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## Poetry.

### THE DARK RIVER.

"And she said, 'It is only a little brook.'"  
By that strange mysterious river,  
On whose banks we mortal dwell,  
Sustained with a nameless terror,  
From the deep and rolling tide,  
Stood a child, as pure in seeming  
As if she had caught the gleaming  
From the Throne of Glory streaming,  
From the other side.  
Once a troubled body stole a look  
And the mighty stream before her  
Seemed to swell in crystal billows,  
Dashing onward to the main,  
Will her fragile bark be driven  
By the gale, its white sails riven;  
Or to her will be given, never before implored in vain?

Does she see the angels hover  
All around her and above her,  
How the waving of the pinions  
Which will bear her safely o'er?  
Does she see the shining portals,  
Leading her to joy immortal;  
Hear the glorious anthem swelling  
From that dim and distant shore?

### THE PULPIT OF THE OLDEN TIME.

The pulpit has gone through as many phases of life as the Christian Church itself. Augustine has left on record both precept and example as to an essential duty of a preacher—to preach so as to be understood of the people. Of all temptations to be avoided, he warns the Christian orator against the use of "suspensio pedala verba." "What profits the golden key," he says, "if it will not open the lock? and what objection is there to the wooden key, if it will?"

In the twelfth century, rose Bernard of Clairvaux—the last of the Fathers." He was emphatically the preacher in high places. Kings and nobles were awed by the wondrous eloquence of his language, or won by the persuasion of his dovetail eyes, and pressed to take from his hands the crosses—the pledge of the Second Crusade—as fast as they could be supplied by tearing up his monastic owl. Anthony of Padua wore out his life (dying at thirty-six) in missionary labours throughout Italy. Wherever he went, crowds filled the churches at early daybreak to hear him. He, like Augustine, was a preacher to the people. Allusions to common trades and occupations occur continually in his extant homilies. He was also one of the first who introduced the element of humour into his sermons.

The history of the prodigal was a favourite subject with the Franciscan preachers. It gave ample scope for the dramatic details in which they delighted and excelled. Philip Bosquier thinks it "a mercy that the young man did not rob his father at once," instead of going through the ceremony of asking him for the money; many modern prodigals (St. Francis, his own founder, among the number) had done so before, and would do it now. He, too, dilates on the culpability of parents in the matter of unreasoned indulgence and neglect of discipline: he goes farther, and accuses the parents of his own day as not merely sinking at the immorality of their sons, but even venturing an immoral example in their own persons. "Such fathers," he says, "are devourers of their own offspring in a worse sense of Saturn of old." Such mothers are like the apes who crush and strangle their little ones in the foolish ardor of their embraces. "O blind affection!" he exclaims. "O worse than apish love! *Coccyus amor prolis!*" They will not even have the patience to wait," he says, "for their daughters' corruption in due course, when they shall come to years of discretion." Bosquier dwells much, towards the close of the story, on the indignity of a youth of high birth and breeding being set to feed hogs, of all employments; and he concludes this portion of his subject with the strong remark, that as he had chosen to live the life of a hog, so with the hogs he was at last set to feed.

A popular German preacher in the next century—Abraham de Santa Clara—seems to have studied Bosquier's exposition of the parable, and to have endeavored to emulate his fullness of illustration. His sermon is full of ponderous Latin puns; but there are points here and there which no doubt would tell upon a German congregation, over given to the frequenting of wine shops. "It might be said of the prodigal" (remarks the preacher) "as of Joseph, 'an evil beast hath devoured him'; an evil beast, indeed; an evil beast is the Golden Griffin; an evil beast is the Golden Eagle, the Golden Buck, and the Golden Bear." These tavern-beast had so dealt with him, that "his breeches were as full of holes as fishing-net."

The celebrated Father Honoré, preaching one Lent upon the vanity of human life, suddenly produced a skull, which he made the subject of a monologue, very much after the fashion of Hamlet in the tragedy. "Thou wast the skull of a magistrate—was it not so? He who makes no answer assents." Fixing on the ghastly

image the cap of a judge—"Ha!" said he, "hast thou never sold justice for gold? Hast thou never entered into a villainous compact with advocates or procurers-general? Then he would throw aside the skull, and produce another, on which he put a woman's head-dress. "Thou was the head of one of these ladies of fashion, it may be; where now are those bright eyes, which rolled so wantonly! those pretty lips, which formed such winning smiles!" So he would go through a series of imaginary characters, having the proper costume ready for each, producing such effect as may be conceived. These dramatic effects have been made use of by modern preachers. Mr. Jackson tells us of a Yorkshire Methodist preacher, familiarly called "Our Billy," who "has been known to take a pair of scales into the pulpit, and literally to weigh in the balance the several characters he described." Whitefield produced great effect upon his hearers on one occasion, by an illustration which appealed something in the same way, to the eyes as well as to the ear. "You seem to think salvation an easy matter. O! just as easy as for me to catch that insect passing by me." He made a grasp at a fly, real or imaginary. Then he paused a moment, and opened his hand—"But I missed it!"

Proverbs have been largely used by all popular preachers who addressed themselves to the masses. One need not quote the example of St. Paul, but the great medieval preachers are full of them. Bernard and Peter of Blois made frequent use of them. The French humanist preachers who have been noticed—Menot and Petit Andre and Maillard—naturally seized upon such a ready means of appeal to the dull popular intelligence. Latimer rejoiced in them, no matter how homely. But perhaps the most extraordinary use ever made of proverbs in the pulpit was in a sermon preached and printed by one Mr. Burgess, on the devil entering into the herd of swine. He entitled it, "The Devil driving and drowning his Hogs;" and he divided his discourse into three heads, inasmuch as he remarks, "the devil here verified these old English proverbs." 1. "The devil will play at small game, rather than none at all." 2. "They run fast, whom the devil drives." 3. The devil brings his hogs to be, in consequence of—this or—then it may be, in consequence of—this more than homely illustration, those who have read the sermon pronounce it to have been not ill adapted to impress a rude and uncritical audience.—*Blackwood's Magazine.*

### A LIVING CHURCH.

As in the material world life and death are ever contending, with victory now on one side, and now on the other, so in the spiritual world a similar conflict goes forward. The earth is a battlefield, on which the powers from the heavenly world and those from the nether spheres meet and strive. Here spiritual life is communicated from God out of heaven, battles with sin and death, the destroying agencies of evil. In the midst of this strife, and the cause and objects of it, are men; and heaven and hell divide the spoils of the field. The visible and organized army which God employs in this conflict, is the church. Through this, as his chosen executive agency, he carries forward his work.

Now, in this protracted strife sin ever continues to make inroads upon this army, and spiritual death ensues. As decay often seizes upon the branches of a tree, withering and killing a portion while the other portions still remain, so in a church the results of spiritual decay are often visible in the withering of the whole, and sometimes in the destruction of the whole body. Spiritual death within itself is the strongest enemy the church has to meet. Like a hidden foe, it fastens upon its vitals and robs it of its strength and life.

A dead church is powerless to do good. It has in it no strength, no life, no warmth. It can stretch forth no hand to save men. It can not preserve alive those which are within it. A body out of which the living spirit has departed though it have hands, and feet, and a heart can render no service to any requiring help. Its very touch is chilliness and death. So a church from which the soul of life is fled, is unable to carry blessing to any, however urgent their need. It chills by its very presence whatever warm life it comes in contact with. To a young convert, should such a one fall in its way, its breath is as a northern wind. In its freezing embrace no growth and vigor can be attained. As a new born babe is placed in the warm throbbing bosom of a living, loving mother, so God seeks for his new-born spiritual children the care of a church whose soul throbs with the pulses of a warm life.

The necessities of the present times peculiarly demand that the church should be a living body. As a half century to a century ago men were awaking from slumber, and seeking the animus of a new spiritual era, so at the present time powerful tendencies toward formalism are setting in. A cold religion of the intellect is with many displacing the warm religion of the heart. Men endeavor to reason themselves into Christians, instead of seeking religion as an inward vitality. Their religion becomes one of sentiment and the outer life, rather than one of faith and living inward power, with the inward attesting the presence and might of the inward. To counteract this tendency the church needs to drink from the fountain of a pure faith, and to have infused into itself again the vigor of that life which flows out of Christ.

Chronic apathy in many places is robbing the church of its life. The indifference which quietly creeps over a congregation is no less fatal than errors of faith. No heresies are so mischievous as those of practice. And when negligence in duty, and unconcern for the real welfare of the

church, supplants a lively interest in its prosperity, the mischief has proceeded a long way. Such a condition of things is too often found to present the most stubborn resistance to the progress of the church within itself, and its success in saving souls.

Christ designed his church to be a living body and a living church alone glorifies him. The indifference and death that prevail among his people are a hindrance and a reproach. In the living there is power to perpetuate the grand living mission to which the church is called. A living army will carry his truth forward, overthrow the works of unrighteousness, and establish his kingdom to the ends of the earth. This has power to liberate the nations from the bondage of darkness and sin, and lead them into freedom and light. In your own neighborhood, dear reader, a living church will be a power which will save the un saved around you. To such a church, as to a city set upon a hill, men will flock that they may find a habitation and safety. This life you need first in your own soul. See to it that it becomes a stirring, moving power within you, impelling you to unceasing earnestness and devotion in your Master's service.—*Religious Telescope.*

### HOW MANY WILL BE LEFT.

A writer in the *Church Union* asks the following pungent questions. When the following classes are taken out of our churches how many will be left? All who will not pay their just debts. All who are hypocritical. All who are deceitful and talk about others behind their backs. All who go in debt without a prospect of paying. All who are proud and scornful, holding themselves above their fellow men, and snubbing those who are less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who sell intoxicating liquors to make money. All who think more of a wicked rich man than they do of a pious poor one. All who oppress the poor. All who make long prayers for the sake of being seen and heard of men. All who are vain and self-conceited. When these, and a good many others that could be mentioned, are taken out, the church will be left almost without members. The religion of Jesus does not have any of the foregoing effects. It makes the true convert cheerful, hopeful, and charitable; disposed to visit the widow and orphan and to keep unspotted from the world. It does not make one proud and scornful to do good; on the contrary, makes one proud and scornful to do good; to be meek and humble and to be kind to all, as opportunity may offer. O! that we had less pretensions in our churches and more truly Christian love and uprightness.

### PRAYING FAMILIES.

A faithful Christian on one occasion sought to press the claims of the gospel home to the heart of a careless young man. The appeal was not only kindly received, but the young man addressed seemed to be deeply moved. "But when urged to accept Christ as his Saviour, he gave in substance the following reply: "It is useless for me to try to be a Christian. God would not listen to my prayers. He is a covenant-keeping God. He dwells with those who love and honor him. My parents lived without prayer. My grand parents were godless people. As a family we have dishonored God, and can I hope that God will now receive me? No, no. He will not regard my prayer. I have had no friends to pray for me. I was not consecrated to God in infancy. I have not prayed for myself, and now I cannot come to God. We have forsaken him, and he has forsaken us."

Very different is the following case: Among a circle of four or five families, all shoots from the same parent stock, family piety blossomed with uncommon beauty, and bore fruits of rare excellence. As one child after another attained to years of accountability, the claims of their Redeemer were acknowledged, and place sought among his people. What was the secret of all this? We hear the answer in the very words of a member of the favored household:

"I trace this stream of holy influence back to the prayers of a pious ancestor. Grandfather was an eminent man of God, and he prayed much for his children's children—in the fields, in the woods, at morning, mid-day and evening. He prayed for them to the third and fourth generations. His last years were literally spent in prayer. After losing his mind upon all other subjects, he could still lead the family devotions as no one else could."

What blessings a praying parent may call down from heaven upon his children! Happy indeed are those families in which God is honored, and His blessing invoked upon children and children's children; and wretched and poor beyond expression are those families where God is forgotten, or His name mentioned only to be profaned! The parent who stays away from Christ is not only shutting himself from the Kingdom, but is making it difficult for his children, who would, to enter in.—*S. S. Times.*

"The Christian life," says Luther, "consists of three parts—faith, love and the cross." Faith takes up the cross, love binds it to the soul, and patience bears it to the end.

### THE CHURCH ASLEEP.

I used to hear a mother say, half in irony, of one of her boys, that he was "a very good boy when he was asleep." This is never true of Christians or of Churches. The worst conduct of Churches are ever guilty of, occur, almost invariably, when they are asleep. Sleeping Churches are not always inactive. They often exhibit a species of somnambulism—sleep as to healthy functions and useful offices, but performing hazardous feats of perverseness, quarrelling with each other, expelling their pastors, and repudiating their obligations. The religion of formalism is but a kind of somnambulist performance.

### ERRORS IN PUBLIC SPEAKING.

Some ministers let their voices fall so far in certain words or syllables, and these often at the most important part of the sentence; that it is almost impossible for a large portion of the congregation to catch their meaning. Often some such phrase as this is heard: "It is necessary for the Christian to be—," the dash indicating the inaudible part of the sentence. Again, one sometimes hears the "Twenty-th hymn" given (the dash indicating the mumbled syllable), but which of all the twenties he cannot tell; or the "eight—th," but whether the 18th or 80th, or any one from the 84th to the 89th inclusive, nothing but an actual inspection of all these numbers will make out; and here we may remark that a minister should always give out the hymn again when he sees his congregation hunting their hymn-books for an unusual length of time. Or perhaps the chapter read will be the second chapter of Paul's epistle to the—ians, when, again, all the second chapters of his epistles will have to be looked over. Sometimes single letters are so indistinctly pronounced, that the hearer cannot tell whether, for instance, it is brother or mother that the preacher says; and yet all these, and kindred errors, are not caused by any defect of the organs of speech, but merely by the fact that the speakers are not conscious of a slaking of the voice or occasional indistinctness of utterance which is so tantalizing to their hearers. Not only, therefore, should every word of every sentence be pronounced distinctly, but every syllable of every word.

Some speakers are prone to sink the voice at the close of almost every sentence, so that the whole is left out; and some again, when they come to the most impressive part at the end of their discourse, sink into such a low tone of deep feeling that it is all dumb show to a large portion of the congregation.

Another error is the mispronouncing of some word or words which are sure to be used with alarming frequency, as, for instance, a certain preacher's discourse was always thickly interspersed with the word "infence" instead of "influence," the use of any particular phrase with undue frequency is a mistake. We know one excellent minister who continually repeated the words, "my hearers," with much unction and emphasis; and another used the phrase "stand-point," till he set many of his congregation to stand pointing.

We need not say that when laymen preach, or exhort, or pray, distressing peculiarities are usually more frequent than with ministers. One has "My friends," and "My dear friends," and "my dear, dear friends," continually recurring in his address—and another makes about half of his prayer in a prayer meeting consist of the words, "O Lord," which are continually repeated and these words are, perhaps, the only audible part of the prayer, as he evidently thinks if the Lord hears him it is quite enough.

A third puts the word "grant" so often into his prayer that if he had had the composing of the Lord's Prayer, it would have run somewhat as follows: "Grant that thy name may be hallowed; grant that thy will may be done; grant us this day our daily bread; and, oh, grant that we may forgive our debtors, &c., &c. No one can fail to see the very great superiority of the simple Scripture models of prayer to these artificial styles, and it is only necessary to bring them into contrast to banish the latter forever from prayer meetings.

### MR. GOUGH AND HIS MOTHER.

In one of his addresses in Exeter Hall, Mr. Gough said: "After a speech in Boston a short time ago, a lady came to me, and said, 'My father is dead, but he was always collecting curiosities, and he happened to light on your mother's Bible in Bristol.' I had resided there twenty-five years ago, and pleased was I to hear the Bible was found. I had it sent to me by express train. There were the names: 'Jane Gilbert,' that was my mother's name before her marriage, 'born August 12th, 1776.' 'John Gough, a present from his mother, on leaving England for America.' 'John Gough, born August 12nd, 1817.' I had my Bible in my hand. I remember how I had seen that mother with her lips white with hunger, and recollected how she took her iron-rimmed spectacles from her eyes to wipe away the tears, as she turned page after page. I saw her marks—'When the poor and needy seek water, and thirst, then I the Lord will help them. I the God of Israel will not forsake them,' with hundreds of passages more like that, all blessed promises, marked in that book. That mother's Bible brought her history before me. There remains no token to mark her last resting-place, no hearse and mourners followed her to the grave, she was followed by myself and sister alone,

and without a prayer she was consigned to the dust. But she left her children the legacy of a mother's prayers, and the Lord God Almighty as the executor of her last will and testament; and though that poor little body of a school-mistress has gone before, and her spirit has taken its flight to her eternal home, I stand before you to-night to declare that if I have ever done aught of good, what I am and what I have done, by the grace of God, has been through the influence of that mother."

### NOISY SUPERINTENDENTS.

We once visited a Sunday School where the Superintendent seemed very desirous of having, and made great efforts to have an orderly school, and yet signally failed. During the general exercises he was continually calling for order. While talking to the school his leading topic was "better order," and he would stop at the end of a sentence to say "Hush!" and yet the scholars and teachers continued to converse with each other, paying no attention to what was said. It appeared as though the superintendent and the school were striving to see which could drown the noise of the other. It was a perfect Babel.

Now the difficulty evidently was, the superintendent made too much noise himself. If a superintendent wishes a quiet school, he must avoid speaking too high or loud. There is a magical power in "a still small voice." It is best to say but little about order. If there is whispering while the superintendent is talking, he should stop abruptly, say nothing, but wait till the disturbance is over, thus showing by his example that he thinks "it is not good manners for two to talk at once." The cases are very rare when this will not have the desired effect. In these cases it is seldom best to take any further notice of it at the time, but by consulting with the teacher from whose class the noise originated, something can generally be done to prevent its repetition. Don't talk to much about order.

### INWARD PIETY AND OUTWARD WORK.

One cause of failure in Christian life arises from the tendency on the part of some to engage in outward Christian work, while they overlook the secret culture of the heart. I would not say one work against zeal in Christian work; zeal is good, but zeal with knowledge is better. Outward activity must be based upon inward progress. Work and prayer, labor and worship go together. It is the tendency in certain periods of the church to place much stress upon the outward activities of the Christian life, and the convert gets the impression that there must be a ceaseless running hither and thither, and proclaiming the good news from the house tops; and that is right, provided the inward progress of the soul in holy dispositions keeps pace with the outward work. This matter ought to be considered carefully: there is a deep philosophy in it. No man can have true soul-prosperity who engages so constantly in Christian work as to have no time no time for heart culture by means of meditation, prayer, and the reading of God's Word.

Healthy work springs from the inner life of devotion. Sensational work is a light that burns brightly and beautifully for a time, but soon vanishes away. Talking religion is good if it grows out of praying and reading religion. A community is now and then startled by the sudden fall of a minister, but that fall was the result of a secret separation between outward work and heart culture which had been growing for years. "How often has it happened that young persons lose in a few years the zeal that marked earlier religious life! Why is this? Why do those who learn to write or to read only a little, and with difficulty, forget and forsake the art altogether? Because it was difficult, and the result was unsatisfactory.

And so, in the freshness of new-born Christian love, well-meant but unsuccessful effort is put forth, and the worker loses heart and hope, and well for him if he do not begin to doubt the reality of that religion which he has unhappily learned to think of most in its aggressive aspects on the kingdom of evil outside of himself." Inward piety gives vigor to outward work, and it is extremely dangerous to forego secret communion with God because the hands are so full of outward labor. That is a process, which, unless arrested by our kind Father, will end in spiritual death.—*S. S. Times.*

### FEARNS OF AN ELEPHANT.

The most remarkable events, in the career of menagerie, occurred in Forest, Miss., last week, during a morning exhibition of the great Mexican gymnast and menagerie. The huge elephant Hercules, which had been peevish and unruly for several days, became frantic when a rustic fastened on him a piece of tobacco. The elephant broke his chain, after some violent struggles, during which the large crowd attacked a freight train which the ponderous beast attacked and struck it with so much force that he broke a tusk, was overcast and instantly killed. The locomotive was thrown off the track, butted into the canvas tent erected beside the road, and freeing her mate. The latter took flight out the town, scaring the plodding country folks nigh unto death, upsetting horses and wagons, smashing chicken coops into splinters, and otherwise violating rural etiquette. At last, however, twenty mounted horsemen with guns, and dogs, were in wary pursuit of the royal quadruped.

BACCHUS BOWL.

After reading in the regular way, read again by alternate lines; again begin at the bottom and read upwards; then again upward by alternate line.

The merry bowl that Bacchus sings I fain would banish far from hence; I prize above all earthly things Sobriety and temperance.

Old alcohol, the spirit-king, Confusion to his odious reign; Above all men, his praise I sing Who breaks the drunkard's galling chain.

Where grog-shop banners are displayed, Defeat and ruin seize the cause; May success the standard aid, Of temperance principles and laws.

I turn away—digest is mine— Where fumes of rum are breathed free; When asked the temperance pledge to sign, 'Tis there hand, heart, and name shall be.

—Temperance Advocate.

The Daily Recorder.

TORONTO, FRIDAY, JUNE 11, 1869.

TEA MEETING ON WEDNESDAY NIGHT.

The Tea Meeting in the 2nd Richmond St. Church, (colored) on Wednesday evening was very successful. The attendance was good, and the provisions abundant and excellent. The Rev. Geo. Cochran occupied the Chair. Able and interesting addresses were delivered by Bro. Phillips and Revs. E. Robson, C. A. Jones, W. H. Halstead, E. Morrow, M.A., and W. Savage.

The excellent choir of the church rendered several anthems, and other choice selections of music in a highly artistic manner. The Meeting was in aid of the Organ Fund.

THE METHODIST PULPIT.

Methodism has always been pre-eminently a preaching system. The Oxford Club who were called Methodists in 1729, it is true, were not greatly remarkable for preaching, above their peculiarities. But just so soon as that living thing which is identical with the Methodism of to-day was born—the spirit of conscious religion—the sense of sin forgiven—the hopeful yearning after the souls of men, and the joyful conception of *agape*, free and full salvation, then the preaching impulse took full possession of its first promoters. John Wesley could not hold in; Whitefield must needs speak out; even the poet heart and delicate taste of Charles was not sufficient to check the "strong desire to save poor souls out of the fire." Nay, but it makes poetry its servant, for Charles composes his hymns for its attendant music, and asks for a "trumpet voice on all the world to come." John Wesley preached repeatedly, incessantly in the London Churches, produced a commotion in the Metropolitan mind; converts multiplied; societies were formed. But as the head of the community was drawn away from the Metropolis on his many preaching excursions, the old adage, "like priest, like people," received a very decided illustration in his absence. The lay brother whom he had appointed to conduct the devotions of the Society at Greyhound Lane, steps out into a sphere forbid him by ecclesiastical precedent and tradition, and filled with the Methodist enthusiasm he preaches. When Maxfield preached, as allowed by Wesley, a position was assumed from which the independent organization of Methodism as a church may be now seen to have logically resulted. If Maxfield was right, and Wesley right in allowing him, then no innovation which entered into the developing system of Methodism, can be consistently condemned on grounds of ecclesiastical order. Thomas Maxfield little thought when delivering his first sermon in Greyhound Lane, that he was laying the first stone of so mighty an ecclesiastical temple as the Methodist Itinerancy has since become, that he was the first of a series of preaching men whose like the world has not seen since the Apostle died—number one in that "thundering legion," the detonation of whose incessant Gospel appeals should raise the morals of a great people, shame wickedness out of the church, and greatly purify the whole spiritual atmosphere of the nation. But "great oaks from little acorns grow," and the Methodist oak is still green and growing, its acorns counting by the thousand, and its leaves by the million.

Need we inform our readers what that theology was? The depravity of man—of all men—the hell to which that depravity impels, the redemption of man—of all men—the Heaven in which that redemption culminates, and the necessary steps for the attainment of Divine favour. Repentance, honest and practical, faith hearty and childlike in the Saviour of men, followed always by a full and free pardon, a new nature growing and developing under the purifying power of the Holy Ghost into perfect holiness. All this for every one, all these in their divine obligation; all these in their glory of covenant privilege. Such was their faith, and with such a faith inspired, they could not but make a saving impression.

The style of preaching and sermonising which Methodism introduced was unique and peculiar. The Methodist preacher had not such audiences to address as the Puritan minister preached to—people of settled religiousness and pious habit; people who felt no need of "awakening," who considered themselves the elect people of God, gathered to hear about the covenants, and the kingdom of God; and the character and privileges of the saints; no, he spoke to men as sinners needing salvation, whether they were Cockneys or Colliers, whether in Gwennap pit in Cornwall, in the streets of Sheffield, or in the fairs of Ireland. He intensely believed that men needed saving, that any one of them or all of them that he addressed might be saved, then and there; he strongly felt that men ought to seek salvation and serve God, and under the press of such convictions he shaped his sermon, every word bearing on it some witness to the burning thought of the preacher's soul. He would not preach as long as the Puritan, for his auditory was not trained to patient hearing; he durst not enter into a tedious and almost endless analysis of the subject, for his warm heart could not accommodate itself to such a congealing process.

On the other hand, the Methodist sermon was longer than the *postil*, by which medieval clerics relieved their lazy consciences, and "made believe" to the people that they had been preaching. It was long enough to make an impression. An instant, born of that sympathy with the feelings of his hearers, which ever attends the true orator told the preacher how long to speak and when to cease. The preaching of those men was pointed, for it was intended to pierce through all the outwardness of the man until it reached the conscience and the heart: It would have some weight, for momentum was needed as well as a sharp point—because the worldliness of man is an incrustation both hard and thick, and is not divided by the elegant utterances of a velvet-mouthed lecturer. It was not mere rant however. The men who turned the moral world of Britain upside down were not empty declaimers, they were hard students of the English Bible, if not of the originals; and their preaching had in it the elements calculated to master the intellect of the intelligent and candid as well as to conquer the religious susceptibilities of the ignorant masses who assembled to hear them. The salaries of these men were ridiculously small; their reception by uncultivated mobs was often of the roughest kind, but the triumphs which filled the soul with a wealth of joy were frequent. A congregation of contented sinners, many of whom cherished contempt for the preacher and his message, changed in one half hour by the utterances of one man into a congregation of penitents was a success furnishing ample reward to the unworshipful souls of those Gospel heroes who laid the first courses of stone in the walls of the Methodist Temple.

It must not be forgotten too, that they preached a definite theology, though few of them had as much as seen a theological professor. Their theology was the formulation and intellectual expression of their own experience. Since these men preached, history has chronicled revolutionary changes in dress, in manners, in politics, in the form of governments, in social feeling and social action; but there is no record of change in the pulpit testimony of Methodism.

The doctrines of Wesley were echoed by Coke, re-echoed by Clarke and again by Watson and Bunting, and are taken up by all the wide expanding generation of Methodist Ministers, all the world over at this moment. The public school and the newspaper, the steam engine, and the telegraph may have modified the habits of the age; but still, there is the same absence of all mental reservation in quoting God's most liberal promises, the same unequivocal pointing the Lamb of God as the Saviour of the world, and to the standard of perfect love as the measure of saving grace. The Wesleyan preachers of Canada are not a whit less fervent than the most zealous members of the Methodist family, and we may confidently add, none the less determined to abide by the old landmarks. No one who listened to our President's sermon at Kingston last June, can doubt his orthodoxy, and from his example down to the most timid probationer, there seems as of old, no disposition to take up any other Gospel than that defined as the *Sainted Thornton* as "a whole salvation for the whole world." And to this mainly, we owe our continuous growth and unchecked expansion.

Let but our pulpits be supplied with metaphysical mottos of unintelligible and intangible subtleties, or effeminate dealers in theological rainbows, and devotional confectionary—and then, though we have an admirable organization, and a strongly entrenched position in the land, our glory will soon turn to smoke; our valorous charges will be but beating the air, and though for a while our churches might be filled with admiring crowds, few and far between will be the souls saved by our teaching.

May the God of our fathers forever keep the preachers of Methodism faithful to "the truth, the whole truth, and nothing but the truth."

CHRISTIAN PERFECTION.

CONCLUDING ARTICLE.

In my previous papers I have proved, I think, that the doctrine of christian perfection is not only Methodistic but Scriptural. I now proceed to anticipate and assume some of the difficulties that meet many sincere enquirers. That there are difficulties surrounding all the great doctrines of revelation, we frankly admit; but those difficulties only prove the doctrine of revelation to be divine. There are in revelation altitudes to whose top we cannot climb, depths which we cannot fathom. Here, as elsewhere, we cannot see the bottom, not because the waters are muddy, but because they are deep.

There is to many, in exhibiting christian perfection, an embarrassment which is not felt in speaking of the perfection of natural things. The plant in a few weeks or months attains a maturity beyond which it cannot pass. The tree, by a gradual appropriation of the elements of nature, grows for centuries, and attains its maturity or perfection. The perfect child in a few years becomes a perfect man; reaches his maturity, and can go no further in the scale of progress.

We know what these are in their maturity and perfection, and we know that beyond that point of development they cannot pass. But in Christianity there is no such point of attainment. In judging of the maturity or perfection of christian character, we are compelled to judge by a kind of sliding scale. The christian never reaches a point in his religious life beyond which he cannot go to a still higher point, to a more perfect state. The perfection of the christian, in this respect, may properly be compared to artistic perfection. The artist, to whatever eminence he may attain in his art, sees still floating above him the ideal of a perfection greatly beyond that point which he has reached—a perfect perfection, in comparison with which his present attainments, though very high, seem all imperfection; and to a higher goal ever floating over him, all his aspirations tend, and all his yearnings and energies are unceasingly directed. He continually rises from perfection unto perfection, from a high eminence to a still higher one, and yet he never reaches a point in which he feels there is not still another point to gain. So it is with the christian; he attains to a state of perfection, it may be only the perfection of a babe in Christ, or of a young man in the Lord, but he goes on "perfecting holiness in the fear of the Lord," and rises from one degree of grace unto another, going on to a higher state of perfection. Thus it was in Paul's experience, as he gives it to us:

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us," says he, "perfect you see, and yet imperfect. Perfect, and still 'going on to perfection.'" "Pressing forward to a higher degree of maturity in the christian life."

There is no perfection in the christian life beyond which a man may not rise to a higher degree. It is a question whether, even in the future world, there will be a point of perfection beyond which we cannot go. There is here a perfection of kind, and a perfection of degree. That fragile shrub is perfect in its kind, has all its parts, root, stem, bark, fibre, leaf, &c., but it may require one hundred years of sunshine and showers to make it perfect in degree. That infant child is perfect in a certain sense, and yet it grows more perfect every year, until it arrives at full manhood. So there may be perfect repentance, perfect faith, perfect love, perfect peace, and yet a growth in grace—a going on "to perfection."

RELIGIOUS ADVANTAGES OF OUR COLLEGE.

Many persons who have heard us disclaim anything like sectarianism in our University, may be led to suppose that there is nothing peculiarly religious in its management or influence. In reply to this we would call attention to one or two points. First, we may say that the spirit of the institution is religious. The University professors are, without exception, pious men, some of them eminent for holy life and a deeply devoted religious experience. The majority of our students are godly young men, evidenced this year by the fact that every member of the

graduating class in Arts, is a member of our church. Under such circumstances we need not say, that all the silent, yet mighty influence of the daily contact of professor with student, and of students with each other, tend to the welfare of the young. Again, we have all the means of grace well sustained in the College. Class meetings, led by the officers of the Institution, are punctually attended by large numbers of the students. Prayer meetings and special religious services are maintained, and these God has blessed with gracious revivals, and to the conversion of many souls. Besides no small amount of Sabbath School and local preacher's work is performed by students in the town of Cobourg and surrounding country.

In addition to these spiritual advantages, the more intelligent part of religion is not overlooked. The course of study is such that every graduate of our University possesses a critical and thorough knowledge of the great *historical* verities of the Word of God, and a knowledge of the critical study of the New Testament in the original Greek. These studies are largely promoted by the liberal prizes donated by J. G. Hodgins, Esq., LL.B., for excellence in Scripture History, and the one now founded by A. A. Wallbridge, Esq., B. A., for excellence in the study of the Greek Testament. The evidences of religion, the study of ethics, and natural theology, here too, as in other Universities, receive due attention.

Another feature of this work is a special class by Prof. Wilson, one of the most devoted christians and profound Biblical scholars in our country, in the study the New Testament. This class, open to all students, is very popular, and has benefitted hundreds of our youth.

In conclusion we may say, that while within our personal knowledge, extending to most of the students who have been in the institution within the past sixteen years, these means have brought salvation to scores of souls, we know not that they have made one proselyte. We are proud on the other hand, to point to several graduates of the Methodist College converted to God while there, and afterwards devoting their lives to the ministry of the Gospel in the church of their fathers.

McGILL SQUARE DEMONSTRATION.

A sort of fatality seems to have attached to the projected Demonstration in McGill Square. It was first announced to take place on Monday evening, but the weather was unpropitious and the meeting was postponed till Thursday. Thursday came in due course, but alas! torrents of rain came with it, and the gathering had to be postponed indefinitely. We sincerely hope, however, that the showers that have thus interfered with the meeting will not damp the ardor of the friends of the enterprise.

Book-Steward's Notices.

HAND-BOOK OF METHODISM. BY THE REV. GEO. CORNISH. The Book Steward earnestly requests that all Subscribers to this excellent and valuable work, will call at the Book Room, where they can obtain the number of copies they subscribed for. The work has been published at a great expense, and it is necessary that returns should at once be made.

CONFERENCE PROCEEDINGS. EIGHTH DAY.—MORNING.

The Co-Delegate gave out the 428 Hymn. Rev. W. Scott read a portion of Scripture, and Rev. Jas. Gray engaged in prayer. Rev. W. Scott read the minutes of the previous session, which were confirmed. The Co-Delegate called for Reports of Committees. The Ex-President moved that the President of Conference, the Co-Delegate, the Rev. E. B. Harper, Hon. J. Ferrier and Hon. J. Aikens be a Deputation to present the Address to His Excellency the Governor General. The Rev. G. Cornish presented the Report of the Church Relief Fund Committee. The income by collections exceeded \$2,239.53, but there were applications for more than \$5,500. The Committee were therefore under the painful necessity of greatly restricting their grants. This is the more to be regretted, inasmuch as thereby some important Trusts cannot be assisted to such an extent as is desirable. 43 Churches however, were assisted in small grants. Several important recommendations were made by the Committee, one of which was the following: That the Book-Steward be instructed to publish an edition of the Model Deed, in 12mo., or 8vo. size, in good type—Long Primer or Pica—with side notes for the use of the Conference and Trustees, in Ontario and Quebec, and other portions of the work.

Rev. W. Stephenson moved a reconsideration of the question, "Where shall the next Conference be held?" Carried unanimously. A memorial from Toronto East Circuit was presented for the Conference to be held in Adelaide Street Church next year. Dr. Wood moved that Adelaide St. Church be the place for next Conference. Dr. Taylor seconded the motion. Rev. G. R. Sanderson explained that Belleville

would gladly entertain a Conference of about 300, but could not do more. Toronto had done itself credit by inviting Conference next year.

Rev. R. Jones thought that Toronto was preparing to entertain Conference in all time to come, and should be careful how they act. (The President of Conference here entered the church, and was greeted very cordially.)

Rev. W. Stephenson argued in favor. The ex-President was sorry that so many referred to the division of Conference in this debate.

The President did not like the Conference going a begging. Amendment for Belleville lost, and motion for Adelaide Street was carried by acclamation.

The President addressed Conference, briefly acknowledging the goodness of God in restoring him. He assured Conference that he had remembered them in his absence, in a way that is best to be remembered.

A motion was introduced from the Educational Committee, to the effect that as there is sufficient funds in the hands of the Treasurer, to meet the expenses of Candidates for our ministry attending Victoria College, therefore the December collections shall be appropriated to the sustenance of Victoria College, as last year which Conference unanimously adopted.

Rev. R. Jones, Co-Bursar, gave a succinct statement respecting the College. He was sorry that the interests of Victoria College were not in better state than they are. The increase of students is larger than any former year—440; and he was hopeful that the amount required for the Endowment Fund would be forthcoming in due time.

The Lay-Treasurer, W. J. Kerr, Esq., presented the Balance Sheet, from which it appears that the income of the College for the past year did not meet the outlay by \$4,000. Several questions were asked relating to the Balance Sheet, which were satisfactorily answered. The Report was then unanimously adopted.

Dr. Nelles moved for an Agent to be appointed to assist the President of Conference, and a Treasurer, to complete the Endowment Fund. Dr. Rice seconded the Resolution in his usual forcible style. He argued strongly in favor of having all the church property insured in one Society, which had made a liberal offer to the College in case all the property should be insured in the said Society.

Rev. J. Borland spoke in favor of the same question, and argued in favor of having all the church property insured, and related the fact, that since the present Conference commenced, one parsonage at Clarenceville Circuit, and its property, has been consumed. He would have some agency established, whereby to effect the insurance of our church property.

Rev. J. Gemley replied to some of the observations made by Dr. Rice and others, and argued in favor of having efficient Deputations appointed to visit Circuits, to remove wrong impressions which have unhappily been made upon the minds of many.

Rev. I. B. Howard spoke in the same direction. The President spoke in favor of appointing an Agent, and gave it as his opinion that \$110,000 must be secured, seeing that \$53,000 has already been secured. He could not get all people out, as had been stated. He was sorry he could not do as much as he had done. God had given him a warning, and he must take an not work so much, or he would not work long. The President also intimated how the Endowment Fund should be invested, so that there could not be the least possibility of any portion of it having frittered away. The hour of adjournment having arrived, the Benediction was pronounced, and the Conference adjourned.

AFTERNOON.

The Hymn 322 was sung, and the Rev. W. I. Shaw, L. L. B., led the meeting in prayer. The minutes of previous session were confirmed. Rev. G. Case resumed the discussion, and expressed a hope that the appointment of an agent for the College would take place. The motion for the appointment of an agent was adopted by the Conference.

Dr. Aylesworth gave notice of certain resolutions relating to the future management of Victoria College, which he would move at the next meeting, in 1870. The President of the College nominated as Members of the Board of Trustees, Rev. J. B. Borland, G. Douglas Co-Delegates, and J. H. Dumble, Esq., John Beatty, Esq., M. D. The names of the visitors were read, being those already in that office, President of the Conference, Ex-President, also Dr. Jeffers, Dr. Taylor, Hon. J. Ferrier, Senator, B. M. Britton, Esq., B. A., W. W. Dean, Esq., C. M. D. Cameron, B. A., M. D., W. Beatty, Esq., M. P. P., M. Lovell M. D., W. Brouse, M. A., M. D. The Conference approved the nomination.

W. Kerr, Esq., Lay-treasurer called attention to the estimates for the coming year, and wished to know how to meet the same. He would not consent to effect another mortgage of any portion of College property, nor would he ever be a party to allow the ministers to tax their own limited incomes; he would like to tax the laymen, and every scheme that can be devised to educate the laymen of the church, and bring them up to the right work. Mr. K. is evidently an enthusiast on the College question, and labors hard for the financial interests of the institution.

The President of Conference urged that all present would do their utmost to make the December collections more remunerative in future.

A motion was then proposed for the appointment of auditors, Revs. T. Keough, D. B. Maddler and M. Pollard, which was unanimously adopted. A vote of thanks was presented to the Treasurers of the College. The Annual Meeting was then adjourned, and the Conference was declared to be in Session.

Dr. Wood moved, and Dr. Green seconded a motion that Rev. John Carroll be appointed to the

office of S. School Secretary and Editor of S. School Periodicals, to act under the direction of the Book Committee for the better management of our Sabbath Schools, and the preparation of books suitable for S. S. Libraries and in every way possible, help to make the Sabbath School Institution as efficient as possible.

The Rev. A. Sutherland submitted the report of the Special Committee, to which was referred the Constitution of the Sunday School Union as follows:—

#### CONSTITUTION OF THE WESLEYAN METHODIST SUNDAY SCHOOL UNION.

ARTICLE I.  
The Title of this Association shall be "THE WESLEYAN METHODIST SUNDAY SCHOOL UNION."

ARTICLE II.  
The object of this Society shall be to promote the cause of Sunday Schools in connection with the Wesleyan Methodist Church.

ARTICLE III.  
Any Wesleyan Sunday School within the bounds of the Canada Conference, may become auxiliary to the Union by adopting the annexed Constitution, and by paying into the General Fund not less than two cents per annum for each scholar on the registers of the school, to be raised by collection or otherwise. All funds so raised to be forwarded to the Financial Secretary of the District, to be paid to the General Treasurer of the Union.

ARTICLE IV.  
The Union shall consist of all Ministers and Teachers of all Schools connected with the Society.

ARTICLE V.  
In order to carry out the object of this Society, a Branch of the Union shall be formed in each District, and shall hold its Anniversary at the time of the Financial District Meeting. The District Branch shall consist of the Ministers and Teachers, (the Chairman of the District being Chairman ex-officio) and one Lay Representative from each Wesleyan Sabbath School, auxiliary to the Society, within the bounds of the District, and shall be entitled to elect its own Secretary and Committee of Management, and one Director of the Union. The Director so elected must be a member of the Wesleyan Methodist Church.

ARTICLE VI.  
The Board of Management of the Union, shall consist of the President of Conference and the Co-Delegates, who shall be ex-officio, President and Vice-President of the Union; the Directors appointed by the District Branches, and ten Directors to be appointed by the Conference.

ARTICLE VII.  
The Annual Meeting of the Society shall be held at the time and place of the meeting of Conference, and on the second evening of the Session of that body, when practicable, when the Secretary shall submit the Annual Report of the Board, and the Treasurer exhibit a certified statement of the accounts.

ARTICLE VIII.  
No alteration of, or addition to, this Constitution shall be valid until the same has passed the Board of Directors, and received the sanction of the Conference.

#### CONSTITUTION FOR A SINGLE SCHOOL.

ARTICLE I.  
This School shall be called the Wesleyan Sunday School, Auxiliary to the Wesleyan S. S. Union.

ARTICLE II.  
The basis of instruction shall be the doctrines of the Word of God as expounded in the standards of the Wesleyan Methodist Church.

ARTICLE III.  
The School shall be under the supervision of a Committee, to be composed of the Ministers and Teachers on the circuit, (the Superintendent of the Circuit being President, and his colleagues—If there be any—Vice-Presidents.) The Superintendent, Secretary and Librarian of the School, and, where practicable, not less than six other persons, one-half of whom shall be nominated by the Quarterly Official Meeting, and one-half by the Teachers from among their number. Provided, that no person shall be eligible to serve on the Committee who is not a member of the Wesleyan Methodist Church. In all cases of Committee meetings, due notice shall be given to all the members.

ARTICLE IV.  
At its first meeting, which shall be held as soon as convenient after the Anniversary meeting of the School, the Committee shall appoint the necessary Officers for the School, and no person shall be permitted to retain his situation, as Officer or Teacher, whose moral character, or religious opinions, shall render him, in the opinion of the Committee, or the Quarterly Official Meeting of the Circuit, unfit for such situation.

ARTICLE V.  
Regular Teachers' Meetings shall be held, where practicable, on the—month, for the transaction of such business as may legitimately come before them. Teachers and Absentee Visitors shall be nominated by the Superintendent, with the concurrence of the Pastor, on their entering the School, and elected by the Teachers' meeting one month subsequently.

ARTICLE VI.  
The Annual Meeting of this School shall be held, when practicable, in the month of—in each and every year.

The above Constitutions were read Article by Article, and received the assent of the Conference.

Rev. I. B. Howard, presented, case of Rev. R. H. Hammond, who left Canada last year, and went to California for benefit of his health. A letter addressed to the President of Conference was read from Mr. Hammond, containing his resignation, as the climate of California is more congenial to his health and that of his wife. His resignation was accepted. The Conference hopes that Bro. H. may be made a blessing to the Conference in California which he has joined.

The President of the Conference stated that the Kirk of Scotland Synod closed its sittings much more speedily than was anticipated, consequently, the address sent from our Conference was not read at the Synod, but he, the President had received a kind of letter from Rev. J. Jenkins, D.D., the Moderator of the Synod, acknowledging the receipt of the said address, and promising that it shall be read at the first session of the Synod of 1870.

Dr. Ryerson read the address to the English Conference.

The President of Conference thought that the Conference had better make a selection of a person for the office of Co-Delegate. The ballots were passed round the Conference and after being collected it was found that Dr. Evans was duly nominated to the office of Co-Delegate.

Dr. Evans acknowledged the nomination in a few choice remarks.

Rev. J. Carroll, addressed the Conference, acknowledging with gratitude the appointment that had been made for him as Editor of Sabbath school publications, and also, Sabbath school Agent. Mr. C. was listened to with great interest, as he always is when he chooses to address his brethren. We beg to congratulate our old friend on the appointment which he has thus received, and trust that he will find his duties pleasant and profitable to the church. We do not think that there is a more important appointment than this. The young are the hope of the Church, and we trust that Mr. C. will have good news to present to his brethren at the next Conference.

Rev. G. H. Davis read the Pastoral Address, which he had prepared. Rev. G. N. A. E. T. Dixon moved its adoption, which was seconded by the Rev. E. B. Harper, M. A. Some verbal alterations were recommended, and the address, which was of a most excellent description, was unanimously adopted.

Dr. Green moved a vote of thanks, which was seconded by Dr. Ryerson, to Rev. W. Jeffers, D.D., for his services as editor during the past 9 years. The Drs. both acknowledged the obligations of the Conference to the retiring editor, for the services he had rendered in explaining and defending the doctrines of our Church; and, also, the zealous manner in which he has defended the privileges of the Church, of which the GUARDIAN is the exponent. The resolution was adopted in the most cordial manner by the Conference.

The President presented Dr. Jeffers with this resolution in a few well-timed remarks; which Dr. J. duly acknowledged.

Rev. W. H. Poole moved a vote of thank to the Rev. S. Rose, which was seconded by the Rev. F. Bland, for the publication of the DAILY RECORDER during the Conference; and, also, to the brethren who have assisted him in getting up the paper, inasmuch as it has been a source of great interest to the brethren of the Conference.

Rev. J. Borland moved, and W. S. Griffin seconded, a vote of thanks to the Grand Trunk, and other Railway Companies, for their kindness in allowing Ministers and Lay-gentlemen to travel to and from the Conference at one fare. The Conference cordially adopted this Resolution.

The President of Conference intimated, that as the Conference is to be held in Toronto next year, therefore, the Laymen to be elected to attend the Committee in connection with the Conference, shall be the same as last year, except that Barrie District having been divided into two, therefore, there shall be one Layman from each of those Districts, instead of two from Barrie, as this year.

In consequence of the difficulty in arranging the Stations, the Stationing Committee is to meet again to-night, and therefore the rule requiring the Stations to be read the day previous to the close of the Conference shall be rescinded. Carried unanimously.

#### THE PULPITS.

RICHMOND STREET CHURCH (COLORED).

According to appointment, the Rev. E. BARRETT supplied the pulpit of the Coloured Church, Richmond Street West, on Sunday evening last. Every seat was full; and the singing was of the most delightful description. Our colored friends are not afraid to open their mouths in the praises of the sanctuary.

TEXT—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4.

The preacher, in discoursing on this text, said that some considered the passage to refer to the millennial state of the Church; but he was of opinion that the description given referred to heaven. Several expressions in the text, as well as the context, supported this view. There are no tears. The solemnities of the last judgment have passed away, and men go to their final abode. (See ch. xx. 11-15.) A better world follows this tragic scene. Heaven is presented to our view under the most vivid and glowing imagery. A city of the most glorious description appears before us, with its foundations of precious stones, its jasper walls, pearly gates, and streets of gold. So brilliant is the light which beams forth from God the Father, that there is no need of the sun or of the moon. So glorious and magnificent is this future abode of the saints, that it is called "New." How appropriate the description! All will be new! The saints will have "new" bodies like unto Christ's glorious body. They will neither marry nor give in marriage, but will be as the angels of God. They there dwell in unity: no murmur is felt in their bosom—no anger corrodes their conscience—no discord disturbs their circle—and no death invades their abode. This will be heaven. Who would not wish to be there?

Notice I. THE SOURCES whence the HAPPINESS OF HEAVEN is DERIVED.—We can only know in part. Now we see through a glass dimly.

1. There will be increased and perfected knowledge.—It is foolish to say that "ignorance is bliss." Other things being equal, those are the most happy who are the most intelligent. Solomon says that the ways of wisdom are pleasant. See how the disciples expressed themselves as they held converse with Christ. Luke xxiv. 33.

In this world, however, we can know but little. Those who have acquired the most learning are the most ready to acknowledge the smallness of their attainments, and the infinite resources which are still unexplored. Sir Isaac Newton compared himself to a child playing on the seashore, now and then picking up a beautiful pebble, while the great ocean of truth was before him. Besides, the great ocean of acquiring knowledge in this life is very deep, and extends to the age of three score, limited. If a man lives to the age of three score, or three score years and ten, a great deduction has to be made for the time consumed in sleep, necessary employment, and recreation. In this world, too, men are slow to learn.

But in heaven we shall understand even the things of this life much better than we are capable of

doing now. Many things which are perfectly inexplicable now, will then be as clear as noon-day. We shall then understand the cause of all our bereavements and afflictions.

"Above the rest this note shall swell,  
My Jesus hath done all things well."

2. Holiness of character. Holiness is essential to happiness, 1 Cor. 6: 9; Heb. 12: 14; Rev. 21: 27. No unholy person can enter heaven. Sin has no existence in that holy city. Its pure atmosphere is never polluted by such corruption. Sinners would not be happy in heaven. They could not enjoy any of its services. All these are holy. The pure in heart see God. "As for me, I shall be satisfied when I wake up in Thy likeness." Who would not wish to be there! There, there will be neither corruption, nor temptation, nor infirmities. These all belong to the present state of being.

"O glorious hour, O blest abode,  
I shall be near and like my God;  
And flesh and blood no more control  
The sacred pleasures of my soul."

3. There will be the society of Angels and the redeemed. Angels have always been interested in the work of man's salvation, and with them the saints mingle in heaven. They will also hold intercourse with patriarchs, prophets, apostles, martyrs, and confessors of every age. In this life we feel the most hallowed enjoyment in social meetings with Christians, but what are these compared with heaven?

4. There will also be the presence and friendship of Jesus Christ. He is who sits upon the throne. His presence constitutes Paradise, Psalm 16: 11. To meditate on Christ now is sweet, and often leads the believer to say, "Whom have I in heaven but Thee, &c., 1 Peter 1: 8. On earth, Christians are often heard to say, "Master it is good for us to be here." How much more will this be the case in heaven! When men behold the "King of kings, and Lord of Lords,"—see Him who is the Alpha and Omega, the Conqueror from Bethrah, the Immanuel, the God-man, no wonder that they fall down and adore Him, saying, "Unto Him that loved us, &c."

5. Dignified employment. There are no idlers in heaven. All are not only employed, but they are unceasingly employed. They worship God day and night. There will be no need to deliver exhortations to diligence. The saints will there labor with alacrity, enjoy the presence of God, bask in his sunbeams, and behold him with rapture. They will feel like children in their father's house, sitting around their father's table, exulting in glory, honor, immortality, and eternal life.

II. THE PECULIARITIES OF THE HAPPINESS OF HEAVEN.

1. It will be perfect in its nature.

2. It will be various in its degrees.

3. It will be progressive and eternal.

#### ALICE STREET CHURCH.

The pulpit of the Alice Street Primitive Methodist Church was occupied on Sabbath evening by the Rev. Edward MORROW, M.A., who selected for his subject, Job 21: 15, "What shall the Almighty that we should serve Him, and what profit should we have, if we pray unto Him." The circumstances connected with the utterance of these words were briefly referred to, in which it was shown that the patriarch was then but expressing the sentiments of the prosperous wicked man. And yet the questions were of vital importance to all. The existence of an Almighty Being was shown to be a necessity, both from Reason and Nature; and some severe thrusts were aimed at the Atheism of the age.

Then followed a general outline of the character of the Almighty, as gleaned from the Sacred Scriptures, from which, alone, it was shown that we can obtain correct information on this point. The speaker next considered the nature of the service which the Lord requires, embodying as it does, knowledge, conviction, repentance, faith, and obedience, or works. Then the grounds upon which are founded the claims of God to man's obedience; and lastly the personal profitableness, or rewards resulting from an obedience to those claims, were earnestly discussed, and the subject of practical piety enforced upon the attention of the audience. The services were characterized by marked attention.

#### Correspondence.

"JUNIOR" CORRECTED.

To the Editor of the Recorder.

DEAR SIR,—I see, in this morning's issue, a man who is saluted by his name attempting a criticism on the *Goderich District*. "Junior" did not put on his spectacles when he read my review. If he had, he would have seen that I did not pretend to give the returns of this year (1869), but of the ten years preceding. My "important facts," as he calls them, were mailed some days before the District Meeting assembled, and were based upon our printed Minutes. I did ask in the District Meeting for the complete returns of this year, that I might add a postscript, giving honour to those Circuits that are in advance on members and funds. Why don't "Junior" carry out his motto, and give "honor to whom honor is due," by naming those Circuits that have given the District increase, and thus saved its credit? It is evident that "Junior" is anxious to have his District credited with the idea of progress, while his own field of labor gives no evidence of such advancement. Won't "Junior" give us his name, and try again?

Conference Room, W. H. POOLE,  
June 10th, 1869.

#### LITERARY NOTICES.

POWER WITH GOD AND WITH MAN. By Rev. John Levington. Methodist Book Room, Philadelphia, 12mo., pp. 333

Brother Levington is already favourably known to a large number, both in Canada and in the United States, by a former very successful book on Baptism, and by other writings. This is a well written book on a very important subject; we have heard it called the best book ever written upon the subject. Without going quite so far as that, we can safely recommend it to the careful perusal of every Christian minister, as an admirable counsellor in the great work of soul-saving.

LIFE OF THE REV. W. T. SHERWOURN. By his Son, 12mo., pp. vii. 536.

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