

were no myths of an apostle's dream, but terrible realities; they stood prepared to fight unto the death with the world, the flesh, and the devil. How C. Wesley fought and conquered is written in his hymns. "The 10 poems of victory burst from his own heart. That wonderful hymn, "Come, O thou traveller known," which many critics consider the finest in our language, and which Watts thought was worth all that he himself had ever written, is of this cast; so is, "Thee, Jesus, Thee, the sinner's friend," with many others.

The popularity of Wesley's hymns among the Methodists is greatly increased by the circumstances of their composition, and the associations connected with them. With marvellous facility he wove every incident into poetic meditation, and "had a psalm" for every occasion of his long career. On going down to preach among the Newcastle colliers, the fires with which he saw them surrounded suggested the stirring hymn, "See how great a flame aspires!"

In the great pit at Gwennap, where the seats of turf rose tier above tier like an ancient amphitheatre, the poet preached to 10,000 persons with a larger effusion of the Spirit than had ever before attended his ministry, and writes afterwards, "Seventy years of sufferings were overpaid by one such opportunity. I expressed the gratitude of my heart in the following thanksgiving, "All thanks be to God, who scatters abroad," a hymn so jubilant in word and measure as to produce unbounded enthusiasm whenever it is sung. It was amidst the lonely grandeur of the Land's End that he wrote the sublime hymn, "Thou God of glorious majesty," and on the same mysterious spot, "Come, Divine Immanuel, come."

In no hymns are C. Wesley's intense beliefs more apparent than in his funeral and judgment hymns. So long as a witness within ourselves testifies of a world to come, and men die, and mourners stand round open graves, so long will these retain their popularity and power. Perhaps it is not too much to say that the judgment hymn, "Thou God of glorious majesty," ranks in this class next to the *Dies Irae*, though its popularity will never be so great as that of "Lo, He comes with clouds descending," three stanzas of which are by C. Wesley. John Wesley was right in assigning a very high place to his brother's funeral hymns. They are songs, not derges; thanksgivings for "the good fight foughten well," for the emancipation of the spirit, for the everlasting life. Fitting strains are they wherewith to escort the good soldier to the grave, to comfort mourners, and stimulate the living to holiness and zeal.

Alike above and under ground, on sea and land, in fishing-boats, fore-castes, mines, and coal-pits, Wesley's hymns on Death, Judgment, and Heaven, are preaching the Gospel to the poor, and teaching men to live in the light of the future. His hymns on heaven have sometimes produced a thrilling effect on those who heard them for the first time. Some years ago, the recital of one of them by the counsel in a murder case tried at Exeter, as having been the last words of a murdered girl, melted the judge, the bar, the jury, and the audience into tears. In the judgment hymns, C. Wesley uses the prospect of this "tremendous day" as the most powerful of all incentives to holiness.

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make my own election sure,
And when I fall on earth, secure
A mansion in the skies!"

This is the great question which humanity asks, and to it the Wesleys spent their lives in replying. There is hardly a hymn by Charles Wesley which does not contain the answer, stated with more or less of detail. And just because he was so real, and so thoroughly in earnest, his hymns will live for evermore. He did not care to adapt God's truth to man's reason or man's inclination, but he stood up between the living and the dead, with the tables of Sinai in one hand, pardon of Calvary in the other, and assailed an arrogant scepticism and an icy formalism with these old-fashioned weapons, history tells us how successfully. There is nothing apologetic or faltering in any line he ever wrote.

Within the limits of a single paper, it is impossible to point out in detail the less known beauties of the Methodist hymnody. Many of C. Wesley's hymns are familiar to us all. His strains of triumph are linked for ever with our memories of Christmas, Easter-tide, and Ascension Day; and the Church's expectation of the Second Advent finds its highest expression in the magnificent hymn, "Head of the Church triumphant." "Jesus, lover of my soul" is as often the earliest language of the spirit's needs, as it is the latest of its trust. Though no hymn is more widely known and loved, the term "popular" seems nearly as out of place when applied to it as to the twenty-third Psalm, for we have altered it into the ears of our beloved on the margin of the river of death; and with its pathetic prayers upon their lips, they have passed over to the brighter side. His death and funeral hymns have cheered mourners in every land. "Hark, a voice divides the sky," has been to thousands the first dawn of hope over the dark waters of bereavement. There is no joy, however ecstatic—no resentment, however agonizing—no dread, however terrible—no hope, however ardent—to which C. Wesley has not given expression.

The Church of England closed her pulpits against the living preacher. By a happy retribution, the undying voice of the dead poet sounds alike through her steeple and her lowliest temples; and his magnificent anthem, "Hark, the herald angels sing," the most popular Christmas hymn in the world, finds a place at the end of the Prayer Book. His Easter hymn, "Christ the Lord is risen to-day. Hallelujah!" appropriately opens the morning service on Easter-day; and his Ascension hymn, "Hail the day that sees Him rise!"—the finest in our language—leads the praises of worshippers on ascension-day. It is not enough that the church from which he was driven should now hear his voice; but all

churches, orthodox and heterodox, accord him an honoured place; and the hymns sung by the eleven millions of people, who it is estimated form the Methodist societies of our day, are his, with comparatively few exceptions.

Neither in death nor life was any national honour awarded to the post of Methodism. But what avails the wreath of bay or stately burial to him for whom angels have long since woven the amaranth, and whom "the Holy Church throughout all the world" has embalmed in her everlasting remembrance?

The Daily Recorder.

TORONTO, SATURDAY, MAY 29, 1864.

OUR SUPERANNATED MINISTERS.—We call the attention of our readers to the article now being published in the *Recorder*, in reference to the claims of Superannuated Ministers. The article in question is from the pen of one of our leading laymen; but as he did not wish his name to appear as the author, we gladly give it a place in our editorial columns. The article, though somewhat lengthy, will repay a careful perusal.

WESLEYAN HOME MISSIONS.—We have to hand the Thirteenth Report of this important Society. It fills a pamphlet of 120 pages. Its illustrations of the baptized heathenism of Christian lands should stimulate zeal in this important department of Christian work; while the success it records proves that labour in this field will be rewarded with a rich harvest of fruit.

THE STATIONING COMMITTEE was in Session during the whole of yesterday. The real work of "Stationing the Preachers" has not yet commenced, the time having been occupied so far in considering recommendations for the alteration of Circuit boundaries.

THE SUNDAY SCHOOL CONCERT at Adelaide Street Church last night, was a very pleasant and successful affair. The attendance, owing to the unfavorable state of the weather, was not very large; but the children, under the effective leadership of Mr. Coates, acquitted themselves admirably. Mr. George Harper presided at the melodeon, and greatly aided the little folk in the effective rendering of the different pieces.

FUEL.—For those who can afford it, the summer season is by far the most advantageous time for laying in their stock of winter fuel. Our friend, Mr. John Greer, one of our most active and energetic Methodists, will supply the city ministers and churches, and private individuals with fuel, as reasonably as any house in the city. He has two coal and wood yards, one near the Queen Street Wesleyan Church, the other corner of Adelaide and Nelson Streets. See advertisement. Give him a call before purchasing elsewhere.

OCEAN TELEGRAPH.—There will soon be three cables between Europe and America, a new French line being in course of construction. The rate of charges will probably be materially lessened by competition.

LIFE ASSURANCE.

A provision for one's family, in case of sudden death to its head and bread-provider, is the natural and laudable desire of every man. For making this provision, the principle of life insurance supplies an admirable method, easy and within the reach of all. By availing himself of the facilities which it affords, a man may at once secure a competency for his family, by the payment of a comparatively small sum, which he could otherwise secure only after years of toil. So if he be cut off untimely, his last moments will not be embittered by the thought that those whose existence is dearer to him than his own, will suffer the pinches of poverty, in addition to the pangs of bereavement. If his life be spared till he has paid into the assurance agency as much as his heirs will receive from it, he will have the satisfaction of knowing that he has saved up that which otherwise might have been frittered away in trifles, and has thus acquired a habit of thrift and economy, in itself a fortune to any man. But few men, if any, pay in as much as will accrue to their heirs, for the facilities for profitable investment which these offices possess, and the self-multiplying power of money, enable them to offer large and certain payments in the future, for comparatively small annual subscriptions. Some people we have heard of who have a conscientious objection to life insurance, as implying a distrust of Providence. We can see no more distrust of Providence in life insurance, than in erecting lightning rods on our houses, to avert the thunder bolts of heaven, or in making any sort of provision for the future.

For those, however, who have no scruples upon the subject, our advertising columns will furnish ample information for the accomplishment of this object.

Our friend, Mr. Garvin, the active and energetic agent of the *Aetna Life Insurance Co.* of Hartford, will be happy to furnish the tables of rates and every information to those who may favor him with a call at his office, on Toronto Street. Mr. Gregory, the accomplished and gentlemanly general agent for B. N. A. of the Star Company, offers special inducements to Wesleyan Ministers. By its constitution, the Board of Managers of this Company must be largely composed of Wesleyan Methodists; and Mr. William McArthur, the Chairman of the Board, is well-known to Methodism throughout the world. His name will be a guarantee as to the character of the Company wherever that name is known.

The Western Assurance Company of Canada confines its attention principally to Fire and Marine Assurance. The Hon. John McMurtrie, one of our best known merchants, is its Chairman, and Mr. William Bright, one of our oldest and most reliable Methodist friends, is one of its officers.

SUPERANNATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

We resume to-day our remarks on this important subject. In yesterday's article we spoke of the Ministers' Work. We now ask,—"What is their reward?" God has ordered it, that a reward greater than any human being can bestow awaits his devoted servants. While "they that be wise shall shine as the brightness of the firmament: they that turn many to righteousness, as the stars for ever and ever," "he which converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins"—a reward before which all rewards merely earthly sink into insignificance; but this reward is reserved. "For what is our hope or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and our joy." The thought that he is doing his Master's work—that his Master's promises are sure and steadfast—and that in heaven those to whom he has been made the minister of good will be his glory and his crown, sustains the servants of God amid many trials and difficulties.

But God has laid upon his people the care of providing for his servants. Not only are they to be "esteemed very highly for their works, sake," not only are they to be remembered as those that have the rule over you, not only are the rulers "that rule well to be counted worthy of double honor, especially they that labor in the word and doctrine," but the Lord has ordained that they which preach the gospel should live of the gospel. "Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar?" But he adds, "I have used none of these things, neither have I written these things that it should be so done unto me, for it were better for me to die than that any man should make my glorying void." If his language was, "I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me; if for the space of three years he ceased not to warn every one, night and day, with tears; if here the reward he sought was, that when he preached the gospel he might make the gospel of Christ without charge, who could with so much propriety ask, "Who geth a warfare any time at his own charges?" And again, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?"

"But what," says one, "has all this to do with Superannuated Ministers?" Much every way. Ministers, like other men, become worn out by disease or age, or both. Let us inquire whether their income, while in the active work, is such as to enable them to make suitable provision for their support should they become superannuated? And if not, let us see what provision the Church makes for its superannuated ministers.

Their income, what is it? The minimum allowance for a married man on our domestic Missions is now \$500 per annum; two years ago it was \$400. Small as the present allowance is, do they always get it? We have many kind-hearted friends throughout our entire work, who always receive their ministers cheerfully; get them a meal, take care of their horses, make them welcome to their home,—but who, with all this kindness and largeness of heart, have never reflected how painfully a deficiency of \$50 or \$100 in the salary of their minister, at the end of the year, may perplex their minds and disturb their arrangements; never seem to realize that their minister is as anxious to discharge every obligation as they are; and that his inability to do so must be most embarrassing.

Kind friends—we say it again—who think that some surprise party, where the minister receives something he really does not want, leaves him their debtor, though still short of his promised allowance. We have seen much lately of these surprise or donation parties, as they are called. We have no doubt that in some instances friends do over and above what they have engaged to pay their minister—present them with some substantial proof of their attachment; but we fear, in a far greater number of instances, all this

display of liberality is merely as a set-off against a deficient allowance. The minister is waited upon, for example, and presented with an address, and a purse containing say \$40 or \$50, and his wife with a dress or a shawl, or some other thing, it matters not what; and then there are thanks, and all are in good humour. This is all very well; but has the minister received his salary in full? If not, call the whole thing by some other name, but let it be by a right name.

We are not referring to districts where, amid their struggles, friends cheerfully give of their limited means for the support of the Gospel. We refer more to our rich, well settled districts, where well-to-do farmers, in connection with our Church, have their money at interest,—and yet in many such districts we have just such gatherings, where, at the end of the year, the minister, even with these donation parties, finds himself from \$30 to \$50 behind! These things ought not so to be. Here ministers are themselves much to blame. A promise to pay a minister's salary in FULL is a solemn and a binding contract, and no congregation who can do it ought to be allowed to leave it undone, without being faithfully warned; and indeed if congregations trifle in this particular, all the preaching of the pastor will do them but little good.

And yet, with this uncertain income, a minister is expected to preach as though the provision made for his family enabled him to devote his entire time to the Church—to preach as one could who had nothing to do but to study, and to visit as though study were unnecessary; and to be careful to give no offence to any of his flock, if he is anxious to be invited back for the second year. Of some ministers,—hard-working, laborious, and devoted men,—congregations tire before the end of the first year. Either their preaching does not suit, or they do not go among the people, or they are extravagant. Or if they have no fault to find with the minister, they have with his wife or family, and so the matter goes, and they part, only to find in the next minister,—who, by the way, had all the qualities they looked for, and was just the man they wanted,—as many faults, if not more, than in his predecessor. And there are just such circuits, whose members, through long years, have never been able to discover that the fault is in themselves, and not in the devoted men who have laboured among them.

And then some find their way to the larger towns, and to city circuits, where they meet with difficulties, in some instances even greater than in country circuits. They are expected to be scholarly men, eloquent men, devoted men, men who are at home in revivals, under whom the church will prosper, not only spiritually, but in its finances. In cities, where they are expected to dress in keeping with their position, where they are called upon almost daily for aid, and are expected to respond; and what do we find them receiving? A few, perhaps, receive \$1400 per annum, few more than \$1200, the majority \$1000 or under. Deduct rent, taxes, and fuel, and they will have little over \$800 for the support of themselves and their families. And is this always promptly paid? We think not, often, very often, have their minds to be pained by offensive remarks at quarterly meetings, in reference to their own incomes. How much, in such cases, even in our cities, can our ministers lay by, either for sickness or old age, should it please God to lengthen out their days? It requires but little reasoning to show that the income of our ministers, as a rule, is not more than is needed for their present support, and that with the exercise of strict economy; and it could as easily be shown that many of them, at least, have abilities which would enable them to stand high among either the commercial or professional men of the Dominion; while thousands of mechanics are enabled to make provision for themselves and families, far beyond what is in their power to do.

The man whose note is in the bank, knows that he is expected to pay it when it becomes due. He pays it, or his credit is damaged; but quarterly boards see no inconvenience in allowing unpaid balances of the minister's salary to stand over from quarter to quarter, and in some instances allow him to leave his circuit with these balances unsettled. And all this from the hands of men for whose good he is labouring, doing all that he can to promote the good of their bodies and souls.

Some may fancy this picture over drawn. It is true nevertheless. It is an old disease, and has been, and still is, the cause of much spiritual poverty, and we commend to the consideration of all these quarterly boards whose ministers suffer from unpaid balances, to the following extract from the Annual Address of the Conference in the year 1835.

"You will be pleased to learn that the deficiencies of the preachers are far less the year past than in the year preceding. Several circuits that were deficient the former year, have paid the estimated allowances of the preachers the last year, but on some others there is still a painful deficiency, and we fear a criminal neglect. How much better for several to share the burden than for one to bear the whole of it. How much more reasonable and just for a number of individuals to contribute something additional, than for an individual preacher to suffer the loss of a considerable portion of all his living. He that is unjust in that which is least, is unjust also in much. We hope, brethren, this reproach will henceforth be wiped from every circuit."

In 1842, we have in the Annual Address of

that year, this same paragraph, and although in this respect matters are now much improved, yet in many circuits we have reason painfully to know that this evil still exists. We could cite instances, nay, we could give names of honorable brethren whose abilities qualify them for positions of responsibility and befitting emolument in any of our towns and cities, who have labored faithfully and zealously, and received for their support just about what a porter would receive in a respectable establishment; who have parted with their libraries, and with small investments, secured by much economy and prudence, and all because the church which could support them, and ought to support them, did not support them adequately. One might say, Why did they not leave the work. They felt that necessity was laid upon them. They could cash say, "Yes, wee is me if I preach not the gospel."

We know of one who, in his present sphere of labor, is spending in excess of his allowances, the little earnings of twenty-seven years. Another, who, coming to a city circuit, spent all he had saved in his former circuit; and another who, in a country circuit, because he was not a popular man with the majority, they gave him such a salary as they deemed would drive him away; but no, he stuck to his post and did his work, although at the expense and loss of his own means. All these, and others that we know, are prudent, economical, judicious men, and we very much fear that there are many who could tell the same tale.

And as years leave their impression on the man, as the hair becomes silver, the imagination less playful, not the same fire in preaching, perhaps, as he had twenty years before, nor the same buoyancy of spirits, circuits are ready to reject the man, who but a few years before they would have had in preference to any other. And their cry is, He is getting old, we want a younger man; let him superannuate; and the objectors are not unfrequently those who were led to Christ by the faithful man they reject. We can well understand that peculiar circumstances connected with some congregations may render a young man desirable, or even necessary, but as a rule our people are too ready to reject men when a little advanced in life, forgetful that one whose life has been devoted to God's service, brings with him as years increase, at least up to a point where mental and physical powers are preserved, a maturity of judgment, a depth of piety, and a knowledge of God's ways, not generally found in younger men. "Righteousness exalteth a nation;" in like manner it exalts the individual.

The man who opens roads through a new country is a public benefactor; the trader who brings his wares to the new settlement, not only adds to his own means, but contributes to the general good; he who brings the words of life to its bowers, and leads the settler to Christ, does more for him than any other human being can do; and to whom his life has been devoted he should be most loved and longest remembered.

How many noble, devoted, and heroic men, the pioneers of Methodism ordained to preach the word of life amid such suffering and endurance in what were the desolate settlements of Canada, now the sites of our busy cities, brought the message of the cross, and were made the ministers of good to the fathers of those who, now in affluent circumstances, fill prominent positions in our country, while they whose mission it was to preach the Gospel under these circumstances, passed through life amid many difficulties incident to these days, and like Case, the father of our Indian missions sleep in some obscure grave yard without a stone to mark their resting place.

Let them superannuate! How often is this heard from those who do least and think least about the superannuated fund?—who are so far ignorant of the fund and its claims, as neither to know the number of superannuated men nor the amount provided for their support; but who seem to have certain vague notions that the moment a man is superannuated he enters the land of Goshen. For all such, the best course would be to place them for three months (that would be enough) upon the allowances of our superannuated men, and they would for all time to come be able better to sympathize with the most deserving and the worst paid men in connection with the Church.

(To be Continued.)

LITERARY NOTICES.

CASE AND HIS CONTEMPORARIES, BY JOHN CARROLL. Vol. II. P.P. 529. Price \$1. Wesleyan Book Room, Toronto.

This last issue from the connexional press—a thick volume of over 500 pages, well printed and well bound—reflects credit, not only on its author and its publisher, but also on the body which maintains a press of such efficiency as that which sends forth this admirable work. Our esteemed Brother Carroll, who appears to have an especial fitness for the work he has chosen, begins his second volume with the close of the American war of 1812-15, and comprehends about ten years, extending over one of the most interesting and important periods of the history of Methodism in this country. Those who have