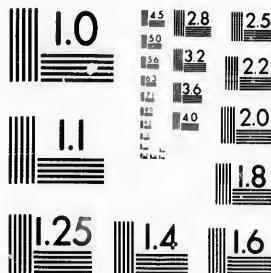
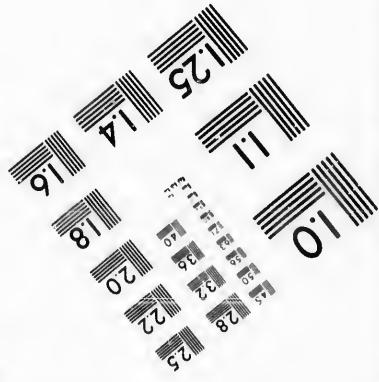
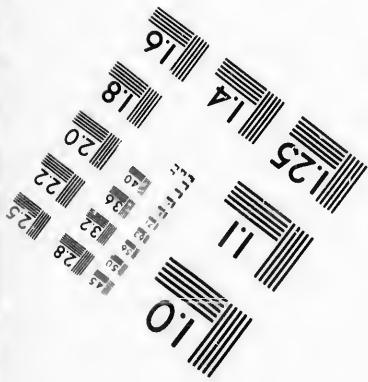


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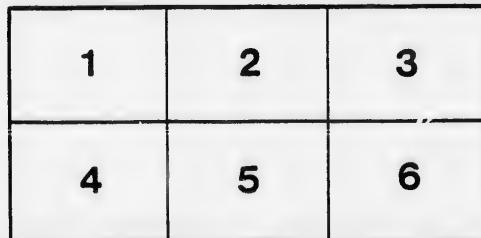
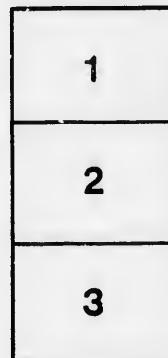
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*Ex-President of the New Brunswick and  
Prince Edward Island Conference.*

AT MONCTON, N. B.

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*Published by the request of the Conference of  
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## ORDINATION CHARGE

Delivered by the Rev. E. Evans, Ex-President of the N. B. and P. E. Island Conference, on Monday, June 27th, 1881, in the Methodist Church at Moncton, at the ordination of Messrs. J. F. Esty, C. S. Wells, and W. E. Johnson, B. A. Published by the request of the Conference of New Brunswick and P. E. Island.

My dear young brethren, I congratulate you on the successful termination of your probation. And I trust that that Divine goodness which has been so abundantly shown toward you in the past will still be continued. Whatever may be your feelings, I am sure I can sympathize with them. You have devoted yourselves in the most solemn manner to the service of God. And when I think of this most important duty, which I am now to discharge, I cannot but look upon these reverend fathers, crowned by the hand of time, with the hoary head, symbolic of the purity and reward to which they are hastening; who have long led the van of the Lord's host, and whose protracted experience could furnish them with abundant suggestions of counsel required by you; or when I look upon these learned and able brethren, whose cultured taste, singular piety and abundant learning so eminently fit them for giving and enforcing, illustrating and adorning the advice which would guide you in your studies and labors, and prove a life long benefit, I may well tremble at the responsibility which has been placed upon me. But the lesson I have learned—and that lesson you must learn—is to attempt every duty resolutely, and proceed in it earnestly, and then you may hope to do it successfully. There are three principles which have guided me in the selection of the text

and the mode of its treatment:—The moral and spiritual tone of the present age,—your peculiar position,—and the character of the place in which the service is held. I will direct your minds to 2 Timothy i. 13—“ Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus.” I purpose to consider,

1. *The office and position of those to whom this advice is given.* Now, without attempting to define precisely the exact relationship which Timothy bore to the Church, (for all this has been questioned), I may just remind you of the titles the Apostle gives him in these Epistles:—“‘A minister of the Lord Jesus Christ,’ ‘a preacher,’ ‘teacher,’ ‘exhorter’ of the word; he speaks of him as “a man of God,” and one who is “a ruler in the Church.” And unto these positions you, to-night, as you have stood before this congregation, and as you have been questioned in the presence of these people, have declared that you have been moved by the Holy Spirit to give yourselves. In the New Testament the ordinary spiritual officers of the Church, are called Presbyters or Elders, and Bishops or Overseers or Superintendents, and Deacons; but of the Diaconate I purpose not to speak. Now I need hardly tell you in reference to these two words, that one of them is taken from Judaism and the synagogue, and is ecclesiastical in its origin; and the other is from the Greeks, and their subject states, and is of political origin. In the selection of these two words we have presented the fulness and the breadth of the Christian Church, which selects equally from Judaism and Paganism, the names of its chief officers. The one,—Elder refers to personal character, one who is aged, or if not aged, exhibits the qualities of mind that belong to age—reverence of disposition, gravity of manners, soundness of judg-

ment. The other title refers to the important functions you are now called upon to fulfil:—Bishops or Overseers of the Church of God, or Superintendents as we speak of them. Now of the identity of meaning of these words there can be no mistake. They refer to one office. As you have been taught in the classes which you have been accustomed to attend, the passages wherein these titles are to be found, are equal in import, and uniformly interchangeable one with the other. I need but specify Acts xx. 17, 28; Titus i. 5, 7; 1 Peter v. 1, 12. You are called to the office of Bishops or Presbyters or Elders in this Church which we now speak of as the Methodist Church. But remember that it is the Church of Christ. Never let any one deprive you of this proper position which you occupy in the sight of God and in the sight of His people.

In regard to the organization of this Church, it is Presbyterian in so far as its ministers are of one order. We are "brethren" as we are accustomed to address one another somewhat Episcopal in its organization. In mistake I charge you. It is the Episcopacy of the New Testament, and not the full blown Episcopacy of these later times, I may say without fear of contradiction from those who are able to judge, you can discover no where in the New Testament such an Episcopacy as some would find there. For such a search is only attempted by those whose prejudices have blinded their judgment, or whose lack of historical knowledge qualifies them for any undertaking, however visionary and foolish. I would impress upon you the fact that, though personally I wish ever to be humble as becomes a disciple of the meek and lowly Jesus, that, nevertheless, you are addressed by one who is as truly a Bishop of the Church of Christ as any upon whom the

hands of Bishops or Archbishops have been placed in ceremonial consecration. From the names given to these officers, and sanctioned by the Holy Ghost, we see that there are most important functions connected with this office. You are to be pastors. You are to watch over the sheep, to tend them with the utmost wisdom and with a yearning heart. You are ministers of the Word of God, and this precious book is to be the source of your preaching. To this book bring all the learning that you possibly can. Look with your eyes open upon all that is taking place. But remember that the foundation of your sermons is to be found in this Word. And then you are rulers in the Church of Christ. And you will find that this needs much wisdom. Sometimes you may shrink under a sense of the responsibilities devolving upon you. But bear in mind that you are rulers in the Church of God, and be faithful in this duty as those who shall have to give account to God.

You have professed to be called to the work of the ministry. It is more than a mere call to preach—that is a very defective view of your position. A call to preach thousands of men have. And how cordially we welcome those who give themselves to the study of the Word during their leisure, and to the preaching of the Word on the Sabbath! But yours is a greater call than that. You hereby covenant to give yourselves fully and devotedly to the service of Christ and His Church. Your whole time and energy are to be devoted to this service. And considering the temper of the times I ought to remind you that your call and your office is greater than that of lay Evangelists who have done so much for God, and who have been so greatly blessed. For they may bring to a termination at any period their labors, but not so with you. In the hearing of this congregation, to-night, you have so-

lemlly consecrated your whole nature, body, soul and spirit to a continuous lifelong service in the work of Christ and in the service of His Church. You have now publicly covenanted with the Church to give your life with all your energies, every talent, every power, every purpose, to this spiritual office.

But lest there should be any doubt respecting the nature of the ordination you have this night received, let me briefly refer to its character. I do so on account of the tendencies of our times. Remember, my dear brethren, that while there are extreme views current in the Church of Christ, we hold to the golden mean taught in the Word of God. There is the fossilized dogma of the extreme sacerdotalists who claim supremacy over everybody and everything. And there is the loose idea of brethrenism, well defined, "as the free and easy method which puts the ministerial office in commission, and finds all authority in the aggregate of a fortuitous concourse of ecclesiastical atoms." But this is not your position; called by a Divine call—called by the Holy Spirit working in your hearts, as you have declared to-night. You have been also providentially called by the Church of God, which call has been manifested in a variety of ways as you have passed through the various examinations and tests, until you have come to this present hour. There was no necessary virtue in the act and ceremony of ordination itself. It has declared that which in its integrity previously existed. By the vote of your fathers and brethren in the Conference you were virtually constituted ministers of the Church of Christ. You have now solemnly and publicly declared your consecration, body, soul and spirit to this important work. By your vows recorded upon the memories of the brethren and this congregation—and heard as they have been in heaven—

you have solemnly covenanted to devote yourselves to God; and now by this symbolic ceremony handed down from the days of the Apostles, you have been, finally, set apart to the pastoral office in the Methodist Church of Canada. This act has but declared that which existed before. But you will meet in the service of the Church some who will attempt to undervalue your ordination. I speak thus because I have come from the thick of the fight in which you are engaged. I know what you will meet with. It may be that to some of those who are in your charge offers will be made, with all the blandishments, courtesies and wiles that policy can suggest, to leave the flock of Christ over which you are placed, and to join what they arrogantly term "**THE TRUE CHURCH.**" My dear brethren, I have no doubt but that you have considered this, and that while there are some who may endeavor to proclaim that by the hands of the bishops there is communicated, essentially and powerfully, a certain mysterious ministerial grace which could never come through any other agency, you will remember that it is not taught in the Word of God. I may call it a monstrous dogma, full of anti-Christian, Pagan and magical notions. We have conferred upon you no new grace. We have now given to you no special treasury of gifts which are not bestowed upon others. But all these gifts I firmly believe are within the reach of faith, and to-night your profiting has been according to your faith. And you have been strengthened, not by the hands of these fathers, but by the Spirit in the inner man. This doctrine of Apostolic succession is used to harass the Church, and is asserted with as much confidence to-day as if it were true, though it has been refuted again and again. The bishops of some branches of the Church represent themselves as the only true successors

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of the Apostles, and of their power and authority; and that only those appointed and ordained by them are true ministers of the Lord Jesus. All others are intruders, and the sacraments which, according to their theory, are the chief means of spiritual grace, are, when administered by such, devoid of power, and those who depend on their ministrations are without the true grace of God and outside the Church of God. These views are contradicted by history, are not taught in the Scriptures, and cannot be reconciled with any system of spiritual philosophy. Any test which common understanding can apply may be tried in vain. Have these ministers thus ordained exhibited superior proofs of their authority and power and usefulness over those of other churches? Have they in learning, critical acumen, or in their biblical knowledge exceeded ministers of other churches? Have they shown more of the graces of the Apostles and the virtues of their Master, above all others? What does the dreary 18th century, and earlier part of the 19th, in English Church history, show as to their character? What exhibitions of Apostolical piety, Christ-like gentleness and loving entreaty were shown by them to the early Methodists? What evidences of priestly arrogance and unchristian rancour have been made public since the passing of the Burials Bill in England? Surely these successors of the Apostles have conferred by the imposition of their episcopal hands, but a small modicum of special ministerial grace, if we are to judge by its visible effects in the attainments or character of its recipients.

But, perhaps, the purely official functions of reclaiming men from wickedness, and establishing them in righteousness by the ordinances of the Church, are intended as the chief tokens of the magic grace conferred. How did England prosper under their sole administration

previous to the great revival? Who reclaimed the population from almost inconceivable spiritual ignorance and wickedness? Were not the greater part of these instruments of Divine grace untouched by episcopal hands, and laboring in defiance of episcopal threats? Did not the anointed ones show their priestly virtue by stirring up mobs and leading drunken brawlers to disturb and persecute the men who, under God, were lifting the English people from barbarism? Who have been blessed so that the little band of five or six has become one of five millions, with 25,000,000 of adherents, but the laborers who never believed and never taught this figment, and have been untouched and unblessed by these boasted successors of the Apostles!

Tried by every test appreciable by mankind, the dogma is false, and its results pernicious. And he who seeks to trace his ministerial authority through a lineal and tactful descent from the days of the Apostles, must do so through a mass of spiritual darkness and moral corruption, enough to befoul the purest soul in Christendom.

The Apostles have no successors in their peculiar office. Their office died with them, and its peculiar functions ceased.

The true Apostolical succession is the zeal, the love, the untiring diligence, the humility, which excludes all pomp and ensigns of power, and the strong faith in their Lord's presence. This succession you may, you ought, to covet; it is within your reach, it is bestowed directly by the Lord Jesus Himself; by no human hands. Let your credentials be, not parchments signed by either President or Bishop, but souls given you by the Head of the Church. Let these be the seals of your ministry, and looking upon these you may say, "Ye are our epistle

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known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart."

II. *I now proceed to speak of the trust that is committed to you.* "Hold fast the form of sound words which thou has heard of me." There are two ideas, (1) *the things themselves, the doctrines;* and (2) *the mode in which they are to be presented,* the form of sound and healthy words. In speaking of the doctrines of Methodism, not simply because it is Methodism, but because we believe, and believe from the heart, that these doctrines express the mind of the Spirit in the Word of God, I feel thankful that what I have to say was preceded by the sermon of yesterday. Is it any wonder that we believe the doctrines of Methodism to be the very imprint of the Word of God when we look at the wonderful and marvellous success that has attended their proclamation? What must have been the eminence of that spiritual character which wrung from the unbelieving and atheistic Voltaire the following eulogy:—"Wesley was the most fitting representative of Jesus Christ; of His life, of His character and of His doctrines, that the last century produced." We may well add—"The secret of the Lord is with them that fear him." He was a man of self-denying zeal and of humble piety. He was a man of one book. He lived in constant communion with his Master, and received the light of the Spirit to guide him into all truth. Because of this we hold these doctrines, not because Wesley taught them, but because they are in accord with the Word. Though if any people might be pardoned for following the teaching of a man, surely we might be in following one of whom Cardinal Newman said, and this is

a fitting reply to those who seem to make opposition to Methodism so prominent in their utterances, "What historical personage in the Establishment during its whole three centuries, has approximated in force and splendor of character to one who began by innovating on your rules and ended by contemning your authorities." Become acquainted with our Methodist theology. It is a glorious theology. It may be said of it as of Goliath's sword—"There is none like it." Do not be led astray by thinking that you will find something superior. Dr. Döllinger, the distinguished Old Catholic historian,—and his vast range of knowledge and accuracy of discrimination well entitle him to be a judge—says, that "the works of Mr. Fletcher were the most important contributions to theology in the latter part of the eighteenth century." Will you turn away from these to the vague theories that some would substitute for them, where you will look for grains of gold and must needs turn over tons of sand to find them? Methodist theology is in the life current of the Christian Church in every age. It is without the paralyzing excrescences which have clustered around many systems. It is in the great gulf stream of eighteen centuries of Church doctrine. There is nothing new; some features of practical Christian life and experience have been put in the foreground instead of occupying the subordinate position in which they had been placed by others, but they have only been put where the New Testament puts them, and where an Apostolic Christianity will ever put them, and where an earnest Christianity in every Church does actually put them, whatever their theoretical position may be.

1. I proceed to show the similarity of our doctrines with those held by the Church of Christ in its most glorious period, the Apostolic and Martyr times. Wher-

ever you go you can publish a full salvation, a free salvation—a salvation for every man and woman. Thank God no narrow deerees bind you when you enter the pulpit. Our Church is like the ancient Church in its repose upon experience. It is not so much the philosophy of religion; not so much speculations about God, but the grand truths which are needed to teach man's heart, and to arouse his nature. From the possession of a regenerated nature, and the shedding abroad of the Divine love in the heart, we are led to tell of sin and of holiness, of penitence and of pardon, of regeneration and sanctification. It is the doctrine of experience. And if you could visit those catacombs, where these early followers of the Lamb have left the record of their religious experiences and hopes, you would find in those inscriptions the very same utterances that you have heard in our class meetings thousands of times. You go forth not to preach theories, not to philosophize, but to declare, from the fulness of your spiritual life and consciousness,

“What we have felt and seen,  
With confidence we tell,  
And publish to the sons of men  
The signs infallible.”

2. Again, our Church is like the earlier Church in its (I use a technical term) synergism—the co-operation of man with God. You do not proclaim that grace is irresistible. That never was the doctrine of the early Church. You go to men and you call upon them to repent. You tell them to turn from their wicked works as the early Church did. And you believe that through the grace of God which cometh upon all men through the death of Christ, the Spirit bestowed upon them enables them to hear and to understand. Consult the works of the Ante-Nicene Fathers, now rendered so accessible to all, and nowhere can you find any other doctrine in their

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pages. The historians of Church doctrine all concur that this was the universal belief of the Church of the first three centuries. Yea, not till A.D. 430 did a contrary opinion find any expression within the Church. It is true that a theory of predestination was held by the Gnostic heretics before this. But within the Church it was never heard of till taught by Augustine. Rejoice in the free theology which enables you to sing—

“O that the world might taste and see  
    The riches of His grace!  
The arms of love that compass me  
    Would all mankind embrace.”

3. Another similarity that exists between our Church and the early Church is in its simplicity of worship. The other night you heard the eloquent reference made to Justin Martyr. Turn to his writings in the year A. D. 140 or 150, and his description of the worship of the Church at that time readily answers to ours. There was neither pomp nor ceremony; neither minister standing robed in different garments from the rest of the people, nor elaborate ritual, but the utmost simplicity. The greatest glory of the Church then was the presence of God who ever meets with His people, when they draw near to worship Him in the Spirit and in truth. The teaching of history is that in proportion as an elaborate and pompous ritual has found its home in the Church, so has the true spirit of devotion, which is too ethereal to be enshrined in garments and ceremonies, forsaken the mass of her worshippers. Though innovations upon this simplicity were very rapid after the age of Constantine, yet we find that in the fifth century ministers performed all the holy offices in their ordinary garb. Those are, in outward detail at least, more the successors of the Apostles who accomplish their mission in the common dress of the time in which they live, as the

Apostles did, than those who array themselves in robes and embroidery calculated to gratify a feminine taste, but surely not to improve the heart, or assist the secret workings of the Spirit.

4. Then, again, look at the Christian fellowship that we have. Much is said nowadays about the class meeting not receiving the attention that it ought to receive. I will mention the testimony of a learned theologian and distinguished minister, Dr. Tholuck. He says he was accustomed whenever he could to attend the Methodist class meeting, because the Methodist class meeting approaches nearer to the fellowship of the early Church than anything he had ever met with. Dr. Dale, the celebrated Congregationalist Minister, speaks of the class meeting as one of the things that he would like to have in their Church. And our love-feasts are a direct heritage from the early Church, where the agapæ were celebrated every Sabbath. And our tickets that we give quarterly come from the practice of the early Church. They are the continuation of the ivory cubes or tablets of the early Church, which the members of one city carried when they removed to another. So we are in the very atmosphere of antiquity, if any Church in the world is.

5. I would refer to the success that has attended the labors of this branch of the Church of Christ. That success has been achieved by moral means alone. And if success be a mark of a true Church, when achieved by purely spiritual and moral means, what Church has had more success than our own? A success equal to that vouchsafed to the primitive Church. The estimate of the number of Christians at the close of the first century varies from 500,000 to 1,000,000. Take the larger number as the result of 70 years' labour, and for a little over double that period we find God has given to us five mil-

lions of full and accredited members. We may well say what has God wrought, and still triumphantly exclaim, as our founder did, "The best of all is God is with us."

6. And, then again, look at the moral purity which was produced by the preaching of the Apostles. You have read of the terrible state of depravity that existed in the heathen world when the Apostles went everywhere and proclaimed the truth as it is in Jesus. The baseness, the treachery, the immorality of the Pagan world were proverbial. Yet from the black filthy ooze of Pagan immorality in its last stage of festering corruption, there sprung up the pure white lily blossoms of Christian morality. Was it not so with our forefathers. You have heard of the men to whom they preached—men brutalized—men demonized—the most filthy and depraved of mankind. But the gospel they preached elevated the people. These who had been sunken in vice became eminent in virtue. The drunkard became temperate, the thief became honest, the adulterer became chaste. They became examples to all. And those who had been so covered with sin that hardly any trace of the Divine image could be found in them, were purified and made new creatures in Christ Jesus.

7. I would refer you to the stability of your doctrines. Of course it is with regard to the times that I am addressing you. I need not tell you that there is a great uneasiness in the Christian Church to-day. There are searchings of heart and intellect. Able men, learned men, and good men, are becoming dissatisfied with creeds and confessions, because these contain much that is not of the spirit of the gospels, but mere human accretions, metaphysical subtleties, overdrawn niceties, and unscriptural additions, but in rejecting these the mind has received an impetus to scepticism; it is precipitated

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headlong into doubt, and hence with such the Scriptures themselves lose their supreme authority, as well as the symbols of belief. How is it we have been preserved from these disastrous changes and conflicts? Because our beliefs, and our doctrines are but an orderly arrangement and statement of our conscious knowledge. We preach what we have known, with a certitude that no mere theoretical belief can ever give. The truths that we preach are built upon God's Word. And a conscious experience sustains, and corroborates the truth of that Word. Our doctrines are not mere formulas, mere philosophical axioms. God in His Word describes man as He made him, and man as He saves him; and the consciousness of man answers to both descriptions.

The same appeal to a Christian consciousness marks the early Christian Church, and this internal testimony of the soul is quoted with approval and delight. In this way we tread in their footsteps. "He that believeth on the Son of God hath the witness in himself." And in this fearless appeal to the testimony written by the Spirit on the regenerated heart, taught by the Word, illustrated by the history of the past, and confirmed by the gladsome experience of thousands in his day, Wesley showed not only his accuracy as a theologian, but also his superiority to the philosophy of his time, which was wholly sensational; and to the perception of which truth the most Christian philosophers of the present day have arrived. Who can doubt the grand circle of truths and changes which are taught in God's Word, when these have been manifested and wrought within his own soul, and which could no more be explained away by subtle reasoning than the fact of one's existence. The clear, well-defined religious experience of both pastors and people, as evidenced in our class meetings and prayer meetings, is the foundation of our

doctrinal stability as a Church to-day, and augurs well for the continuance of its theological doctrines in the future. For the character of God as set forth in His Word must change, and the character of man as therein defined must be altered, ere there need be any change in these grand old truths our forefathers proclaimed, and you have pledged yourselves to maintain.

I would bring to your remembrance your glorious position in another direction. Methodism is a type of the Church of the future. Many divines of deep learning, and great spiritual sympathy and insight, who have been accustomed to read these Scriptures and to weigh their every word, have been led to think that the order in which the apostles attained eminence in the Christian Church in the first era is symbolical of that order in which the different types of doctrine proclaimed by them shall be developed in the future Church. There was first Peter the apostle of hope, then Paul the apostle of faith, and lastly John the apostle of love, and as it was of John that the Saviour said, if he should tarry till I come, so love is to abide for ever. The love of God—that is supreme love—perfect love—remaineth for ever and ever. And the time is coming when the Church passing from the changeable and uncertain regions of faith and hope, shall pass on to the sublime heights of love. "God is love," and more and more is the Christian Church beginning to see that love which fills the heart, which thinketh no evil, is to be the distinctive mark of the Church of the future. Examine the records of any Church, consult creeds and confessions, and where will you find this very doctrine of John, held with the same fullness as by our own? What other Church by its officers puts the searching questions. You are asked,—Do you believe in perfect love? Are you groaning after it? Do you preach it?

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Seizing this full development of the mind of the Spirit as pourtrayed by St. John, who, leaning upon the bosom of his Lord, drank in His spirit, and delighted to set forth the grand central truth "that God is love" and the love he bestows is a "perfect love which casteth out fear," Methodism teaches her followers to look to the word of the Saviour "who is able to do exceeding abundantly above all that we can ask or think" and proclaims the grand ideal. Hope and faith are kept alive ready to leap forth in eager anticipation of receiving the fullness of His love. Transcending all cold, formal and mere logical Christianity it is afire with the warmth of love, and a glowing fervor, and a far-seeing instinct recognizes and receives the deeper truths of the believer's union with his Lord. Wesley exclaims, "I want you to be all love; this is the perfection I believe and teach." Behold your vantage ground. Methodism has in her creed and practice the type of the glorious Church of the future, and the time is coming when every branch of the Christian Church will come nearer and nearer, I will not say to our doctrine, but to the doctrine of this book as exhibited in the gospel and epistles of St. John. Oh ! be as earnest in proclaiming it as you are zealous in attaining it.

Another important part of this trust now committed to you, consists in the form or mode in which these doctrines should be presented to the people placed in your charge. The apostle urges upon Timothy that not only the doctrines themselves should be held fast, but also the clear modes of thinking and speaking, customary among the apostles. Timothy well knew these, for in the impossibly period of early youth he had heard the apostle in his native city of Lystra, and no doubt in the adjoining cities of Derbe and Iconium. In his second missionary journey the apostle selected him to be his com-

panion, and he went with him and heard those discourses in Philippi and elsewhere which were to be his model.

1. The apostles spoke the great truths clearly and distinctly with the utmost sincerity; peruse carefully this epistle and you will find plain examples of the pointed manner in which the truth was spoken; love, wrath, heaven, hell, are set forth without shadowing. So you must follow this example as our forefathers followed it, giving the whole counsel of the Lord, and leaving untouched the sharp edges of denunciation or appeal. There is much jelly fish theology in the present day with no backbone in it, a vacillating, uncertain set of hazy, indefinite notions ready to take any shape according to the whim or pressure of the passing moment. You have a well defined system of doctrines; preach them clearly. Let no one go away without knowing what your doctrine is, and what you believe. You have an advantage over many in the profession of your creed; you can always take it into the pulpit. You hold no doctrine that you need be ashamed of, they are all for use publicly, as well as privately in your studies and examinations.

Now, this bold, plain preaching is much wanted today. It is proclaimed that there is much antinomianism among professed Christians, that an ethical revival is needed solely. Your theology needs no mending, it wants clear preaching. Follow the example of these godly fathers before you. What has every true revival of religion been but an ethical revival. In the great Methodist revival, what stupendous and magnificent moral results followed; drunkards became temperate, brutal fighters meek, whoremongers clean, brawlers gentle. Preach so that no one can consider himself a Christian if he lies, cheats, or robs in his business. Preach a holiness which reaches to every thought, word and action. Speak

so that none shall take refuge in a correct creed, and indulge a bad heart. I adjure you, let there be no paring, or mincing, of the great moral truths pertaining to our holy religion. Let your own lives be marked by the most thorough-going honesty and uprightness and nobility. Be full-orbed Christian ministers in this respect also.

2. Be faithful in the discharge of this great duty, in the proclamation of truths which the temper of the present times renders more difficult than ever. Never before has such a weight of responsibility been laid upon Christian ministers as to-day. But you must not shrink or falter. The apostle Paul, in that most impressive interview which took place upon the sea-shore at Miletus, declares how that he "warned every man day and night with tears." A warning ministry is imperatively required. It is your duty to proclaim, "Behold the goodness of God." But none the less your duty to proclaim, Behold the goodness and the *severity* of God. You will say that, "knowing the terrors of the Lord, we persuade men." Alas, there is a hell! This is not a debatable topic with us, and men are hastening to it. Do you call it unkindness to awaken a man whose house is on fire? And if you can touch some hearts by enforcing these truths, is it not unkindness not to do so? You have no option, you must be either faithful, or perish, and also become the stumbling-block over which numbers may fall into the fire which "is not quenched."

3. But great tenderness marked the manner of the apostle's utterances, and has ever been characteristic of the best style of Methodist preaching. Perhaps the revolt against the doctrine of future punishment may have partly arisen from the harsh and injudicious way in which it has been declared from some pulpits. Alas,

sometimes it appears as if the preacher fancied himself a Jupiter, seated on his throne, hurling thunderbolts on poor mortals beneath. If any doctrine needed to be dealt with in loving kindness it is this. If you think that you are "Boanerges," "sons of thunder," like those who said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did," call to mind the Saviour's rebuke, "Ye know not what manner of spirit ye are of." Luke 9 : 54-5. John, one of these, in his ripened Christian maturity, was the apostle of love; whose sentences are filled with the warmth of unquenchable affection. Be faithful, but be also tender. As the Saviour beheld in prospect the suffering of the unbelieving Jews, and the sight moved Him to tears; and as Paul was similarly moved as he warned the unrepentant Ephesians, so a view of the fearful lot of the hardened sinner will stir in your souls emotions profound, and tender and sympathetic, which will find expression in language and tone at once fervent yet melting, truthful yet touching, as in pleading accents you pourtray the certainty of a coming judgment, which none but the saved can escape.

III. *Consider the spirit in which this trust is to be fulfilled.* "Hold fast in faith and love which is in Christ Jesus." Not merely hold fast, but hold fast not in a mere mechanical way, but in faith. Not in a harsh, bigoted manner, but in love. Not with contemptuous feelings towards all who differ from you in some particular views, but in Christ Jesus, as all believers acknowledge the one Head and Saviour. Hold fast the doctrines committed to you by the Church of God as a drowning man clings to, yea, clutches, the rope which shall save him. For there is no other name given under heaven whereby men can be saved. Jesus, and Jesus only is to be the theme of your ministrations.

Hold fast these truths as the warrior his sword, for by this word alone, the sword of the Spirit, can deliverance be wrought for the captive thousands of our race. Hold it fast as the only balm for the healing of the nations. Hold fast these great truths as our forefathers held them, and proved them true by the mighty results which followed. These fathers present held them, and have seen hundreds turned to the living God by their power. These brethren, in the vigor of their physical and Christian manhood, are proclaiming them to day, and the old truth has lost none of its power. We need no change, we will have none; founded upon the Rock of Ages, it is immutable. Hold it fast, and it will hold you fast, and your people fast, upon the everlasting foundations.

All this is implied in the word faith, for this faith is no mere intellectual belief, but it is essentially the trust of the whole spiritual, moral and mental nature in the mighty Saviour who is behind these truths, and of whose love, justice, power, and redeeming and saving work they are but the expression. It is the gathering up of the whole man to grasp continuously the perfect Saviour in His full salvation. Thus holding this form of health-giving words, you will proclaim them as the only remedy for the world's misery. Each succeeding age fancies it has found some panacea for the world's wrongs and ills, and the flowing centuries have ever revealed the vanity of these unfounded hopes. Apostles of culture, high-priests of science, are now assuring the world that its restoration rests with them; that education and culture will do what everything, including Christianity, has failed to do. Vain boast! Deluded teachers! Without recalling the lessons taught by the hoary past, and written upon the pages of classic histori-

ans, consider the teaching of the present time. The most educated city on the continent of Europe is the city of Berlin. And what is the result of its university teaching and its complete school system? "Empty churches and full prisons." Within seven years an increase of crime and immorality and fraud of nearly three hundred per cent. Nominally Protestant, practically faithless; her artisan population has been led away from the truth by her university professors and educated schoolmasters. Does ignorance alone do wrong? No! *Culture* steals, commits forgeries, frauds, adulteries, murders, and every abomination. Is envious, deceitful, ungrateful and malicious, too.

My reference to Germany implies this truth also, that not only is this boasted education impotent to cure, or avoid moral evils, but that a rational christianity so called, a diluted theology, is equally powerless. It is that "form of sound words" known as "evangelical" which alone has removed the world's burdens and cured its ills. Go forth in faith then, that you possess not only a cure for perishing humanity, but *the* cure, the *only* cure. What has this so called broad or liberal christianity done for the world? Where are its trophies? Where its missions in benighted lands? Where its converts from barbarian tribes? It may please men, but it cannot save them; may gratify pride, but cannot change the heart. While others propound their nostrums, go forth with this Divine balm for the healing of the nations. Go in love, filled with that divine tenderness and holy unction which Jesus gives, "For as He is so shall we be in this world." Go, with the abiding conviction that you hold in your hands the true balm for the healing of the weaknesses of men. Proclaim to *all* this Saviour. Cease not to urge upon men always and everywhere to repent

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and turn unto God. So preach the truth in faith that men may cry "Sirs, what shall we do to be saved," and then in holy confidence give the divinely inspired answer, "Believe on the Lord Jesus Christ and thou shall be saved, and thy house."

This faith and love will be required in all other parts of your duty beside that of preaching. In the study of the word you will find that after the use of all aids, your dictionaries, lexicons and commentaries, as you ponder over the very words spoken by Jesus or written by his servants, that a mist hangs over the outward signs, but a loving heart in believing prayer will go upward. "Lord, open thou my eyes to behold the wonders written in thy law." Then the "eyes of your heart being enlightened," 'the sacred page shall blaze with a divine radiance, the truth will be visible, the hidden fulness burst forth as the sun from behind the cloud which shadows his effulgence. Oh! never did poor slave in Brazilian mine elutich with more eager joy the precious diamond that should be the price of his ransom, than a true loving student the gleaming jewels of divine wisdom which a prayerful believing search opens to his admiring gaze. You will need to exercise much of both in your pastoral work, for while love may prompt, it will require a constant lively faith in the Master's presence and promises to sustain you, so that this important function shall be discharged with diligence and fidelity. I must hasten to look at, and that but briefly,

IV. *The source of all power, the sphere in which a true minister lives—"in Christ Jesus."* Your life must be one of close personal contact with Christ, for without this there can be no power. There must be this living, loving communion with Him, you must know by heartfelt experience the meaning of those words so

full of mystery; "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15: 5, and the servant realized that which the Master promised, for triumphantly he exclaims "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

You must live in Christ. By Him you must obtain the power. You have heard of the power which followed the preaching of some of these fathers. It was not obtained by a ten minutes' prayer before they went into the pulpit. But it was by living in a life long walk with God and sweet communion with His Son Jesus Christ. Let me give an illustration. No physical power is so adapted for setting forth spiritual things as the mysterious power of electricity. It has been found capable of being stored in certain cells, and then liberated, at once exerting its wonderful force in a short time. So, that electricity from a machine which took hours in generating may expend its energy in a few moments. So it was by constant prayer and faith, this spiritual contact with Jesus, that these astonishing results were produced. The effects of the moment were the result of this stored energy, this indwelling power.

If you want to go into the pulpit with power to speak to the people, you must live in Christ. This book is to be a lamp unto your path and a light to your feet; and in the brightness of this light these truths become mighty with power, and your soul receives boundless supplies from God, and you preach in the power of the Spirit, and in the demonstration of the Holy Ghost. Brethren in Christ, whatever talents you have, or whatever abilities you have, or whatever attainments you possess, they are but instruments. The power is from Jesus Christ, and He has promised to bestow it upon us.

Seek thus to be surcharged, and as you go forth your language will be—

“O for a trumpet voice  
On all the world to call!  
To bid their hearts rejoice  
In Him who died for all;  
For all my Lord was crucified,  
For all, for all, my Saviour died.”

We commit to you these truths. These fathers and brethren place the deposit in your hands. Be faithful. Oh! we must be earnest. We shall have to give our account at the last day. I have endeavored to be faithful with you. You have received godly exhortations from the chief officer of this Conference. Our united supplications have gone up for you. The Lord grant that you may be wise in winning souls! And then you shall have attained to the greatest possible honor God can confer upon you. The Lord be with you!



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