

sion, and durability. This is the instrumentality—this the agency both secondary; and unsaved home and foreign multitudes still require Wesleyan fidelity, charity, and outgoings.

The propelling power of the Wesleyan machinery has been Divine. The universal truths preached, Christ crucified, pardon, sanctification, and devotedness. The light shining in darkness and perplexity has been Baxter's celestial light. The impulse in toil, travels, trials, conflicts, and contumely, has been the Spirit of God, sustaining the soul, directing Conference deliberations, selecting labourers, prompting, answering prayer, gathering congregations, subduing and saving crowds of sinners, and creating christian societies, and evangelical establishments, every where; and to the Father, the Son, and the Spirit be perpetual thanksgivings!

What is the guarantee for the future? Simply, *faith's persistence* in considering practically, always, and universally essential, the old Doctrines, the old Means, the old Polity, the old Itinerancy, the old Heroism, the old Standard Theology, Hymns, Biography, and other Works of Wesleyism,—these ever with supreme love to Christ, unselfish benevolence and zeal, and implicit obedience to the Spirit and to Providence. Then, with the marvellous contrasts of 1860 inspiring hope, it will be still more inspiring to anticipate 1890, with its accumulated Connexional contrasts and congratulations, and Grace magnified!

The hierarchies of Heaven have not learned all their lessons yet from *the Church of God* upon the earth, nor sung their best anthems to CHRIST. The faithful Servants of God, however ecclesiastically denominated among men in their own separate, important spheres of labour, feel this, and each says,—“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.”

This done by Wesleyan Labourers, and the profound, and well-nigh prophetic, declaration of WESLEY's death-bed is prolonged, and wherever the distinguished spirit of Wesleyan propagandism prevails—whether on the dreary frontiers of white settlement, or among far-off pagan red tribes—it shall be said with assurance and gratitude, “THE BEST OF ALL IS, GOD IS WITH US”!

Toronto, May 1st, 1861.