MANUFACTURERS, Hamilton, Canada

W. M. ORR. GUPADIA

RATIONS, TED TO

RACING nalogies, Legends. ems, Metaphors. gories, Proverbs.

Y TEACHING:

. Historic Anecdotes, etc.

LON FOSTER. TON BY REV. STEPHEN B

-E.PAXTONHOO her was wise, he still taught yea, he sought out and s The Preacher sought to

PALMER, JR. & CO.

e with the request for as or. I have examined variety of substa ment is distinguished speakers in every branch o his copions four ght will be laved from come after hi "weli" will find that and then bim for the re fir them " to draw

ork is been to furnish a ok in-vain for some ap arb, or anecdote with - 8 any subject he may

trop which these illa road. More than five tave been quoted; an .. inct ilinstrations are quence and imagination picy and bistory, le and metaphor, blene in the enforcement of

or the subject, but compassion (d ander the subher dek, and trac as been nombered he basis of these ement. In refer

at the labor of trans o do this, the best

in iveness had to b a, to type secured. inted matter as si pesents and utilizes Many go hunt isbor through volume or gold or dism use Louse, and invite in Library leather \$6. eyan Book Room, 174 By a special arrange

WESLEYAN, erch of E. S. America.

1, D.D. er, hallpas, M B. per amutu, half care SKMENTS

ng execulation of this le advertising medium additional) limited will be continue

-fourth of the above fat es erged secordingly. d advertisements to e a

can, and Jon Work of al despatch on reasonable

Provincial

Afteslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXII. No. 37.

HALIFAX, N. S., WEDNESDAY, SEPTEMBER 21, 1870.

Whole No. 1080

BISHOP SIMPSON'S SERMON.

rests chiefly upon the fact that I am about to fluence to lead downward to degradation, in- lects. ministry; and yet there may be possibly some way, and He requires us to walk in it. direct me so in the administration of his Word joy."

Minor and of Greece, he had passed through muring and wishing that we stood in the place and with power." telt a heart yearning to go up once more to know the sorrows of others. We know our ministry? But, as he was leaving Macedonia for Jerusalem, in the palaces of the great there are anxieties there came indications to him everywhere that as well as in the cottages of the poor. If you there were afflictions awaiting him. The Spirit enter the halls where peace and plenty smile. him. In one place before he reached Jerusalem aches. I am inclined to think that there is no Paul wept and besought him not to go up to Je- earth, that we may look for joy in beaven

mine heart? for I am ready not to be bound only, When he reached Miletus he sent for the elders of the Ephesian Church, in which he had labthem his manner of life-told them of the me there; save that the Holy Ghost witnesseth neither count I my life dear unto myself, so

will whenever he felt a sense of duty upon him

keep-the course which they must traverse before the goal is gained, so there was for him, out of God in which we are to walk. That path is not a smooth and even path. Oftentimes great obstacles, cares, and perplexities pests are around us, clouds are oftentimes above, dangers beset us on every hand, and

Not the same talents not the same responsibi-

a prophet took off his girdle from him, and one of us, whatever may be his position in life. binding his own hands and feet, said, " Thus that has not at times a cup as full of sorrow as saith the Holy Ghost. So shall the Jews at Jerusalem bind the man that owneth this girdle, Jerusalem bind the man that owneth this girdle, that bumanity should be tried. We must feel the shown and read of all men. Not until a to bear on this, the more we may count upon the robe over his shoulders, and putting my my impulses? We have many impu and shall deliver him into the hands of the Gentiles," and the disciples who were accompanying

We must feel that there is no abiding joy on rusalem. Now the Apostle was possessed of the God causes us so to be tried that we shall let vibration; and the ear that may receive the vitenderest sympathies that belong to the most go to a great extent of earthly things, and raise refined humanity, and yet he had an unbending our hands to heaven as helpless childhood in looking to a father's guiding care.

But while we have these sorrows meeting us he said, "What mean ye to weep and to break but also to die at Jerusalem for the name of the sible to be joyful in the midst of them all. We ful for us. This it is difficult for us sometimes our spirits and to prepare us for a higher character of his ministry, and prophesied of the afflictions that awaited him. "Behold." valley, the higher God intends to raise us toabide me. But none of these things move me, to the skies. God intends as He sinks us in that I might finish my course with joy, and the ministry which I have received of the Lord sorrows are but blessings in another form. Jesus, to testify the gospel of the grace of

his own responsibility; but human life is a men now says to those who through much tribu- province; that God intended to save a whole tions of the young man.

thing which touches all the springs of his na
Dr. Chalmers, when speaking of the call to the lord Jesus.

me say to you, If the thought is in your heart, than to put himself forward. ture when he beholds the morning blushing in ministry, says that it involves two departments never tell the little boy of it. Keep it to yourthe sky, and the stream like silver threads there is the ordinary call, and the extraordin- self. Pray for him, train him, give him facili- call—the voice of the Church. When God decoursing down the mountain side, and light ary call. He makes the ordinary call to correspond the course of the co

The subject presented to our view is that of a Christian, and a Christian minister, facing the most fearful afflictions and the most terrible most fearful afflictions and the most terrible makes as a superstant power in the ministery which we need something that is unmistage. We need something that is unmi most reaching and the most terriore conflicts with the consciousness of their being on his part undeserved. The great Apostle of the place of some other one. We imagine that the Gentiles had almost finished his ministerial some one has a smoother path, he has fewer there it comes suddenly or springs up gradually knee bow, is the sinner awakened, is there a practice and to gain precision and accuracy; a say to him, "Paul, you had better give up career. He had visited different parts of Asia sorrows; and we waste our strength in mur-

frequently along life's pathway, it is still pos- companiment of fruit to our ministry. should be joyful when we consider that we have an individual's heart that he is called of God- man of business, having the control of some President in his chair, or with the Queen upon know what it is to weep. There is a sympathy I hear the same utterance, "None of these no more trials to encounter than what are needno more trials to encounter than the trial to think, and still more difficult for us to feel; perience. Only the man who has been at the marked out in life, and his nature was going out presentative here upon earth, is the highest and them to his own home, we should weep for with joy, and the ministry which I have receive of the Ephesian Church, in which he had laboured for three years, and where he had seen the worderful triumphs of the Gospel, and knowing that he would probably see them no more, when he met them here, he recounted to the afflictions that awaited him. "Behold," the walls of Jerusalem. And the ministers of letter to Timothy; and now, if there is misgiveness and he, "I go bound in the spirit unto Jerusalem. The walls of Jerusalem. And the ministers of letter to Timothy; and now, if there is misgiveness of letter to Timothy; and now, if the letter to Timothy is now and now are the letter to Timothy is now and now are the letter to Timothy; and now are the letter to Timothy is now and now are the letter to Timothy is now are the said he, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall Gethsemane, it is that we may go to the summe there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions shide me. But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of these things move me.

But none of the sum of the thing the thing the me.

But none of the sum of the sum of the thing the me.

But none of the sum of the thing the thing the me.

But none of the sum of the thing t sorrow to raise us in joy, and it is our privilege young men besitate about entering into a clear not of himself; it must come, therefore from tions which beful me by the lying in wait of the Gospel, going down to ruin. The great the execution is going to take place, he will say When a diamond is put into the lathe, it might be called to go out into the ministry. This is not strong, and it leads him to be more devoted to and have taught you publicly and from house night with tears." Some of us may weep sel-shoulder and I watch what he is writing. Does (if it were conscious) complain, but when its a usual thing, but I have found instances of it. I God, the presumption then is that it comes from to house, testifying both to Jews and also to dom. Tears come not readily to our eyes. he say, "Timothy, give up preaching; you will rough edges are cut, and from every angle and have known young men to cross mountains and God. If the nearer he draws to the world the Greeks repentance toward God, and faith Others may weep more easily. But the meanevery part there sparkles out the glorious ceoceans with this feeling on their heart, that weaker becomes his conviction, but the nearer towards our Lord Jesus Christ." The minister ing of the passage is, Be in earnest, and let ing to be put to death?" Is that it? No. I passage is that there is for every Christian a lestial light, had it a voice, it would then utter God designed them for the ministry (for the he draws to God the stronger becomes his conpreaches by his own personal example, and your earnestness be seen of men. Be in watch as from his pen flow the words, "I have pathway marked out by Divine Providence. its thanks for that which gave it such power to Spirit was working on their hearts), but they The Apostle speaks here of his "course." He shine. It is so with us. On earth we need had no wish to enter into it; nevertheless, from God. desired to "finish" his "course with joy;" indicating that as in the racecourse where men the lathe; severe afflictions are necessary for either with blessing or judgment, until He has enter there is a pathway in which they must us; we must be brought down to the chamber bowed their hearts into obedience to his will. and placed in the valley of death. God knows But this is not usually the case. Again: somehow much polishing we need, and when the times God has put it into the hearts of parents them to the Red Sea, and with mountains on have met with them elsewhere) of whom it is And yet this ministry has its difficulties. My and there is for every one of us, a path marked work is performed He will withhold his hand. to set apart their children for the ministry of either hand he tells them to go forward. It said that "when they are in the pulpit they young brethren, I know some of the difficulties And again, you may think the pathway a the Word. I do not mean by this that it is seems impossible, and yet it is only by going ought never to come out; and when they are out that you will have to meet. These older neath his feet. Thank God that martyr spirit severe one; you are walking by the side of the right of parents to select ministers for the sanc- torward that they can get to the mountain of of the pulpit they ought never to go in." Such brethren have met them, and in a measure conmarshes, and you hear the cry of wild beasts; tuary, but I do think it is right of parents to of- God. He leads them into the wilderness in men are not like the great Apostle; they are quered them, though they fight them still from await us; trials and afflictions abide us. No and yet, when a hundred years are past, and fer their children to God. And I am inclined which there appears no means of sustenance, not performing the work of the ministry. one of us finds an open sea on which to sail, you stand yonder by the throne of glory, you to think that sometimes where God designs to and yet bread is given to them, and their water and a calm sky over us; but storms and temwill see that that pathway was your nearest mark out a young man for the ministry, he may is sure. So it often is when God calls a man pathway to glory—that that was the very pathsometimes incline father and mother in the very

to the work of the ministry. The young man the cheerfulness of faith. He should be cheerought to be open to you. You will go where way that was necessary for you to reach the first moments of the being of that child to offer feels that it is impossible for him to preach. ful because he has a knowledge of the Gospel: you will meet with a cold reception, and your yet we are steadily to move on in the way throne of God. Oh! tell me, could the Apostle him up on the altar to God. Time is nothing How can he? He pleads with God as Moses speak to us to-day would he be sorry that he with God. Twenty or thirty years in advance did. "I cannot preach. I have no power to God; cheerful because he goes and delivers a will struggle with poverty when your wants had fought with men as with wild beasts at Ep- is nothing to Him. He sees what are his pur- preach." The man feels his helplessness, and joyous message everywhere. But at the same ought to be supplied. You will find sickness determined by the providential circumstances hesus? No, he would rejoice and say that that poses, and He knows how suitably to combine yet he feels it in his heart to go and preach time he should be an example to the people in in your family, your heart will be sad, and you surrounding him. And when we consider was the way in which God led him. And when them all. Sometimes the case of Esther has God's Word. The man says, "Lord, I am not conversation, in purity, in charity, in meak- will hardly know how to prepare for the pulpit man's position on earth, we shall perhaps be your kindred spirits get to the place where he occured to my mind. God saw that his people eloquent, neither heretofore nor since thou hast ness, in holiness. We never shall be such because your heart is overwhelmed; but be like surprised to notice how little is within the is, you will see how all the way along a Father's were in danger; that there would be an edict spoken to thy servant. I am slow of speech. ministers as we ought to be without the spotcircle of our choice. The great proportion of hand hath led you, and you will be prepared to for their destruction; and now away yonder in and of a slow tongue. Let this man preach." less exact ple of a holy life. Oh, how humble "None of these things move me." What things connected with us are determined of say He knew what was best for you. No man a distant province there is born a little girl in a But the voice comes, "What is that to thee, we should be! "Serving the Lord with all men receive you unkindly, you go because you God, and He has marked out beyond our cone ever said an unkind word against you but that humble family, and when the parents look upon follow thou me." The voice still sounds to go, humility of mind," patient and meek. Men are called of God. You have a message for trol, beyond our power, the way in which we unkind word was the best for you. God in- the girl they see that she is unusually lovely; but how can he go? How can he leave an aged may contradict us; we should not be quick to them, and the worse they are the more they must go. As Jesus said in that prayer touch tended you to be profited thereby, although she has a face of faultless beauty, a form of father? How can he bid farewell to an aged reply—not easily excitable; we should let them need that message; and the less of the spirit of ing his Apostles, "As thou hast sent me into of the present no chastening was joyous, but faultless symmetry. They simply love her as mother? Yet the voice says go forward. It see that we have been with Jesus, that we have been with Jesus and the later with Jes the world, even so also hast thou sent them into grievous." Then surely in these considerations their beautiful child, and they fancy that she is in the midst of these difficulties that God is his meek and lowly mind; and we should be so Christ you should show them. Show them the the world," while spoken primarily of Christon and the world," while spoken primarily of Christon and the weard that the world, we may rejoice. Jesus went down into the value of holiness, and then "go torward the world," while spoken primarily of Christon and the world, we may rejoice. Jesus went down into the value of holiness, and then "go torward the world," while spoken primarily of Christon and the world, we may rejoice. Jesus went down into the value of holiness, and then "go torward into the edge that the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world, "while spoken primarily of the world," while spoken primarily of the world, "while spoken primarily of the world, " tian ministers, yet there is a sense in which ley of humiliation, but it was that we might asthat prayer is applicable to all Christians. We cend to the mountain-top of glory: He drank should pass, and that the face, the complexion, divided before him, and he is led onward, until merely, but that in the great deep of our heart are your appointments compared with those of

and shadow following each other like pictures on which a man would select ment fancy that you have such a thought in he may be, He will touch the heart of the have taught you publicly and from house to in my skirts? How can I say, "I am pure God." A barrister making his argument in he may be, He will touch the heart of the have taught you publicly and from house to in my skirts? How can I say, "I am pure God." A barrister making his argument in he may be, He will touch the heart of the have such a thought in he may be, He will touch the heart of the have such a thought in he may be, He will touch the heart of the have such a thought in he may be, He will touch the heart of the have such a thought in he may be, He will touch the heart of the have such a thought in he may be, He will touch the heart of the have such a thought in he may be the man on the witness stand of beauty, and his soul is touched; let him for himself any other occupation; the man feels your power in the house." Whatever may be your power in the house." Whatever may be your power in the blood of all men?" My dear young court is one thing; the man on the witness stand

utter the grand thoughts that God has given anxious for the souls of men, he desires the shall speak to him. If you will allow me, I will secret in his own bosom, but he cannot suc- pulpit, you will never succeed as you ought unhim, the "thoughts that breathe in words that work of the ministry, and he at once decides here speak for a moment of myself. The pride ceed. It will irradiate from his eyes; it will less you visit from house to house. In that The following is the sermon preached by the burn;" but if God has given him this poetic upon entering that particular course. But the of a father's care in early infancy, trained by a sound on the intonations of his voice; it will great moral warfare in which we are engaged sibly do by being wholly consecrated to God. Conference assembled at Burslem, on Monday, soul it is that he may raise the world nearer to extraordinary call is when a man has a conviction widowed mother. I grew to a young man's come out in his gestures; it will breathe in his we have not always to stand behind the army and which you fail to do now because you fail Aug. 1, 1870:

God, and woe to him that uses that poetic taltion that God lays upon him that specific duty,
The Bishop asked the serious and prayerful

The Bishop asked the serious and prayerful attention of his hearers to the following text:— throw a moral blight over the minds of the his own soul. For myself I am free to say that for a perishing world; but how to leave a widow- of a prayer-meeting, an old servant of Christ we must meet men face to face; and if we are seek this higher life? Why not seek these "But none of these things move me, neither young! Has God given to the voice a power I knew nothing of this ordinary call. I think ed mother I knew not. The burden grew hea- will come to him and say, "Brother, has not to succeed we must feel for them, sympathise grand results? Why not dwell in the upper count I my life dear unto myself, so that I might of music? Is there that strange fascination of that the call to the ministry is at all times an vier and heavier upon my soul, until only death God a work for you to do?" He may be walk- with them, mingle with them, and whenever we sanctuary? I speak to you, I speak to myself, finish my course with joy, and the ministry which song which God gives to some of us? Let extraordinary call; and I believe that that call and ruin seemed to stare me in the face. A ing in the street, and some friend will come and meet with the young, we must drop them a for all these thoughts come home to my own I have received of the Lord Jesus, to testify the that power be cultivated to its highest extent, to the ministry is one without which no man moment came when I thought I must tell my take him by the arm and say, "Brother, I word of encouragement. I know not how it is beart with their fearful power, and the thought gcspel of the grace of God."—Acts. xx. 24. for that is the talent which God gives, but be-should enter the sacred desk, and which having mother, although I thought it would break her think God has a work for you to do," and oh! with my younger brethren, but my older breth of my responsibility to God. Oh! when I He then said: The selection of these words ware lest that voice should ever be of syren in- received, he should beware how he neg- heart. I told her one day with much trembling sometimes it goes through his soul like a sharp ren will say that whatever they may or may come to die it would be (if I could say it) the that I thought God had called me to the work arrow, and he is ready to cry out, "Oh, mine not have accomplished by preaching, they have proudest word that could escape my lips, lookaddress the members of the Conference. I have stead of leading upwards to association with And now it may be that some of my younger of the ministry; a tear stole down her cheek, enemy, hast thou found me out?" The Church never visited from house to house, they have ing on the record of my life, "Pure from the

bers of the Church in her various relationships, ing this course we should pursue it joyfully. try of the Lord Jesus Christ? I believe that conception of it. But she told me then that let him try in the name of God. and I ask that you will pray that God would The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the absolute result in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his course with livet me so in the age of God.

The Apostle desired to "finish his be very clearly determined in the mind we never to God in the hope that I might live to be a to mistake, and the Church herself may make a 4. The Apostle makes mention of another ing in the city, and they carry him out without that each may receive a portion in due season. One thing which marks not only humanity in can have that power in the minister of the Gospel of the Lord Jesus Christ. mistake. We need something that is unmistak- way. He says, "Therefore watch, and re- the walls of the city. The missiles fly thick

must talk to his fellowmen about the salvation be saved? Is there converting power? Is the thing should bend to the ministry of the Word, the next city; don't take up your next appointfearful conflicts at various points, and he now of some other one. My friends, we do not What, then, are the marks of this call to the of their souls, And yet difficulties are in the Church built up? It so, then God sets to his we must bring everything there, to the foot of ment; don't go round your circuit." Just as way. The pressure becomes heavier upon him. seal; you may know that you are called of God. the Cross. We should mingle with all know- soon as he is able to recover breath he speaks. Jerusalem, and after that to proceed to Rome. own heart-sorrows, but let me assure you that

I answer: I think there is no one single mark

Sometimes he finds himself walking in the fields Talk of apostolical succession, I want to be in sufficient of itself to determine the inquiring and wringing his hands, sometimes sleep will the succession of the apostles—the glorious sible, and master the mysteries of science if we these words, "None of these things move me." mind; but as in nature God gives correspon- depart from his eyelids, and he will feel a pres- succession that comes down from Jesus Christ, may; we should understand all the mysteries of I follow him to another city, and after the serdences by the union of which we come to clear sure on his heart, and that pressure will increase but what the minister wants particularly is to mind as far as we can fathom it; but remember mon they arrest him there. He is taken out of testified of bonds and of imprisonment. The there is oftentimes discord; and o brethren became exceedingly anxious respecting brow that seems to smile conceals a heart that examination of which we may ascertain the and thrusts himself out amidst the pleasures and hand writing of God, and let me be able to that, that moment we are walking upon dan-save one"-upon his shoulders, and the blood truth. For instance, we find a kind of trinity folies of the world. But when this conviction point to my converts and say, "Here are my letters of commendation—they are living epister; there is the light as the medium; shall I know that this conviction is not one of the known and read of all men. Not until a that may vibrate; the air that may bear that man have an ambition to be like them? There need to fear. His call is clear. God lifts him weep. It may be in view simply of dangers, first word he speaks is, "None of these things

basis of that conviction a clear Christian ex- and honor danced before him; he had his plans preach the Gospel—to be placed as Christ's re- dear ones whom God takes from us to carry unto myself, so that I might finish my course

viour. And yet I am not sure whether some- abandoning of the world, a changing of the This work the Apostle intimates very beautiful- ter of my people " And " Jesus wept." He has times, especially where one has had Christian whole course of life which he had marked out ly in a few particulars which I wish briefly to wept at the grave of Lazarus; He wept over stood the second time before Nero. The day training, and been brought up in a Christian for himself. Now when this is the case, it evi-

mission from God. Consider that the age in lations are advancing to the conquest of the lations are advancing to the la which we live is not of our selection. The world, "Rejoice evermore." "And again I features that He gave to that little girl. Yet has not entered the ministry, but who has these land in which we are born is not of our choice. Say rejoice." The Apostle determined that it was so. God was preparing the agency, and throbbings of heart, he may be ready to ask me prepare himself for the ministry: he must be a his having death staring him in the face where-The families in which we arise are selected of whatever difficulties might lie in the way, he in due time he caused the instruments to oper-God. Our physical strength and stature, our would "finish his course with joy." It he were ate. So oftentimes in the ministry. God Keep it to yourself. Tell the secret to no one. Do mental powers, our tastes, our associations, our opportunities of improvement, the words our opportunities of improvement, the words of temperaments, he must think of the wants of tainly he and Silas sang in the prison at night, we hear in childhood, the direction given to our developing life, all these are not of ourBut the Apostle had no higher privilege of be
unto God; in ne were to die ne would die rejoicting. He sang of glory and the Saviour's love.
But the Apostle had no higher privilege of be
tank of the men begging them to put you into the
pulpit that you may preach. As long as God
our developing life, all these are not of ourBut the Apostle had no higher privilege of be
tank of the men begging them to put you into the
pulpit that you may preach. As long as God
our developing life, all these are not of ourBut the Apostle had no higher privilege of beselves, and when we ask why they should be ing joyful than you and I have. Thank God and the mother Eunice springs up in young speak back privately to God. "Say, "Speak same kind of preaching is suited for all counsuch as they are, we can only answer, "Even so, Father, for so it seemed good in thy Holy Spirit, the same sanctifying power, and "from a child he knows the Holy Scriptures, which are able to make him mence training, get ready for your work, meet of public opinion—we must prepare for them, of the saddest feelings I ever have is this, that wise unto salvation." And yet there are classes, lead prayer-meetings, go out into ca- watch them, and "when the enemy would if I had prepared and preached with more of the same hope of the same heaven.

The Apostle desired not only to finish his wise unto salvation." And yet there are classes, lead prayer-meetings, go out into calculate the finish his parents who are afraid to give their children to bins, visit the sick, do works of mercy; prepare come like a flood" we must be ready to come like a flood we must be ready to come like a flood with the Spirit of the Lord in lifting up life. I might have been the cause of saving one mark out the course in which we are to move. In a possible desired not only to miss may be minis- which we are to move. Course with joy, but "the ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- would be ministry which he re- the Lord; afraid that their sons may be minis- which we are to move the lord of the ceived of the Lord Jesus." And this expresliuies, are for any number of us, but each sion intimates that the walk of the ministry dif-Christian is to consider what God requires fers from the ordinary walks of life. A man alas! I have known parents who have in your own bosom. Don't be anxious about it. him to do, and he is to feel that he is sent into may select a profession as an attorney, a physithe world to perform a special work, for the cian, a farmer, a man of commerce, being guid-things, and have been the means of giving their Church about you. I never knew a man who execution of which he is responsible to Aled only by the providential indications that are children to a drunkard's grave and a drunkard's was anxious to preach and troubled the Church while the great outlines of truth are the same, times say to myself, if I had always lived where mighty God. I cannot enlarge on the pecuaround him. But before a man can enter the hell, rather than give them to the ministry of to get a license to preach but I felt a conviction yet, in our modes of address we eternal sunshine settles on the head—if I had before a man can enter the hell, rather than give them to the ministry of to get a license to preach but I felt a conviction

han to put himself forward.

This leads me to the second element of the When God de-Not only is there this public ministration.

desired to say a few things that possibly may be of some interest to my younger brethren in the of some interest to my younger brethren in the dod gives us. He marks for us our path-Wherein consists this call to the ministry, and since you were born!" And yet that mother when the Church opens the way, let him obedisuggestions that may be of profit even to mem- But the next consideration is that in pursu- how shall we know that we do receive a minis- had never uttered a thought of it. I had no ently go forward, and if he is urged to preach, application; application; application; application; a

Christian experience because of that. They with all his learning, and with all his learning. Another test is this: If this conviction be was profitable unto you, but have showed you legic, wept; he warned the people day and letter, and I come near to him—I look over his viction, the probability is that this call comes without this, preaching is of little moment. We earnest, for souls are dying! Be in earnest, There is a third test. The way seems to be not a holy life corresponding and testifying to fire spreading through the building, and men exceedingly difficult. It is one of the divine the Gospel that we preach, it will be of very are in it! Be in earnest, see! the flames are Judge, shall give me at that day and not to modes of operation to lead his people where it little moment. I am sorry to say that there are spreading, and thousands are falling before the seems impossible for them to go. He leads some (I trust that there are none such here; I consuming fire!

every man and woman to Christ.

as he passed through Asia Minor? What about the mobs at Ephesus? What about the liarities and details of that work. If God has ministry he must not only have those ordinary the Word. And yet if there be parents who that God had not called him. If a man have

ministrations, we must learn to "teach from sometimes fancied that in visions I could follow

bration. So in relation to this call to the min- think that it is a pleasant calling in life. How gives him a commission, and sends him forth to the perishing. And it is not unmanly to weep been "a night and a day in the deep," and A conviction in our own hearts; a call from the I answer: One test is, if that which springs sition to occupy! To be selected of God to If any of you know what it is to bid farewell to I see the water dripping from his hair; he is Church of the living God; and the divine ac- up in his own heart be from God, it comes not preach the Gospel. Brethren, we may be poor, a son in the strength of his manhood, or to see exhausted and apparently dead as he comes up. in accordance with his previous plan. He had we may have afflictions, and trials and sorrows a lovely daughter fade away like the rose I get close by his side and listen for the first Now as to the first element of persuasion in intended to be an attorney, or a physician, or a here, but I would not change places with the touched with the unkindly frost, you surely words that fall from his lips, and the third time

> the Jews; and how I kept back nothing that Apostle, with all his learning, and with all his so. But what does he say? He is writing a may have the tongue of angels, but if we have men are perishing! Be in earnest there is a

day to day. You will have temptations within, Now a Christian minister should be a joyous you will have temptations without. You will man. He should have what Mr. Wesley calls be received unkindly when fraternal hearts cheerful because he feels that he is called of heart will be in danger of being steeled. You preached the Gospel of Christ. Leaving those are sent of God into the world; human life is a divine mission; each has his own field, each of joy; and He who sorrowed more than other designed of God to change the face of a whole the promised land. So much for the conviction of giory. He drains the cup of sorrow that we might drink the cup of joy; and He who sorrowed more than other designed of God to change the face of a whole the promised land. So much for the conviction of giory. He drains the cup of sorrow that we might drink the cup of joy; and He who sorrowed more than other designed of God to change the face of a whole the promised land. So much for the conviction of giory is an experiment of the features, the form of that little girl were designed of God to change the face of a whole the promised land. So much for the conviction of giory is an experiment of the features, the form of that little girl were designed of God to change the face of a whole the promised land. So much for the conviction of giory is an experiment of the features, the form of that little girl were designed of God to change the face of a whole the promised land. So much for the conviction of giory is a convergence of giory is an experiment of the features, the form of that little girl were designed of God to change the face of a whole the promised land. So much for the conviction of giory is a convergence of giory

given a man, for instance, the spirit of poetry providential indications, he must have the conif he has a sense of the beautiful—that somesciousness that he receives it of the Lord Jesus.

The has a sense of the beautiful—that somesciousness that he receives it of the Lord Jesus.

The has a sense of the beautiful—that somesciousness that he receives it of the Lord Jesus. an excellent sermon is lost because it is not have been led to the cross that have not been led there! And then, I say, if there be one Gospel. Paul said, "that I might finish the cause of deficiency in me that I might have ministry which I have received of the Lord

souls that are going down to ruin. The old ed of the Lord Jesus, to testify the gospel of the walls of Jerusalem. And the ministers of of his execution is near. He writes his last die; I am sorry that I came to Rome, I am gofought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous me only, but to all them that love his appearing." Thank God! he did "finish his course with joy"-there was not a misgiving, not a clond; he was able to die having the world be-

> is still in the church. It used to be in old England; and there were men who were not afraid to burn for Christ, and I believe that that spirit is as much in the Church to-day. I feel there are men around me who are moral heroesthey have been to Fiji, and there, not counting their lives dear unto themselves, they have islands of the sea, and passing over land, they have taken their lives in their hands, and gone to the ends of the earth. Thank God, "none of these things move them." Here is this Wesleyan body: the centre here, the circumference all over the world. Its missionaries are it France, Germany. Italy, South and West Africa, Ceylon, India, China. Going to America, we find the missionaries of the Cross are hree, and, animated by the same spirit, they can say, notwithstanding all the dangers and diffiwilties they have to encounter. " None of these hings move us." Thank God for such a minstry! May He raise up others that shall carry on this work until time shall end. Oh! my prethren, I congratulate you on what God has enabled you to do. This martyr spirit has kept you. You are not in bonds and imprison ment, but you have what is harder to bear. There are men here who have suffered about as much as martyrs suffered. Deep down in the heart they have had cares and anxieties and sorrows as much as humanity could bear; but they have gone on, and God has worked with them and through them until the barren place has become a fruitful field, and the wilderness has rejoiced and blossomed as the rose; and I who have come from the ends of the earth come to testify that through their labours and the labours of others, the same work that spreads here in England is spreading all over the world. In America it has not confined itself to the eastern shore. It has run over the Alleghany Mountains, spread across the Continent, asended the Rocky Mountains, gone on to the Pacific coast, and swept clear round to China where you and we are shaking hands; and, hank God, Methodism is raising such a shout in China as is waking the whole empire from its slumbers; that empire which has been sleeping for thousands of years is now being awaened by the voice of singing and praise to our Lord Jesus Christ.

One thing more, and I have done. My oung brethren, this Gospel is a lestifying