent study of duty; a constant, diligent, and prayerful study of the Word of God; a communion with Heaven by direct prayer addressed to the throne of grace. It is related by church historians of the apostle James, the first martyr, that after he was slain at Jerusalem, it was found that his knees were as hard as the camel's of the desert, and this arose from his habits of constant prayer. Now what we want for our ministry is men with hard knees; men accustomed to bow before God; and who, every time they go forth, feel their communion renewed, and let me impress upon you, my young brethren, to be men of prayer, and guard against every thing like professional religion. The very fact that we are constantly having to do with holy things, ministering at God's altar, leading in the devotions of the sanctuary, may induce, through unweariness, habits that may seem to serve in place of simple, earnest, and experimental communion with God, which we must cultivate by private prayer, by devotional habits and constant watchfulness. I would also say on this occasion, "Take heed to yourselves, and to that continued culture of your minds by which you may become still more efficient and able ministers unto salvation. Let the Bible be the great arsenal from which you are to take your weapons of warfare, and at the same time avail yourselves of every help which God supplies, which will in any way serve to illustrate or explain that precious Book. I would say further in connection with this, "Take heed to yourselves" in respect to your health. Christianity requires of its members the daily practice of self-denial, and it will require sacrifices of various kinds at our hands throughout the course of our ministry. But in all this let there be no wasteful expenditure of strength. Preserve your health in order to live long and be more effective in the church. Again "Take heed" to your doctrine. Allusion has been made to-night to the glorious old doctrines that we have been accustomed to hold so sacredly, and to the efforts which are being made to undermine them or lessen their importance. Let me impress upon you, my young brethren, hold fast the form of sound doctrines to which you have given your adherence to-night, and of the scripturalness, of which you have declared your full conviction. Preach them fully, and in this you give full proof of your ministry. You are commanded to go everywhere and proclaim salvation through the

atonement blood. Now, do not fail to roll the heavy thunders of this truth throughout the field of your ministry; that there is salvation through the Redeemer. Proclaim the law to the impenitent sinner; preach the Gospel to the awakened sinner. To the impenitent one tell him that he is guilty, that he is under the curse; the awakened one point to Calvary, and offer him a free, present, and full salvation through the Redeemer. In connection with the publication of the truth, preach the doctrines practically and practices doctrinally; so preach that your experiences and life will be at once an illustration of the truth that you publish. We read of those that overcome the enemy and are before the throne of God—that they obtained the victory through the blood of the lamb; this must be the true testimony in our ministry as well as in others. It is the manifestation of this testimony that got the victory over the world, the flesh and the devil. Let me say a word in regard to the work of a Christian minister. The Christian ministry is not a profession—it is a work, a labor to be performed for Christ for the souls of men. You are called to work in your master's vineyard. Do not therefore look on the Priest's office as a position which you may acquire a piece of bread. You are called to labor for Christ. To perform this labor well you will require all the patience and judgment, all the experience that you can acquire by yourself, or by the aid of others. Give yourselves wholly to this work. Be men of one work as you are men of one body. You have nothing to do, says our Founder, but to save souls. As our esteemed President was to-night willing out that beautiful hymn with which these devotions were opened, it struck me that his very utterances expressed the desire that every one should feel that is called to the work of the Christian ministry.

"I want an even, strong desire,  
I want a calmly fervent zeal,  
To save poor souls out of the fire,  
To snatch them from the verge of hell,  
And turn them to a pardoning God,  
And touch the brands in Jesus' blood."

That is the very thing. We shall not require to be urged by others to the labor which we are performing for Christ. In performing this work let me remind you of a circumstance which may occur to some of you. You will be placed sometimes in the relation of a superintendent, sometimes in the relation of a colleague; let me commend to you what you will, I am sure accept on my mention of it—an honorable, candid, kindly demeanor. Avoid any approach to intrigue as unworthy of you, honorable and kind towards those with whom you are associated in the Christian ministry. In relation to the docks over whom you will be called to minister, I would say, that you will not of course forget the varieties of character and circumstances that will be found among them. Do not be the ungodly to whom the ministry of reconciliation is addressed. It is yours to labor to convict these (through the truth which the Holy Spirit will accompany), of sin—then to bring them to Christ. There will be those under your care, who are ignorant of God. You will need all the wisdom to build these up in that holiness without which no man can see the Lord. Amongst those with whom you labor, there are the sick; they need kind sympathetic attention on your part. You may be the sons of thunder in the pulpit; but you should be the sons of consolation to the lambs of your flock. Jesus does not forget his lambs, nor his charge to Peter to feed his flock. Give attention to the children in the household—to the Sabbath Schools, and preach that they may understand and endeavor to lead them in their early life to God. When I was but a child, under four years of age, I well remember the sainted Metcalf preaching in my father's house—my father was an Episcopalian and a sound Protestant. I am glad to think that you will be as true to the cause of the Sabbath School as was our venerable friend Mr. Waldron is here. I was so young a child that Mr. Waldron asked me which of us had the most fingers. It was a simple question, but it was addressed to a child. I looked at his hand and thought that he had a number of fingers in itself, but that the little fingers of the now of Bro. Waldron left always a warm place in my heart for him. I often wished to see his face, and that desire was gratified when I became a minister. Oh don't forget children! Let me say a word on another point with reference to your work. We come into the itinerancy not at all times in harmony with the judgment and claims of others. We often think that we ought to go to a certain Circuit without regard to the opinions of those who have authority to send us to the circuit, and we are called to a Circuit beyond my ability. I learned lately to be less careful about this matter, to trust the judgment of others quite as much as my own, and meekly to accept my appointment. Let me say to you my dear brethren that you will do the best by adhering to this course, you will feel that you are sent of God as the recognized instruments to be employed in carrying out His purposes. Go to the brethren, go to the fields of labor to which you may be appointed with cheerful willingness. Do not grumble at the salaries. We know that the salaries of ministers generally are not equal to those which men of the world receive in secular callings. We take it and make the best of it. We always do better I find in regard to secular work where it is not made a matter of complaint. I do not know what I have reached the point (20 minutes) in my address to you. My heart is full of the kindest thoughts, wishes and prayers for your future success. I have received tonight a deep conviction from the experience of every brother that has listened to, that he is truthfully called of God to this work. Oh, never forget the confession you have made to-night. Do not be drawn aside by the attractions of the world. By those seemingly golden opportunities that sometimes present themselves as a step aside from the ministry to some secular calling of life. Cling to this blessed work to the end of your days. Some have thought that our old men ought to retire—to understand that they are not as vigorous as they were once. Be long to see this feature, that they do not know that they are worn out because their hearts are young; because glowing love in their hearts is warm; because they feel this strong sympathy with Christ. My dear brethren, I feel my heart warm to-night with the love of God. I feel, in one sense, as if I were envious of you. I feel as if I was young again and could devote my energies anew to publishing to men the Sinner's Friend, in lifting up the cross.

All stated with hallowed blood,  
May God bless you and give you the fruit of your ministry for His Son's sake.  
Rev. Dr. RYANSON next rose, and after seconding the motion, spoke as follows:—

Mr. President, Christian brethren, I stand here tonight, not from my own choice, but in obedience to a higher authority. Were I to consult my present feelings, I would simply content myself with seconding the resolution which has been so impressively submitted to your consideration. I am not prepared at my age to deliver speeches; that time has past. There are two things that I may do: the one is, I have a speech to make, and the other is that if I cannot make a speech, I can, at least, be a witness. I can, at least, testify to facts, and give the results of experience. The present occasion suggests to me that which transpired in my own history, and in my own relations to God and His Church, fifty-four years ago, when, that very month, I was brought from darkness to light, and from the power of Satan into the

Church. It also suggests to me what transpired more than forty-four years ago, when I first entered upon the Christian ministry and devoted myself to the Church of God, to preach the unsearchable riches of Christ. Vividly do I remember about forty-two years ago, when I stood in the very position of these young brethren, and consecrated myself to the work of the Christian ministry. What I can witness to is this: Standing, as I do, upon the margin of time, anticipating the future, and reviewing the past, and holding in solemn colloquy with myself as to what I would do, I in the place of these young brethren, and even of these girls and boys scattered through the assembly, I testify to you in the sight of God, and in the near future, I testify that the work of God is the best margin of time, and the best of all time. I would consecrate my youthful years to the service of Him who gave Himself for me. I would open my youthful mind to the radiations of His wisdom, and the faculties of my soul to the communications of His grace. I can testify that the work of God is the best work in the days of youth, as well as in the days of mature manhood and of age. I can testify that were I again in the place of these young people I would rejoice to renew my covenant with God and say, "Here Lord I give myself to thee; 'tis all that I can do." If my young friends wish to lead happy lives, they will require to live near to God. The best days of my life are not those in public life; but when I have seen light in God's own light, and have felt that "the blood of Jesus Christ His Son cleanses from all sin." The radiance of that splendor throws everything else into the shade. The blessedness of that joy throws everything into comparative contempt; and the unspeakable joy of communion with God transcends every worthy delight, as does the noonday sun exceed in brilliancy the flickering light of a taper. You have heard tonight that it is not a mere profession—a mere choice. You see in the experience of the young men, that not one of them commenced their education with a view to the Christian ministry. It was God that called them there; told them, by unmistakable signs; by a language, although not vocal, yet none the less real, "Go work ye in my vineyard." And I would say, that had I my choice, all my professions, and of all the distinctions that the world could bestow, I would give myself again to the Christian Ministry, as I did in the days of my comparative youth. I would do so, because of the work itself. True, the world is God's work; the beauties of nature; the magnificence of the heavens; in particular the varied beauties of the present season of the year;—these all are God's works. But there is a peculiarity in connection with the work of the Christian ministry; God works here in the salvation of the human soul; it is God's husbandry; it is God's building; it is God's temple; it is God's members the stones of that temple, in which God himself shall dwell. How does it mount above all earthly stamens and all earthly pursuits when you think of the great and glorious work which respects the eternal welfare of the soul. I would consecrate myself to this work because God himself is in it, and it is in this we have unshaken confidence. When we tremble under a sense of our weakness; when we exclaim, "Who is sufficient for these things?" we then think of what our dead brethren have testified to this night, that God has called them. "I have been chosen to do His work; God has commanded me; it is for me to go forth in obedience to His presence and protection in full assurance that His presence and protection will be with me to the end; that our labor will not be in vain in the Lord. For hath He not said, 'I am with you, with you in the cottage, in the township, in the Indian shanty, and in the wilderness.' I would here say that if I had my choice, I would again I would not only consecrate myself to the work of the ministry, but I would also devote myself to the work of Methodist ministry. I say it after more than forty years of greatly diversified experience. I say that if I had the privilege of renewing my choice this very hour, after almost half a century of the labor, above all, the first and last of all I would be a Methodist preacher. Oh, I never sing that hymn without feeling a glow that I can scarcely describe:—

"Lord, were sinners more  
Than sand on the ocean's shore,  
Thou hast for all a ransom paid,  
Thou hast for all redemption."

Oh, for that present salvation, that present Saviour that wiped away the tears from the eyes of these dear brethren when they came to Him at the altar of prayer, or the quiet room of retirement. When they were pressed down with out measure they were enabled to come to Him and to cast their burden, and He to give them rest. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship. Oh, salvation, that true doctrine of Methodism that stands forth prominently in our ministry—a present pardon and acceptance with God, and an abiding witness with our spirits that we are the children of God. I would therefore be a Methodist preacher, because the most social and Christian fellowship.

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