

two years ago, and, after a long and tedious journey of fifty-four days, I am here. I am bound for the heavenly city, and my errand among you is to persuade as many as I can to go with me. I am a Methodist preacher and my manner of worship is to stand while singing, kneel while praying and then stand while preaching, the people meanwhile sitting. As many of you as see fit to join me in this method can do so and the others may choose their own method.

"I then read a chapter in the Bible, after which I gave out a hymn. When the young man who accompanied me stood up to sing, they all arose, men, women and children. When I knelt in prayer they all knelt down. Such a sight I never saw before. I then read my text: 'Repent ye, therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.' In enforcing and explaining these words I felt that my divine Master was with me in truth and power. Every cloud was dispelled from my mind and my heart overflowed with love for this people. I believe I preached with the Holy Ghost send down from heaven. When I had concluded I informed them of our manner of preaching, the amount of quaterage we received and the way in which it was collected. I then said, 'All of you who wish to hear any more such preaching rise up.' They all rose, every man, woman and child. I then notified them that in two weeks, God-willing, they might expect preaching again, and closed the meeting. Thus was my circuit begun."

Fever and ague was very common at this time and Mr. Bangs, himself, taking it, was obliged to return to Niagara.

In 1805 he was stationed at Oswego, in the Bay of Quinte District along with Henry Ryan. Already the future historian of American Methodism was beginning to write up passing events. From the pen of Nathan Bangs we have a graphic account of a camp meeting conducted by Henry Ryan and Wm. Case in this year.

"On the 27th of April, 1806, Nathan Bangs was married to Miss Mary Bolton, of Edwardsburg. Asbury never favored the marriage of his itinerants, but in view of the fine appearance and excellent character of Bangs, the celibate Bishop excused him, saying, 'I knew the young maidens would be all after him, but as he has conducted the matter very well, let his character pass.'"

In May, 1806, Bangs left to attend Conference again in New York City. By this conference he was stationed at Quebec, but after a brief stay he became convinced that this was not going to prove a fruitful field. Accordingly he left Quebec and went to Montreal, where he spent the remainder of the year working with Samuel Coate. In 1807 he was again appointed to Niagara, but for some reason he seems to have remained at Montreal. This was Bangs' last year in Canada. In the latter part of January, 1808, he started for the United States, visiting his wife's home on the way. After serving on three circuits, Albany, Delaware and New York, he was made Presiding Elder of the Rhinebeck and New York Districts. For some time he had been making a special study of church polity and he now began to be recognized as a valuable man for General Conference work. In 1808 he was elected a member of the General Conference and continued with only one break to be a member of every General Conference until 1856. He held three of the highest offices in the gift of the church, those of Book Steward, Editor of the *Christian Advocate*, and Missionary Secretary.

Abel Stevens pays the following tribute to this gifted and consecrated man:

"Nathan Bangs was a representative man in the Methodist Episcopal Church for more than half a century. During sixty years he appeared almost constantly in its pulpits. He was the founder of its periodical literature and of its Conference Course of Study and one of the founders of its present educational system. He was the first missionary secretary appointed by the General Conference, the first clerical editor of its *Quarterly Review*, and for many years the chief editor of its *Monthly Magazine* and its book publications. He may be pronounced the principal founder of the American literature of Methodism. Besides his innumerable miscellaneous writings for its periodicals, he wrote more volumes in its defence than any other man, and became its recognized historian.

He was the chief founder of the Missionary Society. He wrote the Constitution of the Society and for sixteen years labored gratuitously as its secretary. For twenty years he wrote all its annual reports. The society is a monument to him and makes him historic in the annals of American Protestantism."

Nathan Bangs, now a Doctor of Divinity, paid his last visit to Canada in 1850. The occasion was the holding of the Canada Wesleyan Conference, to which he was sent as a fraternal delegate from the General Conference of the M. E. Church of the United States. Twelve years later, after a long life full of arduous toil, Dr. Bangs died at the ripe age of 84, honored and loved by the Methodists of both Canada and the United States.

QUESTIONS FOR REVIEW.

1. Give an account of Nathan Bangs' early life and of his conversion.
2. Sketch his career as a preacher in Canada during the years 1801 to 1808.
3. What offices did he fill in the M. E. Church of the United States?
4. Give Abel Stevens' eulogy of Nathan Bangs.

Tender Memories

Dr. Wordsworth, Bishop of London, said that his wedded life "had been as near perfection as was possible this side of Eden."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the *Christian Year*. She was, as he often declared, his "conscience, memory and common sense."

Dr. Pusey declared that the very sight and smell of the verberna affected him to tears, for it was a sprig of verberna he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

John Bright spoke of his wife as "The sunshine and solace of his days." When she died he said: "It seems to me as though the world were plunged in darkness, and that no ray of light could ever reach me again this side the tomb."

Dean Stanley said: "If I were to epitomize my wife's qualities, I couldn't do it better than in the words of a cabin man who drove us on our honeymoon: 'Your wife,' he said to me, 'is the best woman in England,' and I quite agree with him."

"Why should you pity me?" Mr. Fawcett, the blind Postmaster-General remarked to a friend, who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet and true."

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keystones of my life. People talk of love ending at the altar—fools!"

Within a few days of his death, having escaped from his sickroom, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his, he said, in a hushed voice: "Don't speak, darling. This is heaven."

Regarding the ideal relations existing between husband and wife, Secker well said: "The wife is the husband's treasury, and the husband should be the wife's armoury. In darkness, he should be her sun for direction; in danger, he should be her shield for protection and safety."