

The Provincial Wesleyan.

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

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, JULY 19, 1871.

Number 29

CANADA WESLEYAN METHODIST CONFERENCE.

ORDINATION OF CANDIDATES FOR THE MINISTRY.

The Services on the Occasion.

BY THE REV. W. M. PUNSHON, AND REV. E. RYERSON.

Yesterday the services in the Bridge Street Wesleyan Church, on the occasion of the Ordination of the Candidates for the Ministry who had previously been received into full connexion with the Church, were of a specially interesting character. Scarcely had the Church been so crowded as on this occasion. The attendance was not confined to the immediate neighborhood, as the steamer "St. Helen" made a trip from Trenton, bringing a large number of passengers for the purpose of hearing the ordination sermons. The steamers "Greenway" and "Quail," from Pictou, also brought loads of passengers, while the ferry boat "Prince Edward" made extra trips on the occasion. There was a love feast in the morning, commencing at nine o'clock, in which the proceedings were of much interest and the attendance large. But it was not until the usual hour of Sabbath morning worship that the service proper was commenced.

Ticket holders were admitted at the basement door at 10.10, and twenty minutes later the main doors were thrown open to the public, who, accelerated in their progress by the light shower of rain which then began to fall, thronged inside with eager haste. As is usual on special occasions during Conference, the central seats were reserved for the use of the clergy, who filled them completely. Seats were placed in the aisles and fronting the pulpit, all of which were occupied, and a number of people were compelled to leave. Altogether there must have been nearly 2,500 persons within the building.

At 11 o'clock the services were begun by singing the 61st hymn. Rev. Joseph Elliott, ex-President of the Conference, then engaged in prayer, offering up a special petition for the candidates about to be ordained. At its conclusion the choir sang an anthem, "God is the refuge of his people." Rev. Mr. Punshon read a lesson from the Psalms, and the 24th chapter of Luke, commencing at the 13th verse to the end. The choir followed with the 621st hymn.

REV. W. M. PUNSHON'S SERMON.

The Rev. Wm. Mobley Punshon, M. A., President of the Conference, then proceeded to deliver the ordination sermon, taking his text from Luke, chap. 24, verse 48 to 49 inclusive. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Rev. gentleman said: "Another word is very near to us. Although we cannot penetrate its secrets and hold intercourse with those who have passed from us, we are apt to imagine sometimes that a voice from beyond the grave were permitted to speak to us, it would be a most effectual restraint upon the ungodly. But the emotions which the supernatural excites are merely those of fear, and the terror engendered by apt to become defiance when the source of these apprehensions has departed. Moreover Scripture assures us that if the secrets of the prison house were revealed to us it would have no more convincing effect for them than heard no message and the prophets, neither would they be persuaded through one rose from the dead. There must be always hope. If bright messengers were to hover around us with heavenly tidings, or if God were to speak to us as the seers of old, we must have hope. Dear brethren, look upon this picture. There is nothing about Him as you look upon Him, to stir the heart or send a strange feeling to the brain, and yet you are in the presence of One who has known the mysteries of death. That eye which now sparkles with affection was recently covered with the film of death. That frame, now full of vigor was shrouded in the grave. Those hands were pierced with nails and clenched in agony. That glad loving heart was still in death, but dying once he died no more, and you gaze upon the risen Saviour. This, is, so to speak, one of the Saviour's posthumous utterances the living Apostles address to us, sealed with the signet of the holy seal. Its sacred and gentle manifestations soothed the bruised heart of Peter, and now He is revealed to us in all the realities of the second incarnation. Once having light and composing themselves to the recognition of the familiar tones, how eagerly they listened to His voice. He had prepared them for His departure, and though they were never in His world, they were never far from Him. They watched for the smallest sign of the coming of the chariot which would be their forever in this world from the Master. They loved their Lord, but with the consciousness that they were hearing Heaven they lingered in the view of their country. From the tenacity of our own memories, how easily each word that dropped from the Master's lips would sink into the faithful hearts of the disciples. He assures them that His purpose is the same as it was before. His design after His agony has not changed, but rather that His death should bind the new dispensation in one chain of continuity for ever. As it is said: "You understand, my words now—they were dark and obscure before. These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." Oh! how beautifully does the Saviour adapt His blessings to the wants of the people? What did he do? He opened their eyes and said one to another, do not our hearts burn within us? and now he is going away." He opens their understanding. Now they understand the Scriptures. There was no need of an interpreter when He the Great Intelligence was there; and now he opens their understanding that they may understand the Scriptures, and says unto them, "Thus it is written"—the

starting point of the discourse to-day. "Thus it is written"—to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things. You observe dear brethren, that the appeal is in these words as a candid revelation from God, whose slightest word is a greater authority than anything of earth. Thus it is written—as if that did away with all misgivings as to its fulfillment. Nothing is more remarkable than the reverence which is uniformly paid by the Scriptures to the Scriptures. There is no question in the Bible of its own authority—but it is assumed that that everybody in the world can see it. Thus it was at once the standard of the Master's power and the weapon of the Master's sword. With this, you will remember He routed the enemy. "It is written that shall not tempt the Lord thy God." With this, when assailed by temptation, He perplexed the assembly of the tempter. He said: "Thus it is written," and this was sufficient. When on the cross, legions of angels would have gladly swept down to His assistance and to launch their vengeance on His foes. But how then would the Scriptures have been fulfilled, that thus it must be? It seems, then, as if the atonement and the resurrection of Christ—vital doctrines as they are—inseparably connected with the salvation of the world—were proclaimed with such earnestness of expression as to vindicate the majesty of the imperial Scriptures. None shall the earth be moved that that one stain should be cast upon the promises of Scripture. Thus it is written and thus it behooved Christ to suffer. There are massive truths in these words, which it will be impossible for us to overtake in their fullness, but upon the skirts of which we can hardly tread without some amount of blessing and without learning something of the purposes for which the death and resurrection were accomplished, and then of the testimony which was behind it. Taking the first point thus it is written and thus it behooved Christ to suffer. This reminds me that there was nothing arbitrary or contingent about the Redeemer's plan. Everything that happened to him happened according to an arranged, and definite plan. Nothing took him by surprise. No bitterness, no trembling, no shame, either through the spitting and mocking crowds, or Gethsemane's dread place of agony. An agonizing sorrow was present in that sublime moment of self-denial when He said, "Lo I come in the volume of a book it is written of me to do thy will." He seems to regard his sacrifice not only as a service voluntarily undertaken, but as a duty. He appears to recognize the position in which he had placed himself as having laid himself under a moral necessity to die. Now that everything that is foretold of the Saviour was foretold in the Word—that everything that is borne by the Saviour was foretold in the Word, the testimony of Jesus is a rock of prophecy—that which was the essence of it all. Evidence of him gleamed upon the death couch of expiring souls, and caused the blood that had begun to curdle about the heart to flow again as in the vigor of youth. The coming Saviour was foretold by almost all the nine or twelve of the prophetic canon, and of the four Kings of vision Daniel recognized the Messiah; Ezekiel finds a place in his story prophetic for the tender Shepherd; Jeremiah is raised to change his tears and lamentations for triumph as he speaks of the Saviour; Isaiah recounts for us with so much detail and precision the circumstances of His suffering that we are constrained to ask whence is it? it sounds like a prophecy of the future than a narrative of the past. Yes, the testimony of Jesus is the spirit of prophecy, and this, independent of the circumstances of the Cross and independent also of the love of the Redeemer's heart, because the purpose was cherished from eternity, and the verification and explicitness of Scripture testimony all made it necessary that in the end of the world Christ should appear to put away sin by the sacrifice of himself. Thus it is written "it behooved Christ to suffer," although the main necessity, as regarded the result, seems to result from the infallibility of Scripture. There are other causes of solemn and eternal importance which made it necessary that Christ should die. God sat upon a throne, a throne of equity in holy truth to kings of earthy nation, who were contrasted to kings of earthy nation. He announced in voluptuousness and crooked, and He announced His abhorrence of sin and that He would not look upon it. While He extends His protection to the innocent, He visits the guilty with His anger, and it rolls upon them like successive peals of thunder. Either then the law must take its course, and the whole world of transgressors perish, or there must be a scheme devised some way by which man could be rescued and God and his laws justified. The expedient of mercy was rendered. There are circumstances in human history where men have submitted to privation, wrong, slow to believe if they knew they could not have them long. They watched for the smallest sign of the coming of the chariot which would be their forever in this world from the Master. They loved their Lord, but with the consciousness that they were hearing Heaven they lingered in the view of their country. From the tenacity of our own memories, how easily each word that dropped from the Master's lips would sink into the faithful hearts of the disciples. He assures them that His purpose is the same as it was before. His design after His agony has not changed, but rather that His death should bind the new dispensation in one chain of continuity for ever. As it is said: "You understand, my words now—they were dark and obscure before. These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." Oh! how beautifully does the Saviour adapt His blessings to the wants of the people? What did he do? He opened their eyes and said one to another, do not our hearts burn within us? and now he is going away." He opens their understanding. Now they understand the Scriptures. There was no need of an interpreter when He the Great Intelligence was there; and now he opens their understanding that they may understand the Scriptures, and says unto them, "Thus it is written"—the

of the power, and because from His heart there issued the omnipotence of love. There are traces enough everywhere of sin. We see it in the scourge of people. We see it in the desolations of sickness and in the drunkard's palsied limbs, in the prodigal, in the sinner in the wicket, fleeing when no man pursues. We see it in the experience of sinners among us who realize the fable of the old hunter, Acton, and in the terrors of an avenging conscience are torn to pieces by their own doubts. You must think of His life and His incarnation. You must see him clothed with sorrow. You must see Him mocked in the Judgment Hall—racked on the cross—disinherited in the tomb. See Him when he bows down to enter into darkness which was eternity to Him, because His Father's countenance was hidden. Oh! if you can look upon these things—exactly a life for a life—compelling the innocent to suffer for the guilty—then surely you will be constrained to admit an intensity of penitence and sorrow that you never felt before, that is an illustration that is at the core of the strongest life to be gathered from the Cross of Christ. Sinner, I want to talk with thee a little more closely. After reading the history you have found moved to tears. Yes, there are many here with sensitive hearts and keen appreciation of the pathetic and tragic and moved to tears—perhaps to anger—as the Frankish chieftain of old, who cried on hearing the recital, "Oh, if I had only been there with my trusty Franks, I would have avenged His death!" Cease your hypocritical tears! You yourselves are accomplices in His murderers. Every sin you now commit is a fresh crucifixion of your Saviour, raising him up anew to suffer, piercing him with a sharper spear, and causing the blood to flow again that has been shed for you. We will now take the next thought, which is that Christ rose again the third day. There was equal necessity, it would seem, for the harmony of the scheme of redemption and the fulfillment of prophecy, that Christ should rise from the dead as well as die. It was written just as frequently by David in his Psalms, and spoken of by Peter in his pentecost sermon. The veracity of Scripture required that not only should He die, but that His soul should not be left in Hades, nor his flesh see corruption. If He were not to complete his plans, death would be to man an eternal slumber, instead of being as now a season of warning, the world would have no interest at the right hand of God, and there would be left but the broken fragments of his ancient sceptre. The Saviour was vested with power to overcome all things. He was proclaimed to be the Son of God, with power to rise again from the dead. The resurrection, moreover, was to be the chief of the many forcible evidences which were to sustain the hearts and fire the words of the Apostles, for "if Christ be not risen then is our preaching vain, and your faith is also vain." It was necessary that He should rise again, to attain his official perfection, as our prophet and king, and our glory—His glory would have been obscured—our Easter would have been rendered precarious and uncertain. We cannot do without this truth of the resurrection of Jesus—our faith clings to it with affection and kindles with ardor—our hope soars with invigorated pinions as we gaze upon it. Sinner, have you an interest in this miracle? Are you raised from eternal death in the likeness of Christ's resurrection? He died and rose again for your justification—are you justified? Or do you still cling to the rank and foul sepulchre—are you dead in sin? Turn to God! Let your eye be turned to the greater dimension for having had the Saviour's example in bursting the fetters of death—by your resurrection now the second death will have no power with you. Happy are you if you accept the truth—happy are you if you can triumph in the Easter of Christ. Let your first fruits be to assist in the awakening immortal humanity. Get close to Christ. Glory in Christ's finished work, and like the swan, whose sweetest song is its last, your latest moments, as you are wafted up to the sky, will ring with jubilant music. Ours the cross—ours the heaven. We will now, for a moment see to the purpose for which it was declared that repentance and remission of sins should be preached among all nations, beginning at Jerusalem. These were the Saviour's last words before leaving this earth. Mark the order of progress: First at Jerusalem, the seat of the Jewish religion. It was to be a work of testimony, and what nation had been more faithful in its testimony. Though ground under all forms of government—though torn by intestine strife and dissensions, it had held fast to its testimony of the unity and spirituality of God and the Messiah also, whom their blinded prejudices forbade them to recognize. Still there was something Catholic about it. It was first for the Hebrew and then for the Gentile. Like sparkling water, it was free to all, even the barbarous stranger. It was the charter of their liberty, their title to the house of God. Cramping narrowness were to be no longer. The old dispensation was done away with. Priests were to be no more—all were to be preachers, preaching repentance and remission of sins, beginning at Jerusalem. All were to be evangelists—not secluding themselves to cloisters and cells. This testimony would not be content with holding its own, though it had always done that well. It must go on conquering forever. The witnesses of salvation who had been provided, would proclaim the glad tidings first at home, then to their countrymen, and then to the uttermost parts of the earth. Beginning at Jerusalem! Let us never be so slow to take our revenge on that fickle and cruel city. It was such satisfaction that the Redeemer delighted in—if haply the very men who mocked and crucified him might be the first to fall into penitence before him—if haply the eye that aimed the spear at his side might look for hope among the first. We have now before us men who have concluded that this mission shall be their life-work, and I am commissioned now to preach repentance and remission of sins, repentance in order to remission of sins. You are so frail, so venal, that without it you will perish. See whatever their enormity—whatever the aggravation that has accumulated—Christ is ready to forgive. I do not know of any more touching manifestation of love than this. I preach repentance and remission of sins in His name.

I exhort you to trust in it, for from Jesus alone can your first contrition come. It is the magic talisman which charms away sin and doubt. No amount of self-inflicted torture can win what I am empowered to offer you freely. What the Persian mimes, or argonauts, could purchase with the riches of California cannot purchase in without money or without price. It is a solemn matter. They say Jesus will be present, and you cannot hinder it any more than a worm can hinder the progress of a chariot—any more than a moth can extinguish the flame around which it fits. The chariot rolls on, but the worm is crushed; the flame burns more brightly, but the golden-tipped wings of the moth are burnt. Let us cast our care upon God and we are safe—He is our refuge. He is waiting now to be gracious. I adjure you to hallow this occasion by giving yourselves fully to His service. Christ is seeking to wean you from the world, but he will not force you into heaven any more than He will force you into hell. He will never do that. Foul and dishonest he will never do that. The preacher who would proclaim that from the pulpit. He will do everything—He will exhort, He will plead—but he will never compel you to enter heaven, nor will He bar his portals against you. You may spur his offers if you choose, but you cannot charge God with injustice in dooming you to perdition. You are a moral suicide and will be branded so, as if you had struck a dagger into your breast. I offer you mercy! I offer you love! Come to Jesus! You yourselves are witnesses of these things. The name of Jesus! Why, what other name is likely to hold the proud necks of earthly rebels? The brightest angel above would stammer at the unwonted honor and glory which would be his, if he were to be the Saviour can redeem mankind. Believe in His name and preach repentance and remission of sins. Be faithful! Be faithful! and the Lord God of your fathers will bless you even a thousand fold.

It is almost impossible to describe the scene which occurred during the delivery of this majestic discourse, which we here but imperfectly reproduce. The emotions of the speaker, clothed in his powerful language, were magnetic, and seemed by some invisible agency to become transferred from the preacher to the auditors. At one time the hearers were bathed in tears at the depiction of the sufferings of Jesus in witnessing the sins of evil-doers. Changing the theme to the bright promise of salvation, his hearers evinced the deepest emotions, low but genuine, of the presence of the Spirit of God. The question my dear Christian friends is, not only as regards the blessings; but for the purpose of completing the acts of redemption; the confession of the word, of the rejoicings and judgments in the future, and it is by the power of the Spirit that scriptural truths are rendered sharper than any two-edged sword. There is no one traveling the highway to ruin, who has not had to battle in some measure against the holy Spirit. Sickness of a grievous disposition—the removal of kind friends and relations by death—able to pierce the granite heart of the unbeliever, and temporarily bring about a season of refreshing; there is not one in the Dominion of Canada who has not on certain occasions acknowledged the preciousness of the Word. If you resist these innumerable influences; if you refuse to listen to the promptings of the inward monitor, I ask you how can you be saved? Again, my dear Christian friends, look at the completeness of the salvation; it is dangerous to neglect it; it is by no means incomplete, as we are possessed of the provisions for its application. Mark the plenitude and universality of the salvation; mark the commission to messengers to spread the Gospel, and mark the word of the command—"Go ye and preach the Gospel to every creature—to every nation on the face of the entire earth." For the sake of a whole human race pardon has been obtained through the blood of Christ. Oh! how blessed a cause it is for a minister to go to Manitoba, or British Columbia, when with steadfast faith he sends the welcome intelligence—"Believe on the Lamb of God which taketh away the sins of the world." Note the promises made by Jehovah, that though our sins be as scarlet, they shall be as white as snow. It is considered an extraordinary condescension, indeed, on the part of royalty, to pardon a convicted felon; but Oh! the greatness—the immensity—to receive pardon for the guilt of an entire life; to hear pronounced the feelings words, "Thy sins which are many are all forgiven thee." We are, by the guidance of the Creator, often enabled to surmount the conflicts of this life; the Spirit of God strengthens us—strengthens all the inner-man—so that we can run and not be weary; that we can walk and not grow faint; that we can mount up as an eagle's wings.

Have you refused this atonement? This pardon and deliverance of a life-long guilty conscience? Have you refused this salvation, which surpasses all understanding? Have you still refused its assistance to support and bear you onward, or still cling to moral weakness—which we cannot change any more than the leopard his spots—swiftly drifting with the current to the depth of shame and perdition? Referring more eloquently to the blessed salvation—his feeble voice quivering with emotion—he said: I ask you, can thereatements, can anything, deter you from invoking a consummation of the terrible punishments—the results of your rebelliousness. Continue in waywardness, and escape you cannot. Knowing this, you can oppose if you wish, you can ridicule that which relates to it, but what excuse can you offer for negligence? My dear Christian friends, if I could enquire into all the causes that lead men from the path of virtue, perhaps not one hundred would reply that they rejected the teachings of the Bible; that they opposed its doctrines, prevented its wide-spread, and treated it with contempt; but the multitude would agree as to lack of moments to study out its mysterious parables. "How shall we escape if we neglect so great salvation?" I appeal to you, young men, young women, and those more advanced in this toilsome life; I appeal to you as an old man, standing on the margin between this and another existence. Before I had attained my twentieth year I experienced the power of the Gospel; before fourteen years of age, I spoke of Jesus' name in the prayer and clasped my hands; and he could not render thanks and rejoicings to his Maker for having kept him

aloof from every snare and temptation, during fifty years he labored at His calling and command. I mention this in order to forcibly convey my personal experience; as this may be the last opportunity. I speak on this subject, seeking by this testimony to convince men of the unbounded goodness and mercy of the Lord. Could I approach nearer, and speak for others, I should say, "Give me this salvation." Before eighteen years of age I was driven from home by those who were dearest to my heart, because I did not sever my connexion with the living God, and repeatedly could be attested to the abundance in which his temporal requirements were supplied by his heavenly father. Nothing is comparable to the smile of God; nothing, however pleasing, that the very thoughts of his departure to an invisible world filled the hearts of His disciples with sorrow; we learn in short, that His presence anywhere on earth, was attended with times of unspeakable—blessings looked forward to by prophets with expectations of joy. Let it be expedient that he should separate for a time—not because he felt inferior relative to the interests of mankind. His purpose was two-fold; but to prepare a place for you. Not only a place for you, but to introduce you into that heavenly home to sing praises to the Lamb before the throne of grace; to have access to him, and enjoy sweet communion with Father, Son and Holy Ghost; and while absent in the body, I leave you not comfortless, says the Lord; there is a still greater privilege reserved for you; I send you a Comforter, who shall abide with you forever. When I think that at the present time I am the senior non-communicant member in the Wesleyan Methodist Conference, numbering 600 members, and of an auspicious entry into that body when the eldest reached only 30 years of age, I cannot mistake the rapid changes constantly occurring in our midst, and seem urged to proclaim the glad tidings of the Gospel throughout the country. I ask what has produced such wonderful changes; has it been wealth, power or wisdom? has it been the patronage of Government or similar suggestions? Certainly not; they are brought about by an omnipotent electrical (as it were) influence. Surrounded however, by every privilege tending to their moral welfare, how many pass away unconverted, and bearing no effect of the presence of the Spirit of God. The question my dear Christian friends is, not only as regards the blessings; but for the purpose of completing the acts of redemption; the confession of the word, of the rejoicings and judgments in the future, and it is by the power of the Spirit that scriptural truths are rendered sharper than any two-edged sword. There is no one traveling the highway to ruin, who has not had to battle in some measure against the holy Spirit. Sickness of a grievous disposition—the removal of kind friends and relations by death—able to pierce the granite heart of the unbeliever, and temporarily bring about a season of refreshing; there is not one in the Dominion of Canada who has not on certain occasions acknowledged the preciousness of the Word. If you resist these innumerable influences; if you refuse to listen to the promptings of the inward monitor, I ask you how can you be saved? Again, my dear Christian friends, look at the completeness of the salvation; it is dangerous to neglect it; it is by no means incomplete, as we are possessed of the provisions for its application. Mark the plenitude and universality of the salvation; mark the commission to messengers to spread the Gospel, and mark the word of the command—"Go ye and preach the Gospel to every creature—to every nation on the face of the entire earth." For the sake of a whole human race pardon has been obtained through the blood of Christ. Oh! how blessed a cause it is for a minister to go to Manitoba, or British Columbia, when with steadfast faith he sends the welcome intelligence—"Believe on the Lamb of God which taketh away the sins of the world." Note the promises made by Jehovah, that though our sins be as scarlet, they shall be as white as snow. It is considered an extraordinary condescension, indeed, on the part of royalty, to pardon a convicted felon; but Oh! the greatness—the immensity—to receive pardon for the guilt of an entire life; to hear pronounced the feelings words, "Thy sins which are many are all forgiven thee." We are, by the guidance of the Creator, often enabled to surmount the conflicts of this life; the Spirit of God strengthens us—strengthens all the inner-man—so that we can run and not be weary; that we can walk and not grow faint; that we can mount up as an eagle's wings.

Have you refused this atonement? This pardon and deliverance of a life-long guilty conscience? Have you refused this salvation, which surpasses all understanding? Have you still refused its assistance to support and bear you onward, or still cling to moral weakness—which we cannot change any more than the leopard his spots—swiftly drifting with the current to the depth of shame and perdition? Referring more eloquently to the blessed salvation—his feeble voice quivering with emotion—he said: I ask you, can thereatements, can anything, deter you from invoking a consummation of the terrible punishments—the results of your rebelliousness. Continue in waywardness, and escape you cannot. Knowing this, you can oppose if you wish, you can ridicule that which relates to it, but what excuse can you offer for negligence? My dear Christian friends, if I could enquire into all the causes that lead men from the path of virtue, perhaps not one hundred would reply that they rejected the teachings of the Bible; that they opposed its doctrines, prevented its wide-spread, and treated it with contempt; but the multitude would agree as to lack of moments to study out its mysterious parables. "How shall we escape if we neglect so great salvation?" I appeal to you, young men, young women, and those more advanced in this toilsome life; I appeal to you as an old man, standing on the margin between this and another existence. Before I had attained my twentieth year I experienced the power of the Gospel; before fourteen years of age, I spoke of Jesus' name in the prayer and clasped my hands; and he could not render thanks and rejoicings to his Maker for having kept him

aloof from every snare and temptation, during fifty years he labored at His calling and command. I mention this in order to forcibly convey my personal experience; as this may be the last opportunity. I speak on this subject, seeking by this testimony to convince men of the unbounded goodness and mercy of the Lord. Could I approach nearer, and speak for others, I should say, "Give me this salvation." Before eighteen years of age I was driven from home by those who were dearest to my heart, because I did not sever my connexion with the living God, and repeatedly could be attested to the abundance in which his temporal requirements were supplied by his heavenly father. Nothing is comparable to the smile of God; nothing, however pleasing, that the very thoughts of his departure to an invisible world filled the hearts of His disciples with sorrow; we learn in short, that His presence anywhere on earth, was attended with times of unspeakable—blessings looked forward to by prophets with expectations of joy. Let it be expedient that he should separate for a time—not because he felt inferior relative to the interests of mankind. His purpose was two-fold; but to prepare a place for you. Not only a place for you, but to introduce you into that heavenly home to sing praises to the Lamb before the throne of grace; to have access to him, and enjoy sweet communion with Father, Son and Holy Ghost; and while absent in the body, I leave you not comfortless, says the Lord; there is a still greater privilege reserved for you; I send you a Comforter, who shall abide with you forever. When I think that at the present time I am the senior non-communicant member in the Wesleyan Methodist Conference, numbering 600 members, and of an auspicious entry into that body when the eldest reached only 30 years of age, I cannot mistake the rapid changes constantly occurring in our midst, and seem urged to proclaim the glad tidings of the Gospel throughout the country. I ask what has produced such wonderful changes; has it been wealth, power or wisdom? has it been the patronage of Government or similar suggestions? Certainly not; they are brought about by an omnipotent electrical (as it were) influence. Surrounded however, by every privilege tending to their moral welfare, how many pass away unconverted, and bearing no effect of the presence of the Spirit of God. The question my dear Christian friends is, not only as regards the blessings; but for the purpose of completing the acts of redemption; the confession of the word, of the rejoicings and judgments in the future, and it is by the power of the Spirit that scriptural truths are rendered sharper than any two-edged sword. There is no one traveling the highway to ruin, who has not had to battle in some measure against the holy Spirit. Sickness of a grievous disposition—the removal of kind friends and relations by death—able to pierce the granite heart of the unbeliever, and temporarily bring about a season of refreshing; there is not one in the Dominion of Canada who has not on certain occasions acknowledged the preciousness of the Word. If you resist these innumerable influences; if you refuse to listen to the promptings of the inward monitor, I ask you how can you be saved? Again, my dear Christian friends, look at the completeness of the salvation; it is dangerous to neglect it; it is by no means incomplete, as we are possessed of the provisions for its application. Mark the plenitude and universality of the salvation; mark the commission to messengers to spread the Gospel, and mark the word of the command—"Go ye and preach the Gospel to every creature—to every nation on the face of the entire earth." For the sake of a whole human race pardon has been obtained through the blood of Christ. Oh! how blessed a cause it is for a minister to go to Manitoba, or British Columbia, when with steadfast faith he sends the welcome intelligence—"Believe on the Lamb of God which taketh away the sins of the world." Note the promises made by Jehovah, that though our sins be as scarlet, they shall be as white as snow. It is considered an extraordinary condescension, indeed, on the part of royalty, to pardon a convicted felon; but Oh! the greatness—the immensity—to receive pardon for the guilt of an entire life; to hear pronounced the feelings words, "Thy sins which are many are all forgiven thee." We are, by the guidance of the Creator, often enabled to surmount the conflicts of this life; the Spirit of God strengthens us—strengthens all the inner-man—so that we can run and not be weary; that we can walk and not grow faint; that we can mount up as an eagle's wings.

Have you refused this atonement? This pardon and deliverance of a life-long guilty conscience? Have you refused this salvation, which surpasses all understanding? Have you still refused its assistance to support and bear you onward, or still cling to moral weakness—which we cannot change any more than the leopard his spots—swiftly drifting with the current to the depth of shame and perdition? Referring more eloquently to the blessed salvation—his feeble voice quivering with emotion—he said: I ask you, can thereatements, can anything, deter you from invoking a consummation of the terrible punishments—the results of your rebelliousness. Continue in waywardness, and escape you cannot. Knowing this, you can oppose if you wish, you can ridicule that which relates to it, but what excuse can you offer for negligence? My dear Christian friends, if I could enquire into all the causes that lead men from the path of virtue, perhaps not one hundred would reply that they rejected the teachings of the Bible; that they opposed its doctrines, prevented its wide-spread, and treated it with contempt; but the multitude would agree as to lack of moments to study out its mysterious parables. "How shall we escape if we neglect so great salvation?" I appeal to you, young men, young women, and those more advanced in this toilsome life; I appeal to you as an old man, standing on the margin between this and another existence. Before I had attained my twentieth year I experienced the power of the Gospel; before fourteen years of age, I spoke of Jesus' name in the prayer and clasped my hands; and he could not render thanks and rejoicings to his Maker for having kept him

It is not a new class of preachers that the present moral condition of the community requires as to intellectual preparation and scope of instruction. The doubt and worldliness of the hour require no peculiar forms of pulpit discourse. Sermons reconciling the present dissimilar voices of science with the records of revelation, and the harsh results of an untried criticism with the substantial authenticity and inspiration of the holy volume—discourses showing the harmony of the new birth with the latest canons of intellectual philosophy—pulpit answers to the challenges of the leaders of the army of doubters drawn out against the truth as it is in Jesus—these are not the sermons that will save the souls that bear them, or nourish them up into a noble and active Christian manhood. "Always remember, young gentlemen," said a noted medical lecturer, "that there is no nourishment in medicine. Do not give it as a pure breath. There may be times when it will be of service, but it is a necessary evil; the less you prescribe, the better will be the lot of the patient."

There are times and places for learned "apologies" for the truth. Ordinarily they suggest or create more doubt than they allay. A course of lectures or an elaborate treatise offers the best antidote to the specious and poisonous but unsubstantial attacks made upon Christianity. At this very hour the pure and simple Gospel of the Son of God has thousands of learned, studious and able defenders to one conspicuous foe. The volumes of published heresy are limited in number and distribution, while the name of a Christian literature is "legion," and its leaves are falling every where, like snow-flakes for the healing of the nations. But the preacher's great work is to offer the Gospel, to preach Christ as a present Saviour, and to persuade the people to become at once reconciled to God through him. This form of preaching will become the most radical cure of all honest or dishonest doubt. When men are convicted of their personal sinfulness, they have only one great trouble in their minds, which expresses itself in a memorable scriptural question—What shall I do to be saved? An inward work of grace upon the affections, and the conscious adoption of the man into the divine family through the power of the Holy Ghost, will be likely to settle all painful doubts as to the character of Christ or the divine authority of the Bible.

To such a blessed work as this our ministerial brethren have been united from their Conference gatherings. We trust with holy hearty good will, with the blessing of firm health and the lapidation of the Holy Ghost, they will enter upon the new religious year, and that unprecedented success will attend their labors.

(From the Christian Guardian.)
METHODIST ITINERANCY.

Some time ago an eminent Methodist Minister in the States wrote two articles in the *Methodist Quarterly Review*; the first contained all that could be said against the itinerant system, the second all that could be said in favor of it. After the first article appeared, most people thought that he had made out such strong case against, that nothing he could say on the other side could counteract all that he had urged against it. After the second article appeared, however, it was found to contain some unanswerably strong arguments in favor of itinerancy. We have arrived at a season of the year in which the *pros* and *cons* of the system are generally feelingly discussed. That it is a great trial to ministers to leave, like Abraham, friends and kindred and go into a strange land none can deny. The toil and trouble is not the worst part. It is a great strain upon the feeling and nerves. A Minister may have vanquished difficulties, silenced enemies, and turned prejudice into friendly regard, on the circuit he is leaving, but he cannot carry with him the love and confidence he has won. He has to begin life anew. Some good men are reserved and timid by nature, and cannot, without great effort, speak and act freely with strangers. Yet some people think it a grievous fault, if a minister is not able to make himself at home with them at once. They have a certain idea of how a minister ought to act, and forget that ministers differ as much as other people. These changes of field are things we never get used to. The older people grow, the more trying the ordeal of removing; for as we advance in life we largely lose the youthful gift of readily making new friends. The people too have a good deal at stake, and are naturally the subjects of anxiety and apprehension. Yet the people get used to these changes, and take them generally as a matter of course, to a degree that is not true of the minister and his family. But whatever weak points may belong to the itinerant plan, it has advantages that counterbalance them. This regular change of ministers brings the influence of each minister to bear upon a larger number of persons, than under any fixed pastorate. It supplies the varied wants of different classes of people with a corresponding variety of gifts and methods of instruction. No preacher, however gifted, can be adapted to all varieties of hearers. Our system provides for the peaceful removal of those preachers, whose continuance longer would be unprofitable. The change of preachers, even when the new comers is no better than his predecessor, gives a new impulse to some departments of the work. It gives the preacher an opportunity of taking advantage of his past experience and homiletic studies such as he could not have in the stationary system, when a great part of preacher's life is spent in sermon-making. But the grand advantage of the itinerancy which counterbalances all objections against it, is found in the fact that it provides a minister for every place, and a place for every minister. It thoroughly employs the whole available ministerial talent of the church, and provides also for the wants of every field of labor, no matter how obscure or undesirable. Those among ourselves who grumble at the inconvenience of the itinerancy, when they are compelled to part with a favorite preacher, contrast it with an imaginary system, in which every minister continues popular and contented and every congregation satisfied with the change, through protracted years. But there is no such system. There are in-