

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

No. 5.]

TORONTO, ONTARIO, TUESDAY MORNING, JUNE 1, 1869.

[Vol. I.

Paetrp.

WAS GOTTH THUT, DAS IST WHOL GETHAN.

(This hymn was written at Jena, by Samuel Rodigast, in 1675, for a sick friend, who composed the melody to which it is set.)

What God doth, it is all well done,
His will upright abiding;
Since he has traced my course begun,
I will go on confiding.
My God is he
Who holdeth me,
I will not turn complainer
At such a wise Ordainer.

What God doth, it is all well done—
His care will be unfeeling;
A healer, and a wonderful one,
Will not mistake my aiming.
No poisons his
For remedies,
His truth is my foundation
His grace my whole salvation.

What God doth, it is all well done—
He is my light and being;
Mere evil He can mean me none;
I bow to His decreeing
Through weal and woe,
Time still will show.
Which everything revealeth,
How faithfully He dealeth.

What God doth, it is all well done—
If I must drink the chalice—
The bitter cup which I would shun—
My shrinking soul he rallies—
And firmly placed,
My heart shall taste
That sweet peace in believing,
Which softens down all grieving.

What God does, it is all well done—
Strong shall make and find me,
Rough ways I may be forced to run,
Griefs passing close behind me;
Yet God will be
Right fatherly,
In death His arm sustaineth;
Then be it He that regeth.

CHINESE MISSIONS.

At the late China Mission Breakfast in London, the following cheering remarks were made by the Rev. W. Muirhead, for many years a missionary in that country:

Within the easy memory of many persons there was a time when China was hermetically sealed, and it was absolutely impossible for the missionaries to settle down in any particular place except on the very confines of the empire. But things had undergone a mighty change. Through the means employed might not appear to them to be altogether right and proper, yet the issue had been glorifying to God and beneficial to man. The report had stated that there were a number of places called "Treaty Ports," where the missionaries could engage in their work, and merchants be occupied in carrying on their different avocations. Besides, by means of passports, travel was possible throughout the length and breadth of the land. (Hear, hear.) There were eighteen provinces of China as large as Great Britain, and it was only necessary to take advantage of passports to go through the whole country preaching the glad tidings of redeeming love. (Hear, hear.) Another facility was the attainments which had been reached in the language of the country. No doubt the difficulties of that strange language were very great; but they went to China determined to master the language if it were possible, and they had done it. (Hear, hear.) There were now in China at least fifty missionaries who spoke as freely the language of the country as they were accustomed to speak in their own native tongue. Acquainted as the missionaries were with the habits of thought and mode of speech common in China, it was a delight to their souls to stand up, as God gave them opportunity, and proclaim to all around his glad tidings. (Hear, hear.) In addition wherever the missionaries went there was no let or hindrance put upon the proclamation of their message. A short time since he was engaged in deputation work, and the chairman spoke of the difficulties prevailing in Ireland as regarded the propagation of a pure and holy Christianity; and he (the speaker) was led to say with all the earnestness of his soul, "It is totally otherwise in China." (Hear, hear.)

The missionaries had endeavoured to take advantage of all these facilities. They had published many books bearing upon science and literature. They had established hospitals and dispensaries to which hundreds of the natives were accustomed to go from day to day and receive the benefit of foreign medical science. The Bible, too, had been translated in the most beautiful manner into the language of the Chinese, and was now being circulated far and wide. (Hear, hear.) Tracts of a very suitable description had also been prepared, and were being distributed over the eighteen provinces. But the great work they had to do was to preach the Gospel. China was wonderfully prepared for apprehending the truths that were announced, and at the different Treaty Ports missionaries were engaged from day to day, and in addition, travelled over thousands of miles to fulfil the work which God had given them to do. He, individually, had entered into ten of the provinces of the empire, and had proclaimed in the fullest and freest manner the way of salvation through a crucified Redeemer. (Hear, hear.) But what had been the success of their efforts. They had not to count results simply by the apparent success they had realised. They were working for the future, and preparing for a better order of things. But, thanks be to God, they had not laboured in vain, nor spent their strength for naught. (Hear, hear.) When he went to China in 1847, there were not more than 40 converts throughout the whole Empire, and now there were nearly 5,000.

(Hear, hear.) The advancement of Christianity in China had far exceeded anything of the kind in India, not simply looking at the immensely greater influences at work. But, in fact, the progress of Christianity in China, despite all the peculiar difficulties connected with it, had been wonderfully great, and hundreds upon hundreds of the converts were men and women on account of whom they thanked God and took courage. (Hear, hear.) Christianity was producing results in China which neither Confucianism nor Buddhism had ever accomplished. All the native systems were now effete. They had reached the end of their tether, and it was impossible for them to advance one step more in the way of individual or national progress. Looking to the results already achieved, they could look forward to the time when the Gospel should be more fully preached and more effectively felt in China; and in that case, the teeming millions of that great empire would be won for Christ.

THE CHURCH IN THE SUNDAY SCHOOL.

There seems to be a great deal of difficulty in securing the presence in the Sunday School of many who attend regularly upon the services of the church. Even of church members not a few appear to find it consistent with their sense of duty to stay away, thus throwing whatever influence as Christians they may have against this valuable department of Christian labor. That this ought not to be, appears both from the present character of the Sunday School, and what it might be made to do.

Originally, the Sunday School was designed simply for the education, religious, and to some extent secular, of poor children; but this design has become, in process of time, so enlarged as to include, not only the instruction of destitute children, but of all, old and young, rich and poor, who can be induced to attend.

The propriety of thus enlarging the work of the Sunday School cannot be doubted. It supplies, when thus constituted and thoroughly managed, deficiencies which cannot exist in any church without causing much spiritual death. In a word, it gives at once scope for Christian labor, and both incitement and opportunity to study the Bible on the part of all.

There is always a class of members in every church, whose ability, unassisted, to study the Scriptures intelligently, even if the time to do so be not lacking, is exceedingly limited. Instruction from the pulpit, however good it may be, does not come to their undisciplined minds with the same clearness and force as if spoken in the familiar style, accompanied by the frequent questioning of the class-room. To such, the well conducted Bible-class is of inestimable value, opening to them new and precious fields of thought and knowledge.

There are those, also, who are yet in the "gall of bitterness," walking in spiritual darkness with light all around them. The attendance of such of this class as have passed beyond childhood depends, in a very great degree, upon the extent to which the older, the more intelligent and substantial members of the church take part in the school.

But besides this, there are few if any members of the church but would be greatly profited by careful study, in connection with other minds, of the Word of God.

Such considerations as these should induce every Christian to participate actively in the Sunday school, either as teacher or scholar. No thought of personal comfort, or selfish—nay, wicked—pride, should be allowed to weigh against the performance of this holy duty.

Such active participation on the part of every member of the church, while of itself removing a part of the difficulty referred to, would do much to take away the rest. It would impart a tone to the school which would attract many impatient who now stand aloof from false shame; and it would take from the young people well advanced in their "teens" the excuse that they were getting too old to remain.

The church which gives to its Sunday school hearty co-operation will be a live church, built of "lively stones," and successful in the highest and best sense.

THINGS MISCALLED AMUSEMENTS.

The popular amusements of the day are misnamed. They should be called *excitements*. The Anglo Saxons and the Celts, the races that give character to our American civilization and religion, know little of amusements in its proper sense. It does not content them. The dance, the evening party, the card table, the theatre and opera, the race course, the billiard saloon and the ten pin-alley are either in their very nature, or by their almost invariable associations, excitements of the most unwholesome, inordinate and pernicious sort. Such a party as that given by a prominent New England Representative in Washington some six weeks ago, when, after the usual gaieties and feasting and drinking had extended to one o'clock in the morning, we are told "the German" was commenced and kept up till near daybreak and the whole was finished by a champagne breakfast—could this be rightly called amusement? By no means. It was a piece of real business, of the hardest and most trying nature, cruel to body and to soul, as severe a draft upon the nerve-force as a forced march, or a total route and pell-mell retreat of an army. Nay, we believe the downright butchery of a battle field is less barbarous and more truly amusing than the orgies of such a first-class all-night party at the Metropolis. The theatre is also the scene of wearying, demoralizing, embroiling excitement, more enfeebling and

corrupting than a miasm. The fierce passions, the gorgeous lewdness, the unmitigated sensuality of spectacle and costume and situation and plot of the staple performances of the drama,—what refreshment is there in all this? What refreshment indeed on the very crater of hell, inhaling the sulphurous fumes of the pit? Men do not go to those places for the innocent and wholesome thing properly called amusement, they go for excitement. They go not to be entertained, but to be inflamed.

Amusement, relaxation, innocent gaiety, hilarity, sportiveness, is a Gospel duty. There is a time to laugh. But it is one of the gravest mistakes of our age and country, that it knows so little of amusements, and has gone almost exclusively into dissipation in their stead. With that, the true Christian plainly has nothing to do, but to discontinue, and if the way is hedged up against reformation, to withdraw from it utterly. Dissipation is not among things indifferent. Gay parties lasting till past midnight, in which everybody is over-dressed or under-dressed, in which dances handed down from those of the children of Israel around the Golden Calf, are the main attraction; theatres, operas and races, these are not things indifferent, these are not amusements, but gross abuses, by which, in the false guise of amusement, body and soul are damaged, spiritually rendered impossible and our eternal well-being put in jeopardy. Towards all these, the Christian has but one simple duty. Touch not, taste not, handle not. Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.—*Exchange.*

THE FIELD IS RIPE UNTO THE HARVEST.

The following eloquent remarks were made at Exeter Hall Missionary Meeting:—

If nations were to open all their avenues to the preaching of the Gospel, there would those ambassadors come from, and where the means for their support? Even as it is, some of our neighbouring Churches are complaining of the difficulty of finding men for this work of the ministry. We are told how the Churches are smitten with the gold fever, and that our young men are gone mad with it; that they are looking to the world for remunerative employment, in the hope of being rich, instead of to the Church for opportunities of labour in the hope of being useful; that they shrink from the comparative poverty of a preacher and seek to gain wealth. Thank God we are not all got down to that depth yet; there are amongst us as a Church men who have consecrated themselves and more than themselves to the work of Christ and his Church. In the spring of last year I had the honour to be a missionary deputation in a country that you and I, Mr. Chairman, know something of, and in a country town not so large as many an English village, very near to a celebrated Bath, and there he met a young man who was M.A. in the Dublin University, and the holder of four gold medals in connection with that university. I was assured by one who knew him intimately that he had been offered, on account of his high scholarship and great natural ability, an office beginning with a salary of not less than £800 per annum, but he had resisted the golden bait, and there he was then a humble Methodist preacher upon the handsome allowance of £30 a year. (Applause.) That man is not alone. There are others who have consecrated themselves to his service, and are ready to devote themselves to it. Our difficulty under God is not so much a difficulty of finding men. There are embryo Shaws and Cokes in this meeting to-day, and upon this platform, who are waiting to hear the challenge of the Church, "Who will go?" ready to leap to their feet like good men and true and say, "Here I am, send me." Our difficulty, I would say, just in a word or two, is not so much difficulty of men as of a difficulty of means. For many years the Churches have been calling upon the Lord of the harvest to open doors, but whatever other may say or feel about the work being slow, the fact is, that upon that aspect of it, it is rather too fast for us. God has opened doors for us, so many that we cannot enter them. All Italy, with the exception of the Pope's enclosure of nettles, is open to the truth; all Turkey, the home of the false prophet, is open to the truth; all Africa, the field of the man-hunter, is open, and asking for help. The vanguard of Christ's army has entered into China, and its hundreds of millions are calling for assistance. Conquests over Brahma, and Vishnu, and Siva are heard of day by day from India. The world stands to day asking for help, and while there are many amongst us ready to go forth to the battle, there are other gentlemen, like our worthy treasurer, who stand sorrowfully pointing to the empty coffers, and saying, We are not able to help you. Wherever God has commenced the work it is the Church's duty to follow, and as our brethren give themselves, we ought at home, in our measure and degree, to give of our wealth, to erase for ever from our collecting boxes that miserable inscription, "The smallest contributions may be here deposited;" and to inscribe another and better legend, "To God the best and the greatest." I have great pleasure in moving the resolution. (Applause.)

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A BEAUTIFUL AND TOUCHING INCIDENT.

The Bible tells us that woman is to be the helpmate to man, and the man to be the support of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.

"I have read," says the author of a recent work, "a beautiful illustration on this point: A lady, travelling in Europe, visited, with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child

or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping rooms. The lady, in giving an account of the persons, says: 'When we knocked at the door for admittance, the two aged persons answered the knock together. When we rang the bell in our rooms, the husband and wife invariably came, side-by-side. And our requests and demands were received by both, and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this double attendance. When the time to retire came, the lady was surprised to see both the husband and wife attending her to her chamber, and on looking, with some seriousness, toward the husband, the wife, noticing her embarrassment, said to her, 'No offense is intended, madam; my husband is stone blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam, to speak to my wife, for she is entirely deaf, and hears not a word you say.' Says the lady boarder, 'here was an exemplification of the divine law of compensation. Could a pair be better matched? They are indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after it was most interesting to me to watch the aged man and his aged partner in their complete inseparability. Their sympathy with each other was as swift as electricity, and this made their deprivation as nothing.' This beautiful domestic picture would only suffer from any words of comment.

BEAUTIFUL EXTRACT.

I saw a temple reared by the hands of men standing with its high pinnacles in the distant plain. The streams beat upon it—and yet it stood as firm as adamant. Reverly was in its halls—the gay, the happy, and the beautiful were there; I returned, and the temple was not there! its high walls lay scattered in ruins; moss and wild grass grew wildly there. The young and gay who revelled there, had passed away.

I saw a child rejoicing in its youth, the idol of his mother, and the pride of his father. Trembling with the weight of years, he stood the last of his generation, a stranger amidst the desolation around him.

I saw an old oak in all its pride on the mountains, the birds were carolling on its boughs. I returned, the oak was leafless and asplend, the winds were playing at their pastime through its branches.

"Who is the destroyer?" said I to my guardian angel.
"It is Time," said he. "When the morning stars sang together in joy, over the new made world, he commenced his course, and when he shall have destroyed all that is beautiful on the earth—plucked the sun from his sphere—velled the moon in blood; yes, when he shall have rolled heaven and earth away as a scroll, thou shalt an angel from the throne of God come forth, and with one foot on the sea and one on the land, lift up his hand toward heaven, and swear by Heaven's Eternal, 'Time is, time was, but time shall be no more!'"

Tobacco.—(BY A SMALL BOY.)—Tobacco grows something like cabbages, but I never saw none of it boiled, although I have eaten boiled cabbages and vinegar on it; and I have heard men say that cigars that was given to them on election day for nothing was cabbage leaves. Tobacco stores are mostly kept by wooden Injuns, who stand at the doors and try to fool little boys by offering them a bunch of cigars, which is glued to the Injun hand, and is made of wood also. Hogs do not like tobacco; neither do I. I tried to smoke a cigar once, and it made me feel like Epson salts. Tobacco was invented by a man named Walter Raleigh. When the people first saw him smoking they thought he was a steamboat, and as they had never seen a steamboat they were frightened. My sister Nancy is a girl. I don't know whether she likes tobacco or not. There is a young man named Leroy, who comes to see her. I guess she likes Leroy. He was standing on the steps one night, and he had a cigar in his mouth, and he said he didn't know as she would like it, and she said, "Leroy, the perfume is agreeable." But the next morning, when my big brother Tom lighted his pipe, Nancy said, "Get out of the house, you horrid creature, the smell of tobacco makes me sick." Snuff is Injun meal made out of tobacco. I took a little snuff once, and then I sneezed.

THE KEEPING OF THE HEART.—In praying against sins of the lips, let us in every case go to the root of the mischief, and pray against the sins of the heart, out of which those others spring; else we may make accomplished hypocrites of ourselves, but not more perfect Christians. We pray that we may not speak uncharitably; but oh! let us pray that we may not think uncharitably, that the law of love may not be on our lips only, but in our hearts. There are some cautious persons who exercise much restraint upon themselves in not speaking unkindly of others, because they feel that in so doing they should blench their Christian character; but they make up for it by hard, cruel, uncharitable thoughts, which they keep to themselves in the deep of their hearts. So again, every Christian will needs to hate impure lips; he will pray that at no ungarded moment of his life any word may escape him, growing out of the corruption which is in the world through lust. But what is this unless he is asking for a clean heart? What were he who should be content, if only his words were pure words, and should at the same time entertain, or even invite, thoughts and imagination of impurity and uncleanness! What, indeed, but

a whitened sepulchre, decent indeed and fair without, but full of filth and rottenness within? Seek then, I beseech you, to make thorough work here.

A SCARE.—The cry is made in some quarters that Christians need just such amusements as are furnished by the theatre and the opera, and that the only thing is to have these exhibitions purified—lop off the excesses, etc! But what are these? The probabilities are, that these very things which Christian people deem objectionable, are the attractions which draw so many thousands to witness them. It is an old ruse. Satan has tried it before to-day. The theatre has always been a pest to sound morals. Even the best of the heathen reprobated it. The attempt to get up a pious theatre is itself a farce.

The London correspondent of the New York Times says, "that the money spent for liquors last Christmas would keep all the poor in London for a month, and clothe them well."

Trouncers of God.—Suppose two persons equally desirous to gain your affections; one far distant and not expecting to see you for a long time; the other always present with you, and at liberty to use all means to win your love, able to flatter and gratify you in a thousand ways. Still you prefer the absent one; and that you may keep him in remembrance you often retire by yourself to think of his love to you, and view again and again the mementoes of his affection, to read his letters, and pour out your heart in return. Such is now your case; the world is always before you, to flatter, promise, and please. But if you really prefer to love God, you will fix your thoughts on him, often retire for meditation and prayer, and recount the pleasant gifts of providence, and especially his infinite mercy to your soul; you will read frequently his Holy Word, which is the letter he has sent you as really as if it were directed to you by name.—PAYSON.

SOME ONE MUST PRAY.

The social life of heathen nations is penetrated through and through by their religion, and the commonest duties in the family, in business and in travail, are identified with religious observances. It were well if Christian nations were equally scrupulous. We give an illustration from the S. S. Times.

"A man of learning and talent, but an unbeliever, was travelling in Manilla on a scientific expedition. He was escorted by a native of rank, and as they were about to start, the native, with the refined politeness which characterizes the Orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do without being able to comply; and on his declining, the native said, 'Well some God must be prayed to, so you will excuse me if I pray to mine.'

"Full many a shaft at random sent,
Finds mark the archer never meant."
So it was in this case. The unbeliever was rebuked by a heathen, and the man of science who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." His next visit is to be as a missionary to preach Christ."

SLEEPING IN CHURCH.

We clip the following "Letter to a Layman" from one of our exchanges. It is signed "Another Layman," and we hope it will receive that attention it merits:

DEAR BROTHER,—I am very sorry to say that I have a complaint to make against you, and as I make it in all kindness, I trust you will receive it in the same spirit. I make it thus publicly because your offence has been publicly committed, and because I think you will be more likely to heed the reproof.

It is this,—Sleeping in church!

It seems hardly possible when I think of it, and of you, that a man so wide-awake in all worldly business, as you are known to be, can be guilty of so enormous a sin. It is a common remark among your friends, when speaking of your sharpness for trade,—"he is never caught napping;" and yet you are caught napping in business of the utmost importance—business for eternity—upon every Lord's day!

It is too bad! It is a crime! A crime against yourself; a crime against your family; a crime against God!

This may sound harsh to you, my brother; it is true. I have noticed you for a long time. You are very attentive to the preacher while you are awake, but you generally are asleep before he reaches the second division of his discourse! I regret to say that I have more than once seen you asleep before the second hymn was sung!

It is a crime against yourself, because you thus lose very much nourishment that your soul needs. It is a crime against your family, because it is setting them a bad example and giving them the impression that you are less anxious to heavenly than earthly matters. It is a crime against God, because you make His worship a mockery, and convert His temple into a lodging-house. More than this, it is a grave insult to your pastor. Consider for a moment; he works hard during the week; is in his study late and early, tracing the ideas of others, and weaving in his own, and coming to you on the Sabbath-day, bringing from the treasure-house of his Master things new and old that shall interest and draw your thoughts upward.

He hopes to win your love towards Christ. He comes anxiously, fearfully, longing to do you good; he begins, and in ten minutes he sees you cuddled up and asleep! Where is his hope? His faith? How would you feel under like circumstances?

I know that you will plead weariness, and deny that you do so from any lack of interest

In the cause. How is it! Do you ever go to sleep at a political lecture! or a lyceum essay! or a dissertation upon science! Never.
It is not because your pastor is dull he is not dull! His sermons always show careful research and much original thought, and are invariably interesting, sometimes exceedingly so, and yet you sleep on and lose the best of the feast. Only last Sabbath, neighbor H.—was over to our church, and as we walked homeward together, he remarked, "What interesting discourses your minister always has; I wish our minister would exchange often with him," and I noticed you asleep before he had finished his introduction! And on that account I determined to write this letter.
My brother, these things ought not so to be. Your influence is doing injury. My little boy asked me once, "Papa, don't Mr.—sleep any only in church?" What excuse was there to offer in your behalf? None.

Only think how your example tells upon many who are watching church-members so closely! There is young D.—, I overheard him say to a young lady, as they were going from church one Sabbath, "I wonder if those men who sleep pay more than those who only board?" I fear they do not. My brother, you can do better; will you not try?—You are losing much, and you cannot afford to lose it.
In prayer meeting, Sabbath evening, you said you wished that you felt more interest for souls; you will not so long as you sleep on the Sabbath. Christ wants every soldier in his command to be watchful. You do not give Him much of your time during the week; and the Sabbath at least is His own.

Would you look for the signs of His presence on that day?

Your brother in Christ,
ANOTHER LAYMAN.

The Daily Recorder.

TORONTO, TUESDAY, JUNE 1, 1869.

SEVERAL important communications lie over for want of space.

We beg to call the attention of our readers to the notice of the change in the time of holding the *lovefeast* and the commencement of the *ordination service*. The notice will be found on our third page.

TEA AS A MORAL AGENT.

Lecy says that the introduction of tea, coffee, and chocolate did much to refine the manners and elevate the morals of European society, by diminishing the consumption of wines and spirits, and raising woman to her true position as the regent of the tea-table. This innocent beverage inspired the gentle muse of Cowper in praise of
"The cup that cheers but not inebriates."
Our friends, E. Lawson & Sons, 93 King Street, sign of the Queen, will supply all lovers of the fragrant draught with good teas, of the finest growths, and direct importations. His long established business and extensive trade enable him to supply teas, coffees, and chocolate, as well as other groceries, as cheap as any other house, new or old, in the city.

SUPERANNUATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

In the year 1842, the superannuated ministers received for the first time the full amount of their allowances, and from the annual address we make the following extract:—
"For the first time in the history of Methodism our venerable superannuated or worn-out preachers and the widows and orphans of those who have died in the itinerant work, have received the full support allowed them by our discipline in their decrepitude and old age. This abounding of your care for the worn-out laborers in the Church is an offering truly acceptable to God, consoling indeed to the retired soldiers of the cross, and is as encouraging to your ministers, who are devoting themselves and their all to the service of the Church, as it is honorable to your own Christian affection and generosity. As it may be interesting to know what the full support allowed was, we copy from the Minutes:"

Name	£	s.	d.
Franklin Metcalf	50	0	0
Ezra Healey	50	0	0
James Wilson	50	0	0
Andrew Prindle	25	0	0
Thomas Whitehead	25	0	0
David Youmans	25	0	0
Widow of the late Rev. T. Madden	25	0	0
Rev. M. Slater	25	0	0
Special for Mrs. Madden	7	10	0

The whole amounting to twelve hundred and thirty dollars, a sum considerably below what many young men get in some warehouses for a year's service.

Small as this amount seems, it must have been grateful to the recipients as compared with former years—years of lamentable deficiency. Prominent among these are the years 1834 and 1835. We give particulars of the former:

Name	Am't Due.	Am't Paid.
Andrew Prindle	£50	£14 8 23
Thomas Whitehead	50	7 4 14
Joseph Gatchell	50	14 8 23
David Youmans	25	7 4 14
James Wilson	50	14 8 23
Peter Jones (lat.)	50	14 8 23
Wyatt Chamberlain	50	14 8 23
Widow Madden	50	14 8 23
Widow Slater	25	7 4 14

And thus the contributions from 14,930 members averaged not more than 23d. per member,

including the contributions of the preachers, who, we fancy, contributed the greater portion of this amount. It is bad enough where a merchant receives 20c. or 25c. in the dollar in payment in full from a debtor; but we confess we can find no words by which we can properly describe the meanness of that conduct which could allow honored men, whose lives had been devoted to the service of their Master, to receive at the hands of those calling themselves His servants, the paltry sum of \$28 82 for the support of themselves and their families for one year!—the highest amount being \$57 65. And without knowing anything of the state of the country or the Society in that year, we can imagine no circumstance which could render such a parsimonious dealing of funds to those brethren necessary.
In 1849, reference is again made to the fund in the Annual Address, in these words:—
"The Superannuated Fund, dear brethren, has strong claims upon you. The devoted servants of God, who have spent the years and exhausted the energies of youth and maturity in preaching the Word of Life to you and your fathers, and who in that work continued until they could no longer perform the duties and labours of the Ministry, are not forgotten by you; nor will your mindfulness of them, their wants, and claims, and interests, be forgotten by God. A larger sum than that of the previous year has been contributed to meet the claims of the superannuated preachers; still it is a matter of regret that each one of them has to sustain a loss of from £4 to £8 in his limited salary, in consequence of the inadequacy of the funds to meet the demands upon it."

While as late as 1860 we find a deduction of 15 per cent. from their allowances had to be sustained by the superannuated preachers, amounting to \$1,102 80, on account of the inadequacy of the funds to meet the claims, and which in the following year was increased to 20 per cent.; making a loss to them, collectively, in 1861, of \$1,741 20.
And lest any of our friends, who have not examined these matters as closely as they ought to have done, and consequently do so little for the fund, should suppose that these days of deficiency have passed away, we refer them to a paragraph from the Annual Address of 1867, as follows:

"It is felt to be a cause of regret that the fund for the support of Superannuated Ministers, and the widows and orphans of deceased ministers, is not commensurate with the demands made upon it; and it is painful to state that the comparatively small amount allowed to claimants has been diminished by one-tenth. The Conference, therefore, earnestly entreats all the members of our church to consider the necessities of our worn-out ministers, and manifest a practical sympathy for the widows and children, most of whom are exclusively dependent upon your Christian liberality."

So deeply impressed were the Ministers of the Conference with this fact, that they unanimously agreed to raise their own annual subscription from four to five dollars.

It is worthy of note that from the inception of this Fund to the present hour, the preachers have been, and still are, its warmest and most liberal supporters. For many years they contributed four-tenths, or nearly one-half of the whole amount, and that at a time when the Church had say 20,000 members and their own numbers were under 100. In later years, say in 1863-4 when their own numbers had reached say 525, they contributed nearly one-third of the entire sum, though the Church had a membership of over 50,000; and now, 1868, with a membership numbering over 60,000, among whom are many of the leading men of the Provinces—men of enlarged minds, among them men of ample fortune, while the entire membership will compare favorably in worldly position and circumstances with any other section of Christ's Church, yet, under circumstances so favorable with a large and growing Church, whose destiny appears to be just what the consecration and devotedness to God of its members will make it, with His blessing, we find the Ministers, who now number some 550, contributing rather over one-fifth of the entire amount.

What are the allowances of our superannuated Ministers?

A question this we are persuaded which but a small portion of our people can answer, and when answered for them will create surprise.

Here is the scale:	
CLAIMANTS.	ALLOWANCES.
Of and for 15 years	£32
16 "	34
17 "	36
18 "	38
19 "	40
20 "	42
21 "	44
22 "	46
23 "	48
24 "	50
25 "	52
26 "	54
27 "	56
28 "	58
29 "	60
30 "	62
11 to 15	32 for 4 years.
8 to 11	20

Widows, two-thirds of husbands' allowances.

One, then, who has given fifteen of the best years of his life, receives as his superannuated allowance the sum of \$128 per annum, subject, however, to the possibility of having from fifteen to twenty per cent. deducted from it should the Fund be deficient, while if he breaks down after having served fourteen years (and some do as much in fourteen years as others do in forty) he has a claim for that amount for four years only. Again, the man who serves thirty years, and who, it will be conceded, has given his best days to the Church, receives two hundred and forty-eight dollars, subject to the

same contingencies to which we have already referred.

Any one who has tried housekeeping will be able to form an idea how far \$128, or even \$248, will go in paying house rent and fuel, to say nothing of food, clothing, and the little furniture of the simplest and plainest kind necessary to a family. And yet we meet with members of our Church, (and they are not few), who maintain that superannuated men are not only well cared for, but that had they been following some secular calling would not have been as well off in their old age. Surely they have never examined the matter—we know they have not, or they could not speak thus.

In the Minutes of Conference for 1868, we find in section 1 in the scale of allowances to superannuated ministers, these words:—
"Every superannuated minister who shall have travelled effectively fifteen years shall receive \$128 per annum, and from fifteen years and upwards shall receive \$8 per annum for each year of effective service."

We have a few ministers who have travelled over forty years. Suppose one who had travelled forty-three years, his retiring allowance would be Three Hundred and Fifty-two Dollars. We have satisfied our own minds if we will not mind of the objector that if any such minister had been a labouring man, (and it will be admitted we are not putting the standard too high,) he could have made for himself a provision in his old age as much as his retiring allowance; and this without much sacrifice.

There are many ways in which this could be done. Let us suppose one—he commences, then, at twenty years of age, with a capital of \$24—this sum is modest enough we think. He invests this at 8 per cent, and he allows the interest to accumulate. In addition he adds one dollar per month, or, say, \$12 at the end of the year. Upon this he also receives interest, and what is the result? Why, in 30 years the amount is \$1473 77 the interest \$118 20
35 " " " 2236 33 " 178 90
40 " " " 3623 95 " 289 91
45 " " " 4602 09 " 368 16

We fancy that few will be ready to withhold from any of our preachers their right to a rank in point of ability with laboring men, and having granted that, they will be compelled to admit that such an one can make for himself, if his health be preserved, a better provision than the church will make for a minister after that long service. At least, says one, you have supposed a most unlikely case. Where is the laboring man who has made such a provision? We answer, there are many. But we have instanced it more to show what can be done even by one in very humble circumstances, with care and prudence, and to show that what our superannuated ministers receive, even if the amount were much larger, cannot and must not be looked upon as adequate for their support, in view of a life-long service.

Again, we have heard some say that they were unwilling to support the Superannuated Fund, because there were some brethren who were drawing from the fund who were better off than they were themselves. If that were true, the meaning of it is simply this, that because there were a few brethren upon whom a kind Providence had bestowed some means, the rest must want, and if all the church were to reason in the same way, must starve. But the reasoning is faulty, even as regards the brethren who may be said to possess some means. Have they labored or have they not? And because they happen to have a little means, the result of careful management and much self-denial, is that a reason why the church is to be relieved from a sacred responsibility, in connection with their support in their declining years? And then, as to their means, small though they are, or even granting that they may be ample, we have reason to believe that among our superannuated men, will be found those who, in proportion to their ability, are amongst the most liberal contributors to all our funds.

And then others tell us that their great reward is in heaven. That is true, and it is well it is so. They tell us that they ought not to be so; that is true, and they are careful to afford them no opportunity of being so. For while it is a blessed thought to every time-worn servant of God, whose life has been spent in proclaiming His glorious gospel to perishing sinners, that he will meet in heaven those to whom he has been made the minister of good here, and be abundantly rewarded, yet we have never felt that because a great reward awaits Christ's ambassador in heaven, that the church was on that account relieved from the responsibility of caring for him here, and of caring for him with that tenderness and with that comfort to which he is entitled as Christ's minister.

(To be Continued.)

WE READ SOME VERSES the other day, the refrain of which was: "If you have any thing to say my friend, boil it down." We hope our numerous kind friends and correspondents will act upon this principle, and condense their remarks as much as possible.

PULPIT AND PEW SUCCESS.—WHAT?

FIRST ARTICLE.

The perfection of a machine depends upon the completeness of its parts. The perfection of a watch arises out of the finished adaptation of each individual wheel, spring, lever, and pin of which it is composed. So of a church. When each department of her action is sound and healthy, then is she on-going and prosperous, piety deepens, and sinners are converted. But when a church is stationary and retrogressive we have, under ordinary circumstances, just as much right to conclude that there is something internally wrong, as if a watch should be incurably slow, or absolutely motionless.

The agency of a Church may be comprehended by the two general divisions of the ministry and the membership,—the pulpit and the pew. If the ministry is defective, and the membership active and devoted, or vice versa, the prosperity of the church will be partial; but if both are defective, painful irregularity or positive reaction must be the result.

Take the Pulpit. What may we conceive to be the elements of a church success, so far as the ministry is concerned?

We reply, that there ought to be a clear and effective presentation of the truth, "The truth as it is in Jesus" is the Divinely appointed instrument for the world's enlightenment and salvation. "Sanctify them through the truth: thy word is truth." "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." "The entrance of thy word giveth light." If, then, Gospel truth, by Divine appointment, is instrumentally the source of our illumination, and the foundation of our faith, its clear and effective presentation is a self-evident necessity. If the teaching of the pulpit is confused and feeble the spiritual intelligence of the pew will be of the same standard—the shadows of the one will settle down upon the other.

Three things are necessary to a clear and effective presentation of the truth. First, *distinct articulation*; second, *unity of design*; third, *aptness of illustration*. When the utterance is not distinct, and the emphasis true, the thought is obscured and impaired. When the design is not pervaded by oneness, the impression produced is not compact, nor the after-recollection of it vivid. The sermon may be full of point, but it is radically defective in its power of producing vividness and unity, if there is no *master-point*. And where there is not aptness of illustration, the unlearned, who necessarily form the bulk of a popular congregation, are neither benefited nor interested. The apt similes of the Saviour caused the "common people" to hear Him gladly, a result which no minister of that Gospel, which is emphatically a Gospel to the poor, can afford to lose.

And in order to secure this clear and effective presentation of the truth there is not the slightest necessity for the preacher to become the actor. Naturalness of manner will be his aim, and not the histrionics of the stage. The latter befit neither his vocation nor message.

Those Jerusalem street-preachers whom we read of in the 8th chapter of Nehemiah, were as fully convinced of the necessity of clearness and effectiveness in the style of their preaching as the most perspicuous divine of this day can possibly be. For by the way, street-preaching did not originate with such irregular men as Wesley and Whitfield. This method of expounding truth is surrounded by very ancient and venerable associations. The large congregation crowded the street, and gazed attentively on the "pulpit" or platform "of wood," on which stood Ezra and his colleagues. The margin reads *scabbled* of wood, for it could have been no pulpit after a modern fashion, with its restricted dimensions, which accommodated fourteen men, the number that actually stood upon it. Possibly Ezra's pulpit bore some resemblance to the one of our camp-meeting stands, hastily constructed, but specially adapted to hold a considerable number of speakers. While the large congregation gazed upon the preachers "they read in the book, in the law of God distinctly," not muttering or hurriedly, with a total disregard to emphasis and accent, but *distinctly*—they gave the language its true sound and full power. Not only did they read intelligibly and well, but they "gave the sense"—they placed before the world the literal meaning and genuine spirit of what they read. But those ancient preachers did not stop here. They did not content themselves with merely reading well, and giving the sense, but they made themselves models for all future occupants of the pulpit, by making those to whom they spoke *understand* what was meant, an achievement, under some circumstances, by no means easy of accomplishment. By familiarity and repetition of illustration they prevented the dullness in that street congregation from leaving the place without carrying away clear impressions of what he had been listening to. No wonder that under such lay-preaching as that, the congregation felt. Clear views led to deep feeling, "for all the people wept when they heard the word of the law."

But again, we may name as another element of ministerial success, a clear and effective

presentation of *soul saving truth*. A sermon may be full of truth, clearly and effectively delivered, and yet it may be an absolute failure, so far as saving result is concerned. There may be strong and lofty thought, great doctrinal clearness, a rich vein of philosophical analysis, brilliancy of language, and luminousness of illustration, and yet as an instrument of conversion, the whole may be as useless as a sword, the blade of which may be plated with silver, and the hilt sparkling with jewels, but the weapon instead of keen steel is only blunt wood.

Those sermons which the Holy Ghost with a partial frequency honours in winning souls, are radiant with the Cross, and the cardinal doctrines immediately connected with it. The atonement of Christ, the malignity of sin, the value of the soul, a present salvation, purity of heart, the solemnity of eternity, the crown of life, "the terrors of the Lord," the sublime pomp of the Judgment day, these and kindred topics, like a naked sword of keen edge and heavenly temper, divide asunder the "soul and spirit," and desec with lightning power the "joints and marrow" of the heart.

In the successful employment of this instrument, there is room for every variety of mental structure. While the truth is one, the method of handling and applying it, will vary with the individuality of the preacher. Paul wielded this sword of soul-saving truth, when beneath close argument and forcible application, Felix trembled in his presence. Whitefield with his magnificent voice and glowing energy wielded it, when the plumes of listening nobility shook with agitation, and his pockets contained a thousand notes from persons under religious concern as the result of one day's toil. Wesley wielded it with logical clearness and transparent fidelity. Edwards, with solemn sententiousness. McTearney, with melting tenderness. Sumnerfield with rapt emotion. Angel James, with simple, commanding, unflattering earnestness. Nettleton with terrific description. Stoner with torrents of irresistible pathos, and Dawson with dramatic vividness of imagination. No minister can be successful who does not according to the ability which God has given him, place before his hearers clearly and effectively, the grand central and germinant truth of Christ crucified. This is what the people need and it is worthy of remark, that while ignorant of many departments of truth, this is one that the people generally theoretically believe and know, and consequently those men who can wield this truth, so as to make the people feel and act upon it, are a class of evangelists that the times most loudly demand.

Our Home Work.

REVIEW OF THE DISTRICTS.

GODERICH DISTRICT.

The year after our separation and appointment as a District, our membership numbered 1569. It will be interesting and profitable to notice our progress and reverses numerically to the present time.

In 1859	1688	In 1864	2283
In 1860	1107	In 1865	2367
In 1861	2245	In 1866	2526
In 1862	2430	In 1867	2621
In 1863	2566	In 1868	2457

The reader will see the great disparity existing between the progress made in the material, or financial interests of the church, and that made in the greater and more important work of building up a spiritual house, "an habitation for God through the spirit." In six years, we have doubled our church property, but we number 109 members less than we did six years ago. In ten years, we have added forty churches, built several fine parsonages, and greatly enlarged our territory, invaded new townships, broke up new ground, organized new appointments, increased our staff of labourers from seventeen to twenty-one, received from the missionary treasury, \$25,000 during those years; and yet we have only added 888 names to our membership. It is true, as stated above, that important transfers must be taken into account in the question of membership, as well as in finances. We must also make allowances for a large list of removals during and since the American War; still our progress in building the "spiritual house" is not to be compared with our success in rearing earthly tabernacles. We may, however, hope for better things in the work of soul saving, now that there are so many more advantages in having secured superior church accommodation. It must not be supposed that our increase, though small, is below that of some other Districts; such is not the case. Our average increase during the decade is greater than some others, while in material progress we exceed many others.

If I should give my opinion as to the causes of our slow progress, I would have to dwell upon symptoms of spiritual decline, that are seen in other and older parts of the country; but seen more clearly and felt more sensibly in those missionary Districts, and in new fields of labour where Methodism in its principles, purity and power, has not yet been felt.

1. Our fields of labour are too large. A farmer may fence and cultivate fifty or sixty acres and keep them in good order, but if compelled to fence and keep three hundred acres, he will have light crops and small returns. We have too much competition now to think of raising or keeping a

cause by monthly appointments, and scarcely any pastoral visiting.

2. Many of the customs of old Methodism are becoming obsolete, such as service on Christmas day, watchnight, covenant meeting, quarterly fast days, reading our general rules, reading the Pastoral address, holding leaders' and stewards' meetings, examining the class-books and recording the religious state of the members as per quarterly schedule; examining into the moral character of leaders, their tractability &c. A minister not long ago announced for a "Covenant meeting," when several inquired what it was like; they had never heard of one.

Once, when the quarterly fast was announced an old leader came forward and said "We used to have fast days every quarter in England, but I have not heard one announced during the fourteen years I have been in this country." A minister said not long ago, "He had not paid much attention to those little things." Lord Bacon once said, "Old wood is the best to burn; old wine is the best to drink; and old friends are the best to trust." I somehow have a deep conviction that old Methodism is the best system for saving the people: our Fathers did not call these "little things."

3. The pernicious habits of "using snuff, tobacco, and drams," have for years prevailed among our leaders, stewards, and local preachers, and are on the increase. We have long excused a minister, or aged Brother, for regaling himself with smoke, in a quiet corner, in an easy chair; but now it is seen to our hurt that ministers of long standing are out on the street, in open day, with a pipe in their mouth. How ridiculous to see an aged minister walking from the parsonage of a neighbouring Circuit, when from home on duty, puffing the weed, and then asking the young minister, "Do you use snuff, tobacco, or drams?" As to drams, we cannot shut our eyes to the fact that on many of our Circuits we have members and church officers who indulge to their hurt and ours. It cannot be denied that such habits when publicly endorsed by ministers, or members of the church, have a potent power for evil and to retard the work of God.

4. Our ministers have far too much to do with the temporalities of the church. In some places they are architects and chief overseers in all our church and parsonage building, secretaries and treasurers of all committees—chief managers for all tea meetings, picnics, socials and church festivals, general treasurers for all connexional funds, agents for all our publications, and general collectors for all circuit movements. I know a church not far distant, and the minister in addition to all the above duties, received all the pew rents and Sabbath collections, negotiated a loan, remitted the interest, insured the premises, paid the sexton kept all the records of the trust, and was a general circuit scribe. He did this, not from choice, but from a supposed necessity. Should not our laymen relieve their minister of all such burdens, at least as far as possible, and allow him to be a "man of one work," that being free from all these cares he might "feed the flock."

5. Many of our ministers are too scantily supplied with temporal comforts, and suffer more or less from over-anxiety and mental disquiet. They cannot render that service in spiritual things so long as they are embarrassed in temporal things. If our churches would promote their own interests, they would keep their ministers entirely free from temporal care and aid them in furnishing their libraries &c.

6. Our laymen, in many places, do not cooperate with the ministers in the work of saving souls. Our merchants, magistrates, and professional men do not identify themselves with our Bible class work as they ought. Who that knows our country, will believe that, in this District, there is any good reason why seventy-two of our congregations should be without a catechumen or a Bible class? Are there no Local preachers of zeal enough, and intelligence enough, to consecrate a little time and talent to this department? Are there no school teachers connected with our church who could be enlisted in this work? How much good one or two men of the right stamp might do on many of our Circuits, in calling into exercise, energies, and gifts that now lie dormant. Oh, for the right kind of spirit among our churches.

Our ministers are generally overworked on Sabbath, most of them having three appointments a day, and long rides between. It cannot be expected that they can devote much time to our youth. Our laymen should take charge of this department of our work, and in blessing the church they would be blessed themselves. If we are to make progress in raising up battalions here and there for the army of Jesus and his church, we must do more to train and educate our youth.

How few of our professional men, or our men of enterprise and business ability, rally to the weekly prayer meeting. As they grow rich and increased in honors and influence, they seem to say, "We don't need the hour of social prayer now, as we did long years ago." They give of their money to the cause, but not their hearts, their example, their influence. The Apostle speaks of some such in his day, who "first gave their own selves to the Lord, and unto us by the will of God." If our influential laymen would only unite in this work with their ministers, and "come up to the help of the Lord," in the spiritual as in the temporal interests of our Zion, we would soon number our converts by tens of thousands, and write on our banners "the Dominion for Jesus."

7. The last cause of weakness I shall name, is the lack of right men for leaders. We have some leaders who commence a class with three or four members, lately gathered in from the world, and in a few months it becomes necessary to divide the class. We have others, and you may merge class after class into theirs, and send in four new members now, and six again into it, and somehow it is never full, it never swarms. It wanes and dwindles. Such classes never grow too large, they never send out a nucleus to form a new one.

They remind us of Pharaoh's lean kine, or of Bunyan's chasm of shame which cart-loads would not fill. Such leaders are tedious, dull, cold. Our standard of leadership is too low and yet we are compelled to it. We are not educating our men up to the right point of spiritual life and vigor.

A minister visited the barracks where one of the finest regiments in Her Majesty's service was stationed. He said to an officer, "You have fine men in your regiment," "Yes, sir," was the reply. "You are rather tall yourself?" "I am six feet four inches, without shoes or stockings." "Have you many men of that size in your regiment?" "Not many now, sir, we used to have; but we had to lower our standard during the Crimean War. We take shorter men now, men we would not have looked at before." So we may say, we have had to lower our standard of leaders. What the leader is, you may in course of time expect the class to be. Much of the backsliding among young converts has its origin among the leaders. If the leader be not growing in grace and in the knowledge and love of God; how can we expect his members to grow?

I may be excused for quoting a line I once saw upon a tomb.

"Prepare by death to follow me."
Under this a humorous friend wrote,
"To follow you I'm not content,
Until I know which way you went."

Oh, that we had a few leaders like Father Reeves or Carvoss.

W. H. POOLE.

THE PULPITS.

The following reports were received too late for publication on Monday.

ADELAIDE STREET CHURCH.

At 11 o'clock a.m., the Rev. S. S. Nelles, D.D., preached an eloquent and impressive sermon from 2nd Corinthians 4th Chapter and part of 16th verse:—

"But though our outward man perish, yet the inward man is renewed day by day."
We have no report of the sermon.

At half past six p.m., the Rev. Wm. Hall, B.A., chose for his text, part of the 7th verse of the 4th chapter of Hebrews:—

"To day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts."

The Reverend gentleman commenced, by referring in appropriate terms to his former ministry in this Church—his anxiety then, as now, for the salvation of souls. He spoke of God as a Father, a Sovereign and a Physician. Many were half persuaded to be Christians, but stopped short of the point, for want of earnestness. He then dwelt at some length upon the means whereby the heart is hardened—showed the danger of putting off repentance and faith in Christ, till it was forever too late—related an incident of three men who, were sailing on a frail craft, were struck by a mountain of ice. Two of them perished, but the others were rescued by calling aloud to some persons on shore for help. Also another incident of a young lady about twenty years of age, whom he visited on her death bed. She had turned a deaf ear to previous admonitions, but was mercifully saved at the eleventh hour. He then alluded to skeptical notions he had imbibed previous to his conversion—spoke of the love of Jesus—of His power and willingness to save, and concluded with an earnest appeal to sinners to seek salvation to day.

Brother Hall possesses an excellent voice—full, clear and musical—which gives to his reading as well as preaching a power and pathos truly remarkable.

ELM STREET CHURCH.

The Sermon on Sunday morning was preached by the Rev. Dr. Evans. His text was, "The glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord had spoken it."—Isaiah xl. 5.

"Alleluia, for the Lord God omnipotent reigneth." Such shall be the acclaim when the prophecy which I have read shall be fulfilled. This is one of those prophecies which have a partial fulfillment, their ultimate accomplishment being in the far distant future. These words are having a progressive and, by and by, will be an ultimate fulfillment. They are applicable to the mission of John the Baptist. Originally these words were used as words of comfort to the Jews; words of assurance that they would be restored to their own country. But we have the highest authority for saying that these words have not yet received their full accomplishment. The gathering together of your ministers at this Conference for review and consultation has caused me to think that the consideration of this text might not be inappropriate. I take the phrase, "the glory of the Lord," to refer to the gospel revelation. From the gospel revelation we obtain the only correct notions we have of God. A writer, on missions, tells us that by impressing the mind of the heathen with an idea of the GREAT I AM, you open the door for future usefulness. And it is only from the gospel that we receive this revelation of God. Here this Being is brought before us in all his rays complete. Here we have His attributes completely illustrated. Take, for example, His Wisdom. It shines forth in everything, large and small. We see it as shown in the universe of God. Where, except in God, was there wisdom found to devise and carry out the plan of the world's redemption? You recollect the eloquent words of St. Paul when he 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: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." And the same writer, when he brings us to the cross says, "Scarcely for a righteous man would one die, yet, peradventure for a good man some would even dare to die." Mark the extreme caution exercised by the Apostle in these words.

But when he speaks of God's love he says, "But herein was the love of God manifested in that while we were yet sinners Christ, &c." So as to God's justice. This is shown in thousands of ways. But it is only when we come to the cross that we find the highest dignity of God shown forth. A slave had been listening to an impressive sermon on "God so loved the world, &c." When afterward she was asked if the love of God did not amaze her, she said, "Oh no it just like Him." And truly the whole plan of redemption is worthy of God. The design of our Heavenly Father is nothing less than the salvation of the world. We cannot dwell on this now, however. Everything is complete. What more is wanting for man? Is he ignorant? There is light given; helpless! hopeless! help and comfort are given. Is he guilty or impure? There is a fountain open. Is he immortal? There is a heaven for him. There are three things which we find together; holiness, happiness and beneficence. These three are united in God and the angels, and it is God's wish that they should be ours. Man is happy as he is holy. "The glory of the Lord shall be revealed and all flesh shall see it together." Do you doubt it? Oh! remember "the mouth of the Lord hath spoken it."

The reverend doctor closed his excellent and impressive sermon, of which this is a very imperfect report, by an earnest call to individual effort.

EVENING SERVICE.

The sermon in the evening was preached by the Rev. J. Borland, from the words, "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."—Eph. iii. 9, 10.

Progress is the order of God. This is observable in creation. It is manifested in the highest of all created beings—fallen man. After the fall of man, the first star which appeared in the heavens was the promise that the seed of the woman should bruise the serpent's head. After that came many stars, and, at last, in Christ, burst forth the bright Sun. We are commanded to walk in the light. Our purpose, to night, is, briefly, to consider, first the mystery, and the duty of Christian ministers to make known this mystery; and second, to consider the effect of this mystery upon the angels. There are those now who tell us that our Saviour has not yet risen to the highest place to which he will come; and they tell us to wait, prayerfully, for this time. We consider this to be an error. A sad one, too; but one that can easily be corrected, by reference to a few passages. We are told that Christ has all things under his feet. "He has been exalted to be a Prince and a Saviour." On this fact he based his command to his apostles that they should go into all the world and preach his gospel. These passages are not isolated ones. When the beloved disciple was alarmed by his sudden appearing, Christ told him to fear not as he was the ruler of all things. Again, the same apostle saw an immense number of angels singing "worthy the Lamb that was slain to be exalted thus." Let us then look upon this as a settled fact; and, in spite of other influences, hold fast to the ancient landmarks. A very important feature in this present dispensation is the high position which Christians occupy. Though in olden times believers had many privileges, yet were *servants*. We are *children*. Oh, what a glorious privilege! We do not comprehend it as we should. We are blameable if we do not live up to this high state of fellowship. Grace has been supplied, suited to our every need. "A child should resemble his father. We should be like our heavenly Father; "holy as He is holy," having love and Christ in the heart. Oh! glorious mystery of Christ in the heart. What a privilege to be able to say,

"My God is reconciled."
Did you feel very unworthy and guilty when you were coming to Christ? But when he came to you, you were able to say, "Abba Father."

Another feature in this dispensation is, that it is *universal*. In the Jewish dispensation they were the chosen people; and, though by embracing the Jewish faith you might be a partaker of some of their privileges, yet *all* were not bestowed. "It is not so now. Jesus told his apostles this when he said, "Go into all the world and preach the gospel to every creature."

It is the minister's duty to make known these things. How can he have fellowship with Christ in his sufferings? By beholding him on the cross, and hearing his sad cry, "My God, my God, why hast thou forsaken me?" We can have fellowship with his glorious exaltation by pondering on these things. The reverend gentleman urged those present to seek this fellowship, contending that the fellowship of believers would be made stronger in that way.

He spoke of the way in which angels looked upon this mystery, and closed with an earnest appeal, that all present should go up and take possession of the blessings in store. We regret our space forbids a fuller report of this excellent sermon. The attendance, both morning and evening, was very good; and the sermons were listened to with marked attention.

QUEEN STREET CHURCH.

The Rev. John Carroll preached on Sabbath evening from 1 John iv. 18. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." It is the fear of God and the love of God of which the apostle is speaking. There is a sort of fear of God, which is not incompatible with love, but which is promoted by it. This is a filial, or cautionary fear. This fear is consistent with happiness; and the fear of which the apostle is speaking on this chapter is a "tormenting fear." It springs from and promotes hatred to God. There is—
I. A state in which a person seems to have neither the fear nor love of God. Some persons seem to have no love to God and no fear of

read of his displeasure; they are so intoxicated with pleasure; so immersed in business and worldliness; so entirely devoid of faith of any kind; or so embruted by appetite and passion, that they never give one thought to God, whether of hope or fear.

II. There is a state in which Love and Fear are intermixed. They love, but their love is not made perfect. It may be perfect in kind, but not in quantity. Thus is the state, ever and anon, of the newly converted and of the merely justified. His faith is infantile and variable. His love is weak and partial. His corruptions sometimes bring him into bondage; but if faithful, his love increases and fear diminishes till he attains the last stage of Christian experience we have to consider in which—

IV. Perfect love casteth out fear. This is the state of the fully sanctified. There is perfect confidence, or boldness, and hence the absence of fear. The marks of this state are—
1. Exact obedience, chapter ii. 5. There may be mistakes in practise, arising from errors in judgment, but he can appeal to the Searcher of hearts and say, "Thou knowest the way that I take."
2. Adequate love to the brethren.
3. Perfect patience.
It is one thing to be able to do the will of God, and another to suffer it patiently. The passive graces are the last to mature; but love is the basis of patient endurance.
God is love. Has been loving to us in nature, providence, and redemption. Supreme love to him is challenged by his love to us.
In earnest and eloquent peroration the speaker urged his hearers to seek at once the perfect love that casteth out fear.

NOTICE!

The Ministers entrance to the Conference will be from Temperance Street, in the rear of Richmond Street Church.

W. MORLEY PUNSHON, President.
Lovefeast will be held in the Richmond Street Church on Sunday afternoon, at Three o'clock.
The ordination service will commence at a half-past Ten o'clock a.m.

THE REV. E. B. HARPER, M.A., Chairman of the Ottawa District, will preach in the Richmond street Church this evening at half past 7.

LITERARY NOTICES.

"CASE AND HIS COTEMPORARIES," Vol. II
BY THE REV. JOHN CARROLL.

This interesting volume is now before me. I have perused it with much interest and profit. The incidents and historic facts gathered from various sources, touching the Canadian Church, are, in the main, reliable, and are replete with the most thrilling interest to those who are anxious to learn something of the origin and progress of that once despised, but now powerful and most numerous body of Protestant Christians in this province. To the devout mind it is a most pleasing profitable work to retrospect the past and trace up this living, widening, and ever-flowing stream to its source; to linger for a season amidst the battle-fields of these noble heroes of former days and muse upon the the victories they achieved and have left as an inheritance to their spiritual children. All honour to those men who, amidst much sacrifice and toil, laid the foundations of our Canadian Zion and her varied institutions on such principles as were well calculated to secure their stability and confer untold blessings upon their posterity, and upon the country at large.
Mr. Carroll deserves the thanks of the Church for gathering up these fragments and presenting them to the public in a readable form. It is true there are some mistakes in the book, and some things inserted which, perhaps, might better have been left out; but they are not very material nor very abundant, while the numerous facts presented and the interesting events recorded and rescued from oblivion, will not only be read with avidity, by those who, in after years, may write the history of the Church.

My own mind has been much refreshed and my heart warmed by the perusal of these pages. They have carried me back in imagination to the days and scenes of my youth—scenes amidst which I delight to linger, and which beget sentiments in my soul of devout thanksgiving and praise. With some of the events recorded I had personal knowledge as they transpired, and with others I was quite familiar at the time, but my memory has been quickened while I have read, and other facts of much interest have been brought to my mind to which the author seems not to have had access. As the plan adopted in the work is to trace the events as they occurred, year by year, rather than follow the events connected with each individual, consecutively, through his history, I beg to suggest that in the next volume—which I trust may soon be forthcoming,—the year be placed at the head of each page.

This work should be placed in the library of every Wesleyan family throughout this country. The aged should read it as a remembrance of former years and of acts in which they may have taken a personal interest when they occurred, and the young, as a memento of what their fathers (did in days of old, as well as a prompter to deeds of noble daring in doing battle for the Lord.
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