

come with any prepared plan. Conference will be free—yet if suggestions in writing from various places were sent, it would be well. If the present arrangements are at fault let us alter them. If there be any doubtfulness about the manner or amount of expenditure let it have utterance. If other officers would be better, let us have them. Consider the good and great cause, and the claims of our Divine Master, and let other things yield and be in subordination. But the standard of giving—the scale of contribution—must be raised greatly among us or we shall have to blush and be ashamed in the presence of our brethren, if nothing more.

HENRY WILKES,

Montreal, Feb. 15th, 1877.

LAY EVANGELISM.

A PAPER READ BY THE REV. S. T. GIBBS, BEFORE THE CENTRAL ASSOCIATION AT ALTON.

Nothing in all the works of God can equal the salvation of man. The curse from which it delivers, the blessings which it confers, the agency by which its blessings are dispensed, the means by which it is effected, the nice adaptation of all the instruments to its respective parts, all prove it to be a grand and beauteous display of the wisdom of God.

What I have briefly to do is to call your attention to the human ministry which it has pleased God to employ, in executing His design of salvation. The subject appointed me is, "Lay Evangelism."

There are obvious reasons why this ministry, or instrumentality, should be human—why, in preaching the Gospel of our salvation, angels, and any other intelligent beings, with whom we are not acquainted, were passed over, and this great treasure was deposited in earthen vessels.

It is necessary here to premise, that it has pleased the Great Shepherd to appoint an order of men to the special work of instructing His Church in religion. These, however they may possess the same infirmities as their brethren, and meet them in numerous points, are, nevertheless, separated to the office of the Christian ministry.

Down to the days of Moses, while the nations of the earth were small, and, indeed, mere families, in general, the father was the priest. Yet, even then, had a sort of distinct order sprung up, as may be learned from the instance of Melchizedec, and others.

But when the Almighty was pleased to organize a people more especially for Himself, He appointed a regular priesthood, and this priesthood was continued through the ages of the Jewish Theocracy, down to the coming of the Great High Priest of our profession.

But reference to the Jewish priesthood may be considered rather illustration than argument, or, at least, reasoning from analogy.

We find, then, that our Saviour when first promulgating the Gospel, called in the aid of men, separated them from their worldly business, and, having instructed them, solemnly commissioned them to go into the villages and towns, and preach the Kingdom of God. The appointment of the twelve, and of the seventy, was a kind of ordination to this office, and the last act of Him that had been dead and was alive again, before He ascended up into Heaven, was a recognition of the ministerial office. "Go ye,"—it was the eleven disciples whom he addressed, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world." Hence, we find these disciples not only devoting them-