

## Practical Papers.

### EASTERTIDE; OR, THE RESURRECTION OF JESUS.

BY THE EDITOR.

#### III.—THE TESTIMONIES HARMONIZED.



It will at once be perceived that there is considerable diversity in the accounts of the resurrection as given by the different Evangelists; but this diversity, so far from throwing discredit upon the sacred narrative, affords strong presumptive evidence of its truthfulness. When men combine to palm upon the world as history that which they know to be untrue, they are careful to make their accounts agree in the most minute particulars; but in the Gospels we have four distinct versions of the resurrection story, so different as to preclude all suspicion of collusion, and yet so much alike that we are forced to regard them as truthful records of one and the same occurrence. They are different, but not contradictory. Let us now endeavor to construct, out of these four narratives, one consecutive history. The following I believe to be the relative order of the events:—

1. *Joseph of Arimathea obtains the body of Jesus, and lays it in a new sepulchre.*—Mark xv. 42-45; John xix. 39-42; Mark xiv. 46-47.

2. *The Chief Priests obtain authority from Pilate to seal the sepulchre and set a watch.*—Matt. xxvii. 62-66.

3. *Early on the third day an earthquake occurs, and an angel descends and rolls away the stone from the sepulchre.*—Matt. xxviii. 2-4.

4. *Mary Magdalene goes ALONE to the sepulchre, before daylight, finds it empty, and goes at once to tell Peter and John.*—John xx. 1, 2.

5. *Peter and John go to the sepulchre, (probably followed by Mary Magdalene); they find it empty, and return home.*—John xx. 3-10.

6. *Mary Magdalene remains weeping at the sepulchre; she sees two angels.*—John xx. 11-14.

7. *Jesus appears to Mary, (John xx. 15-17). She hastens away and tells the other disciples (not Peter and John) what she had seen and heard.*—Mark xvi. 10, 11.

8. *The other women [Mary the mother of James, and Salome] now come to the sepulchre, and find the stone rolled away; they see an angel who testifies that Christ is risen.*—Mark xvi. 1-7.

9. *The women go to tell the disciples, and are met by Jesus.*—Matt. xxviii. 8-10.

10. *The testimony of the Roman soldiers.*—Matt. xxviii. 11-15.

To complete the harmony we will now give the text of the sacred story, taken from the four Gospels, and arranged in the order above indicated. The figures in parenthesis correspond to the numbers of the preceding paragraphs:—

(1.) And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and, calling *unto him* the Centurion, he asked him whether he had been any while dead. And when he knew *it* of the Centurion, he gave the body to Joseph, Mark xv. 42-45. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound *w'ight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation *day*; for the sepulchre was nigh at hand, John xix. 39-42 . . . And rolled a stone unto the door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.—Mark xv. 46, 47.

(2.) Now the next day that followed, the day of the Preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.—Matt. xxvii. 62-66.

[Here occurs the interval of the Sabbath.]

(3.) And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead *men*.—Matt. xxviii. 2-4.

(4.) The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.—John xx. 1, 2.

(5.) Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again to their own home.—John xx. 3-10.

(6.) But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.—John xx. 11-14.

(7.) Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith

unto her, Mary! She turned herself and saith unto him, Rabboni! which is to say, Master! Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.—John xx. 15-17. And she went and told them that had been with him as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.—Mark xvi. 10, 11.

(8.) And when the Sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you, Mark: xvi. 1-7.

(9.) And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.—Matt. xxviii. 8-10.

(10.) Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.—Matt. xxviii. 11-15.

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#### IV.—THE CRUCIFIXION.

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“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst.”—JOHN xix. 17, 18.

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“Well may the cavern depths of earth  
Be shaken, and her mountains nod;  
Well may the sheeted dead come forth  
To gaze upon a suffering God!  
Well may the temple-shrine grow dim,  
And shadows veil the Cherubim,  
When He, the chosen One of Heaven,  
A sacrifice for guilt is given.”—WHITTIER.

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“Thou who for me didst feel such pain,  
Whose precious blood the cross did stain,  
Let not those agonies be vain.”—ROSCOMMON.

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The season for celebrating the Passover had come, and from every part of Palestine multitudes were thronging up to Jerusalem to join in the approach-

ing solemnity. Every village and hamlet contributed its quota to swell the living tide, as it rolled onward toward the Holy City, while caravans from other lands poured in their tributary streams, thus forming a multitude as promiscuous as that which, on the Day of Pentecost, listened to the message of salvation from lips touched with heavenly fire. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, —in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,"—all were there: fitting witnesses to behold the offering up of that Sacrifice which was God's ordained propitiation "for the sins of the whole world."

The deep interest which always gathered around the Passover solemnity was, on this occasion, greatly augmented. Nearly three years before a Prophet had arisen in Galilee, the fame of whose teaching and miracles had powerfully stirred the national mind. Gathering around him, at the first, only a few obscure fishermen, the circle of his influence had rapidly widened, until its pulsations were felt on the shores of the distant isles of Greece, and even as far as imperial Rome. That this prophet would appear at the Feast was confidently expected; but the expectation excited widely different feelings in different minds. Among those who were strangers in Jerusalem, the predominant feeling was probably curiosity, as was indicated by the words of certain Greeks addressed to Philip: "Sir, we would see Jesus;" but among the Jews were two parties whose respective attitudes toward the Galilean Prophet were more sharply defined. One party—chiefly Galileans—regarded him not only as a prophet, but as the promised Messiah, the King of Israel, and as such they were ready to proclaim him the moment he would give the word; another party—chiefly composed of the sect of the Pharisees—had gradually assumed an attitude of open and undisguised hostility. Between these Pharisees and Christ collisions had already occurred. His exposures of their hypocrisy and wickedness had excited their hatred, while his growing influence with the people stirred their bitterest envy. These encounters, however, were but preliminary skirmishes—transient gleams of crossing swords; now it became evident a crisis was approaching, and that Jesus and his enemies would soon close in deadly conflict—foot to foot, and hilt to hilt.

Six days before the Passover the Saviour came up to Jerusalem, and for a season found a quiet resting-place in the picturesque village of Bethany—"the town of Mary and her Sister Martha." From thence he went each day to the temple, where he delivered those profound and weighty "sayings," fragments of which are recorded in the 12th chapter of John. It was during one of these morning-walks that the multitude from Jerusalem met him on the slopes of Olivet, and with waving palms and loud acclaim escorted him into the city. This demonstration added fuel to the fire of hate already burning in the hearts of Christ's enemies, and confirmed them in their terrible purpose to put him to death. Their purpose was well known to Jesus, but with a steady eye on "the joy that was set before him," he calmly held on his appointed way, and, when the evening of the feast was come, gathered around him his chosen dis-

ciples that with them he might eat the Passover, and once more counsel and bless them before he died. Then followed the quiet midnight walk over the Kedron, the mysterious agony in Gethsemane, the base betrayal, the cowardly flight of the disciples, the arraignment before Pilate, and the unjust condemnation;—upon these points we will not dwell, but hasten to the final scene.

It was yet early in the morning when the Roman soldiers proceeded to execute Pilate's sentence. The meek sufferer is led forth "as a lamb to the slaughter," but not one of all his chosen followers stands beside him to nerve his soul for the final struggle. He must tread "the wine-press alone, and of the people there" must be "none to help." A few of the "daughters of Jerusalem" weep tears of womanly sympathy as the Saviour bows beneath the heavy burden of the cross; but behind and around him swells and surges a fierce multitude in whose breasts dwells no pity. Among them, perchance, are many who, only a few days before, cried "Hosannah to the Son of David!" but who now, with a mob's wonted fickleness, clamor fiercely for his blood. Passing out of the city, probably through the Damascus gate, they reach at last the place of execution. Here the terrible preliminaries are soon arranged, and between two thieves Jesus is "lifted up" a spectacle to heaven, earth, and hell.

Slowly and sadly the hours pass by, and still the multitude, as though held by some terrible fascination, linger around Calvary. The Roman soldiers, familiar with scenes of cruelty and blood, keep their watch, unmoved either by anger or by pity, and, while the meek sufferer hangs bleeding in mortal pain, proceed to part his garments among themselves. A few faithful women, with the beloved disciple, drawn thither by the love that is stronger than death, weep in bitter anguish at the cross; but the multitude still fling their cruel taunts at the uncomplaining sufferer, while the priests who have compassed his death mockingly exclaim: "He saved others, himself he cannot save!" But "the triumphing of the wicked is short." Even while the taunt is being uttered the words die upon their lips; for suddenly the orb of day withdraws his light, and a darkness, terrible as the frown of Jehovah, settles down upon the scene. The taunts are silent now, and the boldest heart quails amid the supernatural gloom. No word is spoken,—every breath is hushed, and ten thousand hearts have almost ceased to beat. Three hours pass, and still the multitude stand motionless, while every eye is fixed, as by a spell, where the dim outline of the central cross can be faintly traced through the darkness. Perhaps on witnessing this prodigy the hopes of the disciples (some of whom beheld the scene afar off) revived, regarding it as the first of a series of wonders which would end in the triumphant descent of Jesus from the cross. If such were their hopes they were doomed to disappointment, for Jesus gives no sign, and the hours pass silently and heavily as before. But, just as the ninth hour is reached, suddenly the body of the sufferer is seen to move; the languid head is raised in conscious majesty; the voice, which all supposed was hushed in the silence of death, rings out,—clear, loud, triumphant,—startling the spell-bound multitude like the trump of doom:—

"IT IS FINISHED!"

Then the sufferer's head droops wearily upon his breast, and all is over. A moment's blank amazement and affright, and then the conscious earth shudders as if in the throes of dissolution, an unseen hand rends the veil of the temple from the top to the bottom; the rocks are cleft asunder; while from suddenly opened graves the sheeted dead come forth as though it were the day of doom. Quickly, with trembling limbs and beating hearts, the multitude hurry from the dreadful spot, and soon there remains by the cross of Jesus only the faithful women, the beloved disciple, and, forming an outer circle, the soldiers of the Roman guard.

(*To be continued.*)

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## HOW DID THE REV. J. WESLEY UNDERSTAND THE GENERAL RULES OF OUR UNITED SOCIETIES?

BY REV. J. S. EVANS.



THE reason for asking this question is this:—The common interpretation has been occasionally called in question; and recently this has been done in a more open and emphatic manner by Dr. Israel Chamberlayne, in a work called "Saving Faith."

The common interpretation affirms that the Rules do not make the possession of real Christianity a condition of Methodist Church membership. On this account Dr. C. opposes it, and supports his opposition by forcibly using "the *argumentum ad absurdum*,—that process of reasoning by which the truth of a proposition is established by proving the absurdity consequent upon its denial." This argument may be briefly presented thus:—Those who assert that the Rules do not refer to the possessors, but merely to the seekers of Christianity, make them teach, by necessary implication, that ceasing from evil of every kind, and doing good of every possible sort to the bodies and souls of men, especially to those who are of the household of faith, is not an evidence of real Christianity! That all truly good works may be done without the possession of the principle from which alone such works can proceed, namely, a regenerate heart! That the morality of the Gospel has no necessary connection with the saving faith of the Gospel! That the Christian privilege of partaking of the Lord's Supper may be rightly enjoyed without Christian faith; and, in short, that there may be a true Church of Christ without saving faith in Christ! These, assuredly, are pointed and weighty objections.

Dr. C. therefore rejects the common interpretation, but unhappily proposes in its stead one that is very objectionable for other reasons; and that, like the rejected one, fails to distinguish things that differ. The condition of "admission" on trial, mentioned in the introduction to those Rules, is not by either party distinguished from the condition of full and permanent member-

ship, necessarily implied by the Rules themselves. Overlooking this important distinction (which will be more fully adverted to presently), the common interpretation assumes that there is but one condition, and that this one is simply a *penitent desire* to obtain salvation. Dr. C., too, overlooks the distinction, and thinks there is but one condition expressed or implied, but supposes this one condition to be *saving faith*.

Dr. C.'s interpretation of the introduction and Rules, when thus confounded together, is far less plausible than the one he sets aside. To give it an air of plausibility, he finds it necessary to make a definition of saving faith very different from that which Methodists have rightly accepted. He lowers the condition of acceptance with God, in order to represent all who are admitted into Society as being in a state of acceptance with the Great Head of the Church. On this point it is sufficient to say that he thinks that saving faith was possessed by those mentioned in the historical introduction, who were "deeply convinced of sin, were groaning for redemption, saw the wrath of God continually hanging over their heads," and had "a desire to flee from the wrath to come, and to be saved from their sins," (v. p. 54). He thinks that such had saving faith, and were in the favor of God.

But in taking this view of saving faith he is un-Wesleyan as well as unscriptural. Wesley never taught that all mourning penitents were in the favor of God. When James Morgan, one of his preachers, asserted that such were in the Divine favor, Mr. Wesley wrote to him to say that he considered the assertion unscriptural and unsafe, as well as "contrary to what we have always taught." "We have always taught that a penitent mourned, or was pained on this very account, because he felt he was not in the favor of God, but had the wrath of God abiding on him." And he says, "we would never utter in a congregation, at the peril of our souls, the statement that such are in the favor of God, though they do not know it." (Tyerman's Life of Wesley, vol. iii., p. 24).

This makes it evident that he did not regard mourning penitents as having saving faith, and that it was not from any thought of this kind that such were admitted into Society.

The condition of admission was obviously the desire of present salvation. But why has it been assumed that this is also the condition of full and permanent membership? On special examination we shall find that the intention was that the "admission" spoken of in the introduction, and the Rules afterwards added, should be understood as referring severally to *different* conditions.

It is plain that the Rules had not to be observed in order to admission, that it was only in order to permanent membership that they had to be observed. Here then is one point of distinction. But the right observance of these Rules requires ability to observe them, and therefore presupposes that the *present* salvation, previously desired, has in the meantime been obtained by saving faith, leaving only *final* salvation to be still desired.

Did Mr. Wesley indicate by his allusions to these Rules that he so regarded them, and that he so distinguished them from the introduction? I

think that he did, and that the evidence is plain. First, as to his making the distinction. The mourning penitence which he made the condition of admission, was not believed by him to be an evidence of being in the favor of God. This has been shown above. But, on the other hand, conduct such as the subsequently added Rules enjoin, was believed by him to be evidence of having obtained God's favor. This can be fully proved by quotations from Wesley's works, as I now proceed to show. As some of the extracts made by Dr. Chamberlayne in the work referred to will answer this end, they will be used for this purpose.

Wesley said in 1789, A.D., in his sermon on the Ministerial Office :— "We Methodists receive all that love God in every Church as our brother, and sister, and mother; and in order to their union with us, we require no unity in opinion, or in modes of worship, but barely that they fear God and work righteousness." This quotation unmistakably refers to the General Rules, and its last clause gives, as a summary of them, the requirement to "fear God and work righteousness."

Now the next step will show that Mr. Wesley regarded those who acted according to this requirement as being in the favor of God and as real Christians. The following extracts will make this manifest. In his sermon on Providence, he thinks the human family may be placed in a three-fold circle. The outermost circle enclosing all the descendants of Adam. The inner one including all nominal Christians. The innermost one enfolding *all real Christians*. And these last he defines to be "all that love God, or, at least, fear God and work righteousness," (vol. ii., p. 198). Here he subdivides "real Christians" into two classes, and puts them that "fear God and work righteousness" in one of these classes. Hence it follows that when he said, as quoted above, that in order to union with Methodists, he required persons to fear God and work righteousness, he meant that he required them to be "real Christians."

Again, he believed that those who "fear God and work righteousness," give evidence thereby that they have exercised saving faith, and are in the favor of God. So we learn from his answer to the question, "What is the faith which is properly saving?" He replies, "It is such a Divine conviction of God and the things of God as, even in its infant state, enables every one that possesses it to 'fear God and work righteousness.' And whosoever in every nation believes thus far, the Apostle declares, 'is accepted of him.' He actually is at that very moment in a state of acceptance, the wrath of God no longer abideth on him," (vol. ii., p. 385). This quotation furnishes clear proof that he regarded "fearing God and working righteousness" as evidence of the working of saving faith, and of the existence of a state of acceptance with God.

The question now to be settled is not whether Mr. Wesley was right in so interpreting the words as used by the inspired writer in relation to Cornelius, in the 10th chapter of Acts. However, this point should be decided, the question at present before us is a different one, namely this: What meaning did Mr. Wesley attach to these words? Did he take them to denote



real Christianity, and to imply saving faith and a state of acceptance? And did he understand them in this sense to be an epitome of the General Rules? These questions must be answered in the affirmative in view of the quotations given above.

This conclusion is confirmed by other allusions made in other terms. For instance, in his Journal of Sept. 29, 1745, he said:—"O that we may never make anything more or less the term of union, but the having the mind that was in Christ, and the walking as he walked." (Stevens' Hist. of Meth., vol. i., p. 187). Here is an express allusion which assuredly implies the possession of real Christianity, and not merely the desire to possess it. It shows that he looked upon the Rules as addressed to those who had obtained present salvation, and were desiring final and everlasting salvation.

The other conclusion also, namely, that the Rules imply that saving faith has been exercised, is confirmed by very definite language extracted from his Journal of May 14th, 1765:—"Is a man a believer in Jesus Christ, and is his life suitable to his profession, are not only the main, but the sole inquiries I make in order to his admission into our Society." (Stevens' Hist. of Meth., v. ii., p. 389).

But it is very important to observe that while Mr. Wesley intended the Rules to denote real Christianity, he equally intended them to state the lowest form of true Christianity, that they might constitute the *broadest platform for Church fellowship*. This will become evident from allusions made to them in his sermon on "Friendship with the World." In this he views men in a two-fold aspect, (1) as "of the world," and (2) as "not of the world," but "of God." Then defining the character of those who are of God, he says:—"They are those who love God, or at least fear Him and keep His commandments. This," he adds, "is the lowest character of those that 'are of God,' who are not properly sons but servants, who depart from evil and study to do good, and walk in all his ordinances, because they have the fear of God in their heart, and a sincere desire to please him." This obviously is another but somewhat fuller summary of the General Rules, and shows that they were intended to state the lowest character of those that are of God, and therefore to make a platform of real Christianity broad enough to hold all real Christians. In laying down the broadest Church platform, it was proper to give the lowest standard of piety, not the highest attainment; the starting point, not the goal; and to specify that evidence of this piety which is fitted to convince others, not that which may be most satisfactory to one's own mind. Here the demand is, "Show me thy faith by thy works."

Mr. Wesley believed that it was the privilege of every Christian to know the witness of the Spirit. But he did not require the profession of this knowledge as a condition of membership. He did not narrow the Church platform by the requirement of what would exclude those who have not the witness of the Spirit, and yet have some of the fruits of the Spirit. He would not deny that there are such cases.

He did not make profession of *assurance* of acceptance a term of union. He believed that it was the privilege of a Christian to attain this by having

the witness of the Spirit, and discerning the fruits of the Spirit. But some do not understand that witness, and perhaps for this reason do not receive it; hence these look only to the fruits. And those who take this course are frequently slow in attaining assurance. Mr. Wesley's platform leaves room for these. And those followers of his who have refused to imitate him in this, have awakened the prejudices of good men in other communions against Methodism.

Some have thought that profession of *assurance* ought to be required, because they are of opinion that assurance is involved in justifying faith. But Mr. Wesley was not of this opinion, because he distinguished between "justifying faith" and "the faith of a son." The latter includes assurance; the former does not. "The faith of a son," says he, "is a sure trust and confidence in God, that through the merits of Christ my sins are forgiven." But he says also, "I cannot allow that justifying faith is such an assurance, or necessarily connected therewith; because, if justifying faith necessarily implies such an explicit assurance of pardon, then every one who has it not, and every one so long as he has it not, is under the wrath and curse of God. But this is a supposition contrary to scripture as well as experience." (Stevens' His., v. i., p. 320). Twenty years later, he adds this emphatic sentence:—"I have not, for many years, thought a consciousness of acceptance to be essential to justifying faith." (Journal, vol. vii., p. 495). It was, therefore, not on justifying faith, but on the witness of the Spirit and the fruit of the Spirit, that he founded the doctrine of assurance.

Is it not now apparent that Wesley himself intended the introduction to the General Rules to be viewed as distinct from the Rules themselves? And that while he gave admission on trial to those who had the desire to obtain salvation, that he might take special care of such, he yet intended also that the condition of full and permanent membership should be such conduct as gives evidence of having obtained *present* salvation, and having thereby received ability to observe the Rules. That in his view these Rules require that evidence of a regenerate heart be given, by avoiding what God forbids, doing what God commands, attending the means of grace, and desiring *everlasting* salvation.

Does it not also appear from the intentional omissions in these Rules, that Mr. Wesley, when laying this platform, wisely left with the Great Head of the Church the prerogative of deciding what is absolutely essential to true repentance, true faith and prayer; knowing that God himself infallibly discerns every one who has sincerely repented, rightly believed, and scripturally called on the name of the Lord for salvation, and will pardon, adopt, and regenerate all such; and that His regenerating act will evidence itself by their works, for others will "know that every one that doeth righteousness is born of Him." (1 John ii. 29). He knew also that it is then the duty of God's other children to "receive them, because God has received them." (Rom. xiv. 1, 3). And to judge of His reception of them, not by their opinions, but by their fruits. And hence it is only to this point that the Rules specially refer.

Is not a platform of this kind the only practicable method of combining

and harmonising the largest and most cordial Christian liberality with the strictest personal conscientiousness? A child of God cannot do wrong in acknowledging as brethren and sisters, those whom God acknowledges as members of his family. One child of God may not reject another because of any difference of opinion. Those whom God has saved do not differ on points essential to salvation, but only on minor points; and these are matters in which they should "forbear one another in love."

Should we not, therefore, conclude that the General Rules of our United Societies were framed with the design of forming a platform of real and Apostolic Christianity, broad as the renewing work of the Divine Spirit, and as the charities of the most tender and enlightened love?

Finally, I ask, can any other interpretation harmonise Wesley's General Rules with Wesley's own summaries of them, and express allusions to them? With our 13th Article, which defines the "visible Church" to be "a congregation of faithful men?" and with the inspired delineation of the primitive and true Church, as the Church of the spiritually regenerate, "the household, or family, of the living God?"

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## WORKING POWER.

BY THE REV. W. J. HUNTER.

"Awake, awake; put on thy strength, O Zion."—ISAIAH. lii. 1.



ONG and grievous was the captivity of the Jewish Church. By the rivers of Babylon they sat down and wept when they remembered Zion. Thoughts of the past and of the future united to becloud the present, and despondency cast its dark mantle over their weary hearts and fainting spirits. Then they addressed themselves to the Almighty, beseeching him to stir up and exert his power in their behalf, as when he delivered them from Egyptian bondage: "Awake, awake; put on strength, O arm of the Lord: awake as in the ancient days, in the generations of old." But God was no idle spectator of their troubles. He was willing and waiting to deliver them, but *they* were neglecting to use the means, by which alone they might reasonably expect deliverance,—hence he retorts upon them the accusation, and says: "Awake, awake; put on *thy* strength, O Zion." Do not complain of me, as though I were inattentive to your welfare; but exert the strength you have, or may have, and in the diligent use of that expect my promised blessing.

I. WHAT IS THIS STRENGTH?—I answer: 1. *It is not intellectual strength.* This is, indeed, one of the highest types of strength in the world. A great intellect, fully developed and highly cultivated, will always command attention and respect; but the strength mentioned in the text is not intellectual strength. Neither is it—2. *Financial strength.* Money is a great power in the world. It creates and sustains commerce, and pushes forward all those

great enterprises which contribute to the wealth and prosperity of nations. The Church requires money to carry out her plans and operations. In the Church, as in the State, *money* is a great power; but it is not the strength alluded to by the Prophet. 3. *It is spiritual, or religious strength*: "Ye shall receive power after that the Holy Ghost is come upon you."

II. HOW MAY THIS STRENGTH BE ACQUIRED?—Physical strength is to a great extent hereditary. The Nimrods and Samsons of the world are born with the elements of strength, and all that is necessary to its growth and development is a strict observance of the laws of health; and this is equally true of intellectual strength. Nature must furnish the intellect, and then diligent, patient, unwearied study will give intellectual pre-eminence and power. Now, this general law holds good in the case of religious strength. When we are born again—born of the Spirit—we receive the elements of spiritual strength; and if "as new-born babes we desire the sincere milk of the Word, that we may grow thereby," the elements of strength, consequent on the new birth of the soul, will grow and expand until we become full-grown men, "strong in the Lord, and in the power of his might." When the soul is born of God, its strength may be like that of an infant; but Samson was once an infant, and Sir Isaac Newton was once an infant, and Paul was once a babe in Christ. Spiritual strength is acquired just as we acquire any other kind of strength,—by exercise, care, and nourishment. Crucify the flesh; keep the old man—the body of sin—nailed to the cross, and he will die. Pray in every prayer-meeting, speak in every fellowship-meeting, and your tongue will become like the pen of a ready writer. Give liberally for the support of the Gospel at home and abroad, and you will delight to give as the Lord prospers you.

III. WHAT ARE THE RESULTS OF ITS USE?—They are two-fold: 1. Personal; 2. Reflex. By the personal results we mean these which respect the individual himself. They are (1) *Consecration*.—There is a sense in which a sinner consecrates himself to God before he is pardoned,—he consecrates himself in a *promise*. But when he is pardoned his gratitude and joy find expression in such language as this:

"What shall I do my God to love?"

Then comes the answer;—

"My life, my blood, I here present,  
If for thy truth they may be spent."

The first law of Christian life is *Consecration*, and the next is (2) *Purity*—personal holiness. We are commanded to be holy; we are exhorted to this as an unspeakable privilege; we are assured that when the conditions are met "the blood of Jesus Christ, his Son, cleanseth us from all sin." As the result of this there will be (3) *Integrity*,—such integrity as will make itself felt and seen. I need scarcely add that (4) *Faith in God* is another result of the use of this strength. All the strength here spoken of is the result of faith, and yet the exercise of this strength produces an increase of faith. Faith is a grace, and therefore is capable of increase. And oh, when we arouse ourselves to exert the strength we have, how our faith grows deeper, and higher, and stronger, till it

"Laughs at impossibilities,  
And cries, It must be done."

If we would see at a glance the personal results of this strength, let us fix our eye upon one who is fully consecrated to God,—pure in heart, upright in life, and strong in faith. Look at Abraham, mastering the feelings of a father's heart, and at the command of God binding his son for the altar of sacrifice. Look at the three Hebrews, braving the fire of the king's furnace, rather than bow the knee to the king's idol. Look at the Apostles and Martyrs,—“chains and dungeons could not quench the constancy of their spirits, and the songs of their triumph rose loud and clear above the crackling of the flame.” Look at Martin Luther, in the presence of royalty and power called upon to retract what he had written, or abide the consequences. Hear his calm, serene voice, as it rings out upon every ear in that august assembly: “I cannot retract. Here I stand; I cannot do otherwise. So help me, God. Amen.” What was the secret of that heroism? It was holy living. Go and read that memorable prayer uttered on the morning of that memorable day, a prayer the most like Christ's in the agony of the garden, and you learn the secret of Martin Luther's power.

2. The reflex results are those which respect society at large. (1) *Increased spiritual prosperity.* Let the membership of the Church receive the baptism of power,—let them get nearer to Christ, and nearer to each other,—let them move on with the tread of a king in the midst of them, and how will the thunder of their power shake the world! (2) *Increased material prosperity.* God has poured into the lap of the Church wealth sufficient to save the world, and yet the church is crippled for want of means to carry out her plans,—and all this while church-members and pew-holders have in their homes all the comforts, and, in many instances, all the luxuries of life. But let the Church clothe herself in the garments of holiness; let the bone and muscle—the financial, and intellectual, and spiritual strength—be all laid on the altar of consecration, and what grand enterprises the Church will dare to inaugurate for Christ! These facts should elicit,—

1. Serious reflection. Like the captive Israelites we are calling upon God to awake, and make bare his arm, as in the days of our fathers,—but are we not departing from the simplicity of our fathers? Are we not resting too much in costly and elegant churches, high intellectual attainments, and silver-tongued preachers? And in the time of our depression we call upon God for help, when help is just at hand. “Awake, awake; put on *thy* strength, O Zion.” Seek the baptism of power,—nothing else will do; but this *will* do. Yes, thank God, this will do,—anywhere, and everywhere,—in city or country it never fails. It will remove mountains, dry up oceans, open prison doors, snap the fetters of sin, and bid the captive soul be free.

2. Deep humiliation. We look around us, and what do we see? The world perishing, and the Heaven-commissioned Church without the power to save it. Sin, and misery, and ruin abounding, and the Church unable to roll back the burning tide. In God's name let us bow ourselves in the dust. Let every watchman lift up his voice like a trumpet. Let prayer—earnest, believing prayer—be offered for the baptism of the Holy Ghost. It is coming. Already a voice from heaven speaks to the Church: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.”

## LIFE CONSECRATED TO CHRIST.



NE of the signs of the times from which we take large hope is the evidently increasing conviction among Christians that the whole life must be consecrated to Christ, not only for the personal possession of his favor, but for the advancement of his kingdom in the earth. The enquiry, "What wilt thou have me to do?" is, we trust, coming to have a deeper significance, a broader scope, implying a growing feeling that the life which he has redeemed should be devoted to him, and looking out upon the whitened fields, where the laborers are few.

Much has been said and written of late years of consecration, and entire consecration,—though, be it noted, a partial consecration is really no consecration acceptable to God, which has been often interpreted as having reference mainly to the personal religious life. It is certainly true that it is indispensable to the pardon of sin, a prerequisite to all genuine discipleship, and none the less is it necessary to all spiritual progress. It doubtless often occurs that persons who at the outset solemnly and uncompromisingly surrendered themselves to Christ, and who ran well for a season, come to decline in spirituality and become more or less like their former selves. Their love is grown cold. Their zeal no longer burns. Christ is a pleasant memory rather than a precious possession. Such religious duties as are not neglected are performed from the principle of honest duty, but without the inspiration, the heartiness, or the conscious reward of former days. The explanation must be sought in their failure to maintain their early surrender to the Lord Jesus. Meanwhile, their knowledge of truth has been on the increase, and they are able to discern more clearly the great breadth of the Divine requirement, and the extent of the consecration demanded of them. It surely is not strange that they connect it with their restoration to acceptance, or that entire consecration is felt to be a duty in order to personal holiness. The error lies in failing to see that while pardon and holiness are granted for the salvation of him who seeks them, they are a prerequisite for something beyond. Consecration is not only of the heart to love the Lord, but of the tongue to speak for him, the mind to think and plan for him, the will to resolve, the foot to run, the social position and influence to exert power, the business to make money, and the open purse to give it,—the pen to write, and the life to gather up its energies and lay them at Jesus' feet, to be held subordinate to his will, and used first of all for his glory. Is not this what the Saviour meant when he bade us "Seek first the kingdom of God?"

There is nothing selfish in Christianity. Its great Author is himself its best illustration in this respect, in the infinite love that yearned over a lost world, and in his voluntary humiliation even unto death, that he might lift men out of their darkness and guilt and bring them to share in his eternal glory. How oppressed in spirit we sometimes find him because of the wickedness and unbelief by which he was surrounded! How compassionate as he looked upon human sufferings, the result of human sin! How full of sympathy

with every penitent aspiration for a purer and better life! How ready to incur misconstructions, brave derisions, and sacrifice everything but the truth itself, if he might but open the eyes of blind souls and honor God! How bitterly he wept over Jerusalem, and bewailed its fate in utterances that as we read them are full of sobbings and tears, and then with a heroism inspired and enwrapped with love, marched onward determinedly to the sacrifice of the cross! Thus do we see what was the spirit that dwelt in Christ. It was indeed a spirit of meekness, forbearance, and gentleness, but we have no right to limit it to these passive virtues. They serve to illustrate some element of the character which Christians should possess, but its most positive and active side we do not see until we include the self-sacrifice of which Christ has left us so conspicuous an example.

The follower of Christ must have the spirit of Christ,—the self-sacrifice as well as the gentleness. Renunciation of self must precede all following of Christ. "Whosoever of you he be that forsaketh not all that he hath, he cannot be my disciple," are words that settle all discussion, and interpose a barrier to all intrusion of selfish motives and interests in the service of the Lord. It is not selfish to seek the salvation of one's own soul, or the souls of one's children, any more than it was selfish in Jesus to pray as he did in the garden, or to weep with Mary and Martha at the grave of their brother and his loved friend. It is not selfish to loathe sin and seek to be washed from its stains, to hate its defilement and seek deliverance from its curse, to deplore it as offensive to God, and strive for freedom from its power. Man never gets out of himself until he comes to the Lord Jesus, who thenceforth is he to whom he lives. Nevertheless there is, it must be confessed, a great tendency in many excellent people to circumscribe their religious efforts within very narrow limits, and sometimes to look but a little way beyond themselves and their own personal religious condition.

How comes this to pass?—for it assuredly needs to be accounted for. Perhaps in this way. Much, and not too much, of preaching is upon themes connected with the inner life of religion, its personal experience, in the hope of guiding the babe in Christ to spiritual manhood. The exercises of the classroom belong mostly to the life of experience. The hour, the place, the service, conspire to induce a habit of introspection beforehand and at the time, and the end sought is supposed to be gained if those united in the class "help each other to work out their salvation." Meetings for prayer—especially if Christians only are present—not unfrequently take the same direction, with scarcely a reference to the unconverted, or those who are not present. Thus the religious culture is chiefly in a single direction, which ere long comes to be the habit. Now this result is certainly wrong, wrong by defect, because it is unaccompanied by a drill of these regenerated, baptized hearts for the great field of Christian work. The foundation is laid, but who builds the superstructure? Not a particle of this devotion to spiritual experience can be spared, but we would draw it out into activity in all possible lines of Christian effort. There is in it a power for good that now lies dormant, which needs

only to awake and go to work for Christ in order to accomplish great things in his name.

Let us learn a lesson from the young convert constrained by the newly-found love of Jesus to do or say something which shall lead other precious souls to the cross. Tremblings of limb and falterings of tongue do not disturb him,—he has given himself to Christ, and cannot do less than work for him. This is the normal life of consecration, and ought to be found everywhere throughout the Church. We believe, as we said at the outset, that it is increasing; but we would see an army of souls, whose experience has taught them the ways of the Lord, using their knowledge and power for Christ. How many Sunday-schools languish for lack of workers? How many sinners are never warned to flee the wrath to come? How many Christians make no direct effort to save souls? Such queries are startling, and doubly so when we reflect that a truly consecrated Church could in all probability speedily conquer the world.—*N. Y. Advocate.*

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INDECISION IN RELIGION.—How imminent is the peril of the wavering! Then indecision becomes gradually decision; men are deciding for hell, while they are wavering about heaven. The Rev. Hugh Stowell has well illustrated the value of every moment of grace by a story published some years ago. A poor man, on one of the rocky coasts of our country, went out one morning to his usual occupation of gathering sea-fowl eggs. Looking down a terrific steep, he saw a ledge abutting from the rock, with a cluster of birds' nests. He fastened his rope to a tree above the cliff, and lowered himself cautiously down, till he stood upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by which he had descended, and it swung as it appeared far beyond his reach; and there he stood on that narrow ledge; above him, a fearful height he had no hope to scale; below him a terrific precipice, with the sea dashing at its base. It was a moment of unutterable anguish. In intensity of dismay, by a desperate effort he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit, trembling with transport and terror. Every one of us can realize the peril of that fellow-creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him, is the terrific mountain of his guilt, that he has no power in himself to scale; below him is the fearful abyss of death, the death that never dies. There is but the breath in his nostrils between him and the bottomless pit. O awake, fellow-sinner, awake to thy true and perilous position! It is late, but not too late. There is yet the rope that hangs from the cross of Jesus, or rather from the throne of God; that rope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. Hark what the Scripture saith: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. vi. 2).



## Papers on Methodist History.

### THE FIRST UNION BETWEEN THE ENGLISH AND CANADIAN CONFERENCES.



T should be distinctly borne in mind that, in the foregoing arrangements, the action of the Canada Conference was almost unanimous. Undoubtedly some of the preachers were opposed in judgment to the contemplated measure, fearing that, under the new arrangement, undue favor would be shewn to the English preachers; but when the matter had been decided by the requisite constitutional majority, the minority cheerfully acquiesced, and not one of those who were in the travelling connexion at the time left the work in consequence of the changes which had taken place. A similar unanimity prevailed among the membership. After gathering all possible information in regard to that period, I am convinced that perhaps not twenty non-official members would have left the Church, had they not been persuaded so to do by the misrepresentations of a few restless and dissatisfied men.

Having confined myself, thus far, to the *history*, it is but reasonable that I should now give some account of the *nature*, of the Union between the English and Canadian Conferences; and this will be best done by presenting, in parallel columns, the resolutions of the respective bodies:—

*Resolutions of the CANADA CONFERENCE, adopted at Hallowell, Aug. 13th, 1832.*

That this Conference, concurring with the Board of Missions on the inexpediency of establishing two distinct Methodist Connexions in Upper Canada, and deprecating the evils which might arise from the collision, and believing that the cause of religion generally, and the interests of Methodism in particular, would, by the blessing of God, be greatly promoted by the united exertions of the two Connexions; it is resolved,—

1. That a Union between the English and Canada Conferences, duly securing the rights and privileges of the Societies in this Province, is an object highly important and desirable.

*Resolutions of the ENGLISH CONFERENCE, adopted Aug. 7th, 1833, and concurred in by the Canada Conference, Oct. 7th, 1833.*

The English Wesleyan Conference, concurring in the communication of the Canadian Conference, and deprecating the evils which might arise from collision, and believing that the cause of religion generally, and the interests of Methodism in particular, would, under the blessing of God, be greatly promoted by the united exertions of the two Connexions; considering, also, that the two bodies concur in holding the doctrines of Methodism as contained in the Notes of Mr. Wesley on the New Testament, and in his four volumes of Sermons, do agree in the adoption of the following Resolutions:—

1. That such a Union between the English Wesleyan and Canadian Connexions as shall preserve inviolate the rights and privileges of the Canadian Preachers and Societies on the one hand; and, on the other, shall secure the funds of the English Conference against any claims on the part of the Canadian Preachers, is highly important and desirable.

2. That, in order to accomplish this object, the discipline and economy of the Wesleyan Methodists in England be introduced into the Societies in this Province, as far as circumstances and prudence will render advisable.

3. That Episcopacy be superseded by an Annual Presidency; unless it will jeopard our Church property, or as soon as it can be legally secured.

4. That the usages of the English Conference be adopted in the admission of Candidates into the Itinerant Ministry amongst us.

5. That Ordination be administered amongst us after the same form as that in which Missionaries are set apart to the office of the Ministry in the English Conference.

6. That the English Conference shall have authority to appoint, as often as they see fit, a President from their own body in England, to preside over this Conference; provided the same shall not be eligible oftener than once in four years, unless desired by this Conference.

7. That, when the English Conference does not appoint a President as aforesaid, one shall be elected by this Conference from amongst its own members.

8. That the Missions which now are, or may be hereafter, established by this Conference, be considered Missions of the Wesleyan Missionary Society, under the following regulations:—The Wesleyan Missionary Committee in London shall appropriate the amount necessary to carry on the Missions; but this amount shall be applied to the support of the several Mission Stations, by a Committee of seven or nine persons, (one of whom shall be the President of the Conference), members of, and appointed by this Conference. The Methodist Missionary Society in Canada shall be auxiliary to the Wesleyan Missionary Society, and the funds raised be transmitted to the Treasurer of the Parent Society, and appropriated as aforesaid. The Missionaries shall be appointed by the Canada Conference, subject to the sanction of the Wesleyan Missionary Committee.

II. That, (as proposed in the second and third resolutions of the Canadian Conference), in order to effect this object, the Discipline, Economy and Form of Church Government in general of the Wesleyan Methodists in England be introduced into the Societies in Upper Canada, and that in particular an Annual Presidency be adopted.\*

III. That the usages of the English Conference, in reference to the probation, examination, and admission of Candidates into the Itinerant Ministry, be adopted.

IV. That Preachers who have travelled the usual term of probation, and are accepted by the Canadian Conference, shall be ordained by the imposition of the hands of the President, and of three or more of the Senior Preachers, according to the form contained in Mr. Wesley's "Sunday Morning Service of the Methodists," by which the Wesleyan Missionaries in England are ordained, and which is the same as the form of ordaining Elders in the Discipline of the Canadian Conference.

V. That the English Conference shall have authority to send, from year to year, one of its own body to preside over the Canadian Conference. When the English Conference does not send a President from England, the Canadian Conference shall, on its assembling, choose one of its own members.

The proposal of the Canadian Conference is understood to include, as a matter of course, that the President of the Conference shall exercise the same functions generally as the present General Superintendent now actually exercises: he shall not, however, have authority to appoint any Preacher to any Circuit or Station, contrary to the counsel or advice of a majority of the Chairmen of Districts or Presiding Elders, associated with him as a Stationing Committee.

VI. That the Missions among the Indian tribes and destitute settlers which are now, or may be hereafter, established in Upper Canada, shall be regarded as Missions of the English Wesleyan Missionary Society, under the following regulations:—

I. The Parent Committee in London shall determine the amount to be applied annually to the support and extension of the Missions; and this sum shall be distributed by a Committee consisting of the President, the General Superintendent of the Missions, the Chairmen of Districts, and seven other persons appointed by the Canadian Conference. A Standing Board or Committee, consisting of an equal number of Preachers and Laymen, shall, moreover, be appointed, as heretofore, at every Conference, which during the year shall have authority, in concurrence with the General Superintendent of Missions, to apply any moneys granted by the Parent Committee, and not distributed by the Conference, in establishing new Missions among the heathen, and otherwise promoting the Missionary work.

\* This is understood, both by the Canadian Conference and the Representatives from the British Conference, to refer to no other modifications in the economy of Methodism in Upper Canada, than those which have taken place at this Conference, and that the Canadian Book of Discipline has heretofore provided for.

9. That, in pursuance of the arrangements above proposed, it is understood that all Missionaries sent by the Wesleyan Committee into Upper Canada shall be members of this Conference.

2. The Methodist Missionary Society in Upper Canada shall be auxiliary to the English Wesleyan Missionary Society, and the moneys raised by it shall be paid into the funds of the Parent Society.

3. The Missionaries shall be stationed at the Canada Conference in the same way as the other Preachers; with this proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of Districts in their appointment.

4. All the Preachers who may be sent from this country into the work in Upper Canada, shall be members of the Canadian Conference, and shall be placed under the same discipline, and be entitled to the same rights and privileges as the native Preachers.\*

5. Instead of having the Annual Stations of the Missionaries sent home to the English Missionary Committee and Conference for their "sanction," as is the case with our Missions generally, and as the Canadian Conference have proposed, the English Conference shall appoint, and the Parent Committee shall meet the expense of supporting a General Superintendent of Missions, who, as the Agent of the Committee, shall have the same superintendence of the Mission Stations as the Chairmen of Districts, or Presiding Elders, exercise over the Circuits in their respective Districts, and shall pay the Missionaries their allowance, as determined by the Conference Missionary Committee, on the same scale as the Canadian Book of Discipline lays down for the Preachers on the regular Circuits; but who being at the same time recognised as a member of the Canadian Conference, shall be accountable to it in regard of his religious and moral conduct. This General Superintendent of Missions representing the Parent Committee in the Canadian Conference, and in the Stationing and Missionary Committees, the appointments of the Missionaries at the Conference shall be final.

10. That nothing contained in the foregoing resolutions shall be understood or construed so as to affect the rights of our General Conference, or the standing and privileges of our present Itinerant and Local Preachers.

11. That none of the foregoing resolutions shall be binding on this Conference, or of any force whatever, until they shall have been acceded to on the part of the Wesleyan Committee and Conference, and the arrangements proposed shall have been completed by the two Connexions.

12. That a Representative be sent home to England, to negotiate with the Wesleyan Committee and Conference on the several subjects embraced in these resolutions.

VII. That the Canadian Conference, in legislating for its own members, or the Connexion at large, shall not at any time make any rule, or introduce any regulation, which shall infringe these Articles of Agreement between the two Conferences.

Signed, &c.

\* The understanding of this article is, that the Canadian Conference shall employ such young men in Upper Canada as they may judge are called of God into the Itinerant work; but should not a sufficient number be found in Upper Canada properly qualified, the British Conference will send out as many young men from England as may be requested by the Canadian Conference.

Such, in brief, was the nature of the Union formed between the English and Canadian Conferences,—a Union which, like almost every event in the history of Methodism, was a creature of Providence, growing out of the peculiar circumstances in which the two bodies were placed with reference to each other and to the work of God in Canada; a Union which strengthened the boast of Methodist unity, combined the resources and energies of two Connexions, placed the Missionary work on a more effective footing; and, last but not least, prevented those heart-burnings, collisions, and estrangements, which must have resulted from the establishment of two rival Conferences in Upper Canada.

In view of the facts thus presented, we reach the following conclusions:—

1. That the Union of the two Conferences was a *necessary* measure,—I mean necessary in view of the circumstances in which the Church was placed at the time. Here were two Methodist bodies in the country—the English Missionaries and the M. E. Church. In many cases preachers of both Connexions were appointed to the same stations, and thus altar was set up against altar, and the preachers were placed, by the force of circumstances, in a position of antagonism which could not fail to be prejudicial to the interests of true religion. Each party believed they had a perfect right to occupy the ground, but in doing so, heart-burnings and collisions were unavoidable. Besides this, the labors and resources of the two Connexions were being frittered away, and the work of God seriously hindered. Whether, then, was it better to continue in a position of mutual antagonism, carrying on a sort of guerilla warfare, or to clasp hands in brotherly amity, and unite their energies to carry on the work of God?

2. That the arrangement was eminently *patriotic*. It will be remembered that, at the time of the Union, those political agitations which culminated in the Rebellion of 1837 were already in progress. It does not fall within my province to express any opinion as to the causes which led to that unhappy strife, nor to decide whether armed resistance to the Government was, in any degree, justifiable; but I merely express the conviction of all thoughtful men, when I say that the separation of Canada from the British Empire in 1837, would have been a calamity from which this country would not have recovered in many a long year. A conviction of the same nature was shared by many persons years before the rebellion took place, and they felt that it was the part of loyal and patriotic men to do everything in their power to strengthen those filial ties which united Canada to the Mother Country. That a Union of the Canadian with the English Conference would have this tendency, no one could fail to see, and *this was one reason why the Union was, by a few, so strongly opposed*. I have no desire to reflect upon the loyalty of those—if such there were—who, upon purely *ecclesiastical* grounds, opposed the Union; but it is an undeniable fact that some of the strongest opponents of the measure, *at the time*, were persons not connected with the Methodist Church—foremost among whom was the late W. L. McKenzie, and others who sympathized with his views. Nor is the fact that some leading persons in the agitation which followed the Union, were not Canadians, but Americans, without its significance. Now, I do not for a moment argue that any religious principle should ever be

sacrificed to mere expediency, or that the Church should ever be employed for political ends; but I do say that the men who, in 1833, waived all personal considerations in order to consummate a Union which, without sacrificing any principle of Christianity or of Methodism, aided the work of God, and strengthened the connection existing between Canada and Great Britain, were men who deserved well of the Church and of their country, and were fairly entitled to be regarded both as Christians and as patriots.

3. That, in consummating the Union between the two Conferences, no point of doctrine or of discipline—no principle *essential* to Methodism—was abolished, or even changed. The *doctrines* were untouched. From every Methodist pulpit in the land sounded forth, after the Union, the same glorious truths as before. Neither was there any change in the distinctive *usages* of Methodism. The weekly prayer-meeting still sent up its cloud of incense; in the class-meeting the faithful still “spake one to another,” while in the quarterly love-feast these scattered lights of individual experience were gathered into an intenser focus, showing “how good and how pleasant it” was “for brethren to dwell together in unity.” Nor yet was anything done by which the *rights and privileges of the membership* of the Church were in the slightest degree invaded. All the privileges and rights which they enjoyed before the Union, they enjoyed equally after. They heard the same doctrines, candidates were received into the Church in the same way, held their membership by the same tenure, and could be excluded only by the same disciplinary process; nor could any change be made in the temporal economy of the Church without the consent of two-thirds of the Quarterly Official Meetings of the Connection. We may challenge any one to-day to point out a Church in which a greater influence is wielded by the laity.

What, then, the reader may now ask, was the nature of those “changes” about which we have heard so much; changes so great as, in the opinion of some, to destroy the identity of the Church? The question can be easily answered:—

1. There was a partial change of *name*. That which had been known as the “*Episcopal Methodist Church in Canada*,” now became the “*Wesleyan Methodist Church in British North America*.” Can the reader see the difference?

2. The name of “Bishop” was changed to “President,” and the office, instead of being for life, was made annual; but no change was made in the functions of the officer referred to.

3. The name of “Elder” was changed to “Superintendent,” while the ordination of deacons was dispensed with. In all this it will be seen that if any “rights” were interfered with, they were the rights of preachers, not of the lay members.

4. The mutual relations of the two Methodist bodies previously existing were changed. Instead of two antagonistic bodies working against each other, there was now one Church, united for carrying on the work of God in Canada, and, at the same time, sustaining a friendly relation towards the Parent Church in Great Britain.

Were these all the changes? No; there was one other,—and here we have the real cause of the agitation which followed. It was understood that, from the time of the Union, the practice of ordaining Local Preachers should be discontinued. There can be no doubt in any mind acquainted with the history of the period referred to, that this was the germ from which sprung the secession of 1834.

(To be continued.)

## LABOR FOR CHRIST.

—  
 "Always abounding in the work of the Lord."—1 Cor. xv. 58.  
 —

**C**OME, labor on !  
 Who dares stand idle on the harvest plain,  
 While all around him waves the golden grain?  
 And to each servant does the Master say,  
 "Go, work to-day !"

Come, labor on !  
 Claim the high calling angels cannot share,—  
 To young and old the Gospel gladness bear :  
 Redeem the time ; its hours too swiftly fly,  
 The night draws nigh.

Come, labor on !  
 The laborers are few, the field is wide,  
 New stations must be filled, and blanks supplied ;  
 From voices distant far, or near at home,  
 The call is "Come !"

Come, labor on !  
 The enemy is watching night and day,  
 To sow the tares, to snatch the seed away ;  
 While we in sleep our duty have forgot,  
*He* slumbered not.

Come, labor on !  
 Away with gloomy doubts and faithless fear !  
 No arm so weak but may do service here ;  
 By feeblest agents can our God fulfil  
 His righteous will.

Come, labor on !  
 No time for rest, till glows the western sky,  
 While the long shadows o'er our pathway lie,  
 And a glad sound comes with the setting sun,—  
 "Servants, well done !"

Come, labor on !  
 The toil is pleasant, the reward is sure,  
 Blessed are those who to the end endure ;—  
 How full their joy, how deep their rest shall be,  
 O Lord, with Thee !

## Miscellany.

### SELECTIONS.

#### THE RAVEN'S CRY.

"He giveth to the beast his food, and to the young ravens which cry."—PSA. cxlvii. 9.

"Ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings."—EZEK. xx. 44.

"If God will not help me, no one else can!" These words were spoken almost despairingly by a pale, sad-faced child of about five years of age. A fruitless search for some lost possession had left her overwhelmed with sorrow. She sat alone upon the ground, and gazed on the heavy clouds that crossed the sky in the dim autumn twilight. Having no one below to sympathize in her distress, she looked for the first time from earth to heaven, experimentally learning, "Vain is the help of man."

The child had lost a treasure, and children's treasures are precious, and children's griefs are sharp.

The loss comprised a lock of her dead mother's hair. She had worn the locket containing it since the day she could remember anything. Nightly she was expected to place this on her table, that it might be seen that it was safe. She had neglected to do so, and now it was gone,—how or where she knew not,—and the child wept.

It was not for the ornament, nor yet for her disobedience, but for the loss of that brown braid of glossy hair in the tiny casket—the child's wealth.

She knew that the locket would be missed from her neck, and that she would be punished; but what punishment could exceed that silent unshared sorrow? The joy of her life had departed; and though careless eyes observed that she did not eat, none remarked her sad face, or the absence of the chain.

"I wish it was Sunday," said the child. "I could go to church; perhaps God would hear me *there*."

The child did not know that God's house is not made with hands, and that

He is everywhere nigh to all that call upon Him. This was Friday, and two long days must intervene before she could make her request known to Him in church. The longest day, however, has an end, and Sunday came at length. Kneeling in the extreme corner of the pew, with her face to the wall, observed by none but God, she told over the petition with which her heart was ready to burst, and ended as she began: "If You do not help me, no one else can." So she begged Him to send her back her lost locket, for He alone knew where was. When her prayer was over, a strange peace fell on the heart of the little suppliant. She did not question that her voice had reached the ear of the Most High, who rules the world.

Yes! gracious and Almighty God, Father of the fatherless (and herein mother of the motherless), as one whom his mother comforteth, so didst Thou comfort her. Thou wert working for the desolate little one.

When she returned home, the sun shone brightly in her nursery, and glittered on the golden chain. Hastily she opened her casket and found her treasure safe. But she did not praise Him who had heard her cry. Only the soul that knows salvation through the Lamb slain can praise.

The power of the Lord had worked on the conscience of the thief to restore the stolen article, and it was not until thirty years afterwards that the culprit was known.

Dear reader, that child now records the first conscious token of a loving Father's care over thy fellow-sinner, who by His grace would commune with thee by the way. In conscious helplessness I cast myself upon Him, who has redeemed me from death and hell, and I would show forth His praise. My cry is still, "if Thou wilt not help me, no one else can!"

I know not how far this early evidence of a loving Father's care influenced my soul. Certain I am, that since I have known him as my Redeemer and Lord,

it has often made me ashamed to lack the simple faith of a child. Through long years of sin and ignorance the remembrance of the recovery of my lost chain has made me realize anew that God, who feedeth the young ravens when they cry, will much more care for the soul that calleth upon Him.

Since He gave me eyes to see Him, daily have I been proving His wondrous power and willingness to help me. And yet even when He has reminded me, "All power is given unto me in heaven and on earth," I have fallen back upon my own miserable plans and natural understanding, as if I had not again and again proved that I had infinite wisdom and power to draw from.

It is written, "When the Son of Man cometh, shall He find faith on the earth?" He will find works, abounding works, of the natural heart, in which He has no part as the Author, or Counsellor, or Partner; but of the faith that lives in Him, watches for Him, waits for Him, follows Him—how little!

And yet Jesus died to bring us, near to the Father, that we might walk with Him, thus restoring the heavenly communion which Adam's sin had invested with terror and shame. The daily intercourse of confidential affection calls for no preliminary ceremony. Communion does not consist in a mere narration of wants or confession of failure. It is an interchange of mind, a giving forth and receiving. Neither are there any formal preparations to be gone through, nor set phrases to be uttered, before we acknowledge His abiding presence.

It was the living God, of whom I read in the Scriptures, that my soul longed to know. Seeking Jesus, my weary heart turned away from what was offered me instead; and I shall for ever praise Him for the sorrow, and sickness, and trial, which have beset my path, since thus, and thus only, have I known that all other refuges are vain. Often have I returned to my first childish prayer: "If You do not help me, no one else can!" I have thus learnt to love the cross ere it has been removed, so many Peniels has it marked on my otherwise toilsome way.

When I am told that the desire of intimacy with my risen Lord is irreverent and unnatural, I test the foolishness of man by the wisdom of God. "The natural man receiveth not the things of

the Spirit of God; for they are foolishness unto Him; neither can He know them, because they are spiritually discerned." (1 Cor. ii. 14.) "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you *friends*." "If a man love Me, he will keep my words: and my Father will love him, and we will come unto Him, and make our abode with Him." (John xv. 15; xiv. 23.)

Shall we read these gracious promises as if they were merely forms of speech, and treat the Lord of life as if He were a wayfaring man who tarries for a night? Is He not the light and centre of that temple in which He has taken up His abode? Shall He be sought for in special emergencies when other help fails, while the flesh, in which dwelleth no good thing, regards ordinary times and events as those with which the God who appointed them has nothing to do?

Each trial of our faith hath its commission from the Father of spirits; in the end it will speak; if it tarry, wait for it. The heavenly Master has still His eye upon His weary followers toiling in rowing, and each wave of circumstance bears Him on its crest. Listen! His voice is in the storm; and believe that each billow is appointed by the Lord, whom winds and waves obey: "It is I, be not afraid."

We are not required to live above circumstances; they are assigned to us that we may obtain therein a deeper experience of the love and wisdom of Him to whom all power is given in heaven and on earth.

The encouraging "Fear nots!" with which the Holy Scriptures abound, promise us help and companionship *through* the rivers, not *above* them; safety *in* the fires, not *escape from* them; that we may behold His way in the sea, and His path in the mighty waters; that the Father may be glorified in the life of Christ manifested in us by the Holy Ghost.

If the eye of faith is withdrawn from Christ crucified, be assured that how much soever of theoretical and doctrinal knowledge we may possess, and however fervent the aspiration and utterance of religious *sentiment* may be, we shall be barren and unfruitful, and fail of the light of the knowledge of the glory of God in the face of Jesus Christ.



It is the Spirit's presence in us that tells whence our life springs. Whether in the warehouse or the shop, in the poorest hovel or in the mansion of the rich and noble, the child of God is called to witness for Him. The power of testimony that one solitary soul may possess will carry its influence through time and eternity. "God hath set apart him that is godly for Himself. The Lord will hear when he calleth upon Him."

The coast of Cornwall, particularly in and near Mount's Bay, is visited by the warm Gulf-stream, which is the secret of its healthful temperature. There is little alteration in the atmosphere by day or night. There is not much information to be obtained concerning this interesting phenomenon, but the influence is felt and seen, though the Gulf-stream itself is flowing unseen in the wide ocean, separated in a manner from the deep waters, through which it passes without mingling. The lands it visits are warmed by it; the air above, and in its vicinity, is soft and balmy; exotics seen nowhere else in England flourish in its neighborhood, and many an early blossom is put forth before the winter has elsewhere departed. In the caves of the rocks, and occasionally in some places of the coast, its presence is known by the rare and beautiful shells, which, carried safely by the current through the ocean, are left as the productions of a distant shore, and tell whence the stream flowed.

As I felt the soft influence of this genial stream in the months of early Spring, it never failed to remind me of the hidden life in Christ—the positive blessing flowing from the fulness of the Spirit in the soul of a child of the light, dwelling in this ungodly world—a continual contrast to that negative Christianity, which lives only on the lips of formal professors, bringing neither warmth nor blessing to themselves, nor light nor gladness to others.

"The secret of the Lord is with them that fear Him, and He will show them His covenant." The worldling has no part nor lot in this promise. It is yours, child of God, to whom I write, saved and separated from the world lying in wickedness. Can you be content to walk in your blindness, in paths everywhere beset with danger, without heavenly counsel and companionship? Can you endure the benumbing cares of life with-

out carrying them separately to the mighty Counsellor, that common things may be cleansed and sanctified to His service? For if there is any matter in which it can be said, "I cannot ask the blessing of the Lord on this," then neither ought it to be an occupation in which His follower should be found.

Search the Scriptures; they testify of Him with whom I pray you to walk a day's journey. Be assured, if your heart burn within you, that the Son of Man has made one of our company. May God the Holy Ghost reveal Him more and more to His waiting people, and open their understanding, that they may know Jesus; then will they surely seek their brethren, and tell what things were done in the way.

Let the perplexed and dispirited traveller eat of the bread that cometh down from heaven; the Lord shall be known in the breaking thereof. Strengthened in His strength, he shall realize the promise of the Father, and rejoice in the assurance of Him who cannot lie: "Lo, I am with you always, even unto the end of the world."—*Anna Shipton*.

#### THE SOUL'S PETITION.

"Ask, and it shall be given you."—*Matt. vii. 7.*

Oh for a priceless crown of stars  
To cast before the throne,  
And a seraph's voice of melody  
To tell what grace hath done;  
To sing Thy praise, O Lamb of God,  
Who for the sinner died;  
To tell the love of Him once slain—  
Jesus, the Crucified.

'Grant, Lord, unto this longing heart,  
Thy blood hath washed from sin,  
To image back Thy holiness,  
As Thou dost dwell within.  
Give me a will subdued and meek,  
Obedient to Thy Word,  
To prove the might of Him who lives—  
Jesus, my risen Lord.

Give to my hand a heavenly harp,  
To hymn Thy matchless worth,  
To echo o'er the sea of glass,  
While waiting still on earth:  
Cause it to break the sleeper's dream,  
And downcast spirits cheer;  
And to Thy watching people tell,  
The Bridegroom draweth near.

Give, Lord, I ask it from Thy grace,  
The heart, the harp, the crown;  
I ask them for Thy service here,  
And all shall be Thine own.  
I bless Thee for Thy love's sweet seal,  
And nought thy love can sever;  
Lord, lead me on from strength to strength,  
To follow Thee for ever.—*Ibid.*

### ENCOURAGEMENT TO TRACT DISTRIBUTORS.

On a bright morning in the summer of 1858, two ladies were driving in an open carriage on one of the loveliest roads in Derbyshire. They were talking of the many duties of professing Christians towards the Saviour and their fellow-men, when the younger lady said—

"Dear friend, do tell me what I can do for Jesus?"

"Cast bread on the waters now!" was the ready response, as a troop of Irish labourers at that moment came in sight, trudging on to seek for harvest work.

For a moment both were fully employed in throwing out tracts to the men, and were glad to see them all picked up with apparent pleasure and surprise.

Five years had elapsed, bringing to our younger friend at any rate many changes, and the autumn of 1863 found her far away from beloved England, taking charge of a Canadian public school. One evening, she set out for her weekly walk of four miles to her own home in the city, taking with her a few tracts, the remains of her English store, given to her by her friend. She was already in sight of the beautiful Rideau river, when she was startled by seeing a man rush wildly past her towards the river, then turn, run part way up the hill again, and at last throw himself down on the grass at the roadside at some distance in front of her. Fearing he might be ill, she paused in passing, and to give him an opportunity of speaking, handed him a tract. He took it mechanically, but said nothing, and she passed slowly on. Only a moment had elapsed when, hearing a shout behind her, she turned and saw the stranger coming towards her. In a most agitated manner he said—

"Where did you get this tract? Why did you give it to me?"

"I got it in England, and I gave it to you, my friend, with a prayer that it might be the means of doing you good."

"England! friend! nobody calls me friend now! why did you pray for me? Do you see that title?"

"Yes, 'Have you Read a Tract?'"

"Well, that tract saved me from damnation once before, and I'm just on the verge of it now."

"Sit down here," was the reply, "and let us talk about this matter; there is

still time for God to work, even if you are just on the verge."

"Time! time!" said he, "I've lost it! there's no time now!"

"Do you call God a liar, then? He says *now* is the accepted time: *now* is the day of salvation."

"You've a queer way of putting it, miss, but it goes straight home: but listen to me, and then say if I have a chance left. I am an Irish labourer, and some five or six years ago went from my native country to England, to obtain bread for my mother and myself which was so hard to get at home. I left my poor mother in Liverpool, and went on the tramp with a lot more. We were going through Derbyshire, when, one morning, we met a carriage with two ladies in it. As we passed they threw out a lot of tracts, first on one side, then the other, till I believe every man in the crowd had one. Mine was, 'Have you Read a Tract?' I did not then stop to read more, but thrust it into my pocket. The title had got into my head, however, and I could not get it out; so when we stopped at noon to rest, I went by myself and read the tract. It entered my soul, and, by the blessing of God, who drew me thus to Himself, I became a converted man. Leaving my comrades, I walked back to Liverpool to my mother, for I could not rest till I had told her also of the good Saviour I had found; and she, as a child receiving the message from above, became also a meek and lowly follower of the Redeemer. For a time all went on well; I obtained employment at good wages, and was able to keep my mother in comfort; but she was very old, and soon God took her from me to the rest He giveth his own. Then work became scarce in my neighbourhood, and, after some time of idleness, I accepted the offer of employment on a railway in America. I came here, got among a lot of wicked men, and soon became myself as bad as the worst. I became again what I had been before, a drunkard and a swearer; and now, driven to despair (for my bad conduct has caused me to lose my employment), and with remorse gnawing at my heart, I was going to end my earthly woes in yonder river when you gave me this messenger; and now——"

"Yes, now indeed," said his listener; "do you not see God's hand extended in

sending you this message again to save you from eternal death? But you are suffering for want of food; come with me, and we will see what good things God has yet in store for even you."

Walking on together, in a few minutes they arrived at the house of a humble and sincere minister of the gospel, who was well known to our young friend, and, after requesting that her strange-looking attendant might be supplied with food, she told the minister and his wife the whole of this strange story. Poor Richard was evidently very ill, and, after some conversation with him, the minister offered him a bed in his own house. The next morning he was unable to rise. His constitution was quite broken up, and he died in about three weeks, full of the joyful assurance that he was about to enter into the inheritance of the sons of God. Being told by the minister in whose house he stayed of the singular coincidence that the friend who had been the instrument in God's hands of his final conversion, was also one of the two who had, so many years before, been the means of checking for a time his downward course, his surprise and thankfulness could only find vent in the words, "Blessed be the Lord God of Israel, who only doeth wondrous things."

It is deemed best to say that the two ladies were Mrs. Smalley, of Riber Castle, Matlock, and Miss Singleton, of Dewsbury, Yorkshire, afterwards resident in Ottawa City, Canada.

### THE LAST DANCE.

During the occupancy of the city of Moscow by the French, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman. As the sun went down they began to assemble. The gayest and noblest of the army were there, and merriment reigned over the crowd. That night the city was set on fire. At last, the fire communicating to their own building, caused them to prepare for flight, when a foolhardy young officer, named Carnot, waved his jewelled hand above his head, and exclaimed, "One dance more, and defiance to the flames!" All caught the enthusiasm of the moment, and "One dance more, and defiance to the flames!" burst from the lips of all. The dance commenced;

louder and louder grew the music, and faster and faster fell the pattering footsteps of the dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine; fly, fly for your life!" One moment they stood transfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor the vault exploded; the building was shattered to pieces, and the dancers were hurried into eternity. Thus it is now, and will be in the final day. Men will be as careless as these ill-fated revellers; yea, there are thousands and tens of thousands as careless. We speak to them of death, the grave, judgment and eternity. They pause a moment, but soon dash into the world as before. God's hand is laid on them in sickness, but no sooner are they restored than they forget it all, and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God!" But soon, like Carnot, they say, "One dance more, and defiance to the flames!" and hurry on. The Spirit of the living God speaks powerfully home to their hearts, and they shake, tremble, and are amazed! But earth casts its spell around them, and sings to them its songs, and with the cry, "Time enough," "By-and-by," they speed on, stifling the voice, till often, ere days or months have passed, the bolt has sped, the sword has descended, the Judge has come, and the soul is lost for ever.

### OUR LOVEFEAST.

[N.B.—Alexander Mather, one of the mightiest of the early Methodist preachers, wrote, for the *Arminian Magazine* of 1780, "An Account" of his life. In this he made scarcely any mention of his experience of perfect love, and John Wesley requested him to supply the omission. In response he wrote the following.]—Ed.

### ALEXANDER MATHER ON "THE GREAT SALVATION."

I ANSWER—I. With regard to the time and place, it was at Rotherham, in the year 1757, that I enjoyed it in a far larger degree than I ever did before, or do now. And although my situation the next year laid many hindrances in the

way, yet I both preached it plainly, and strongly encouraged those that had before experienced it, and such as professed to receive it at that time, either at Sunderland or elsewhere. This I continued to do in '59 and '60: in which time many were made partakers of it in York, at and near Pocklington, in Hull, and various other places. It was the enjoyment of this which supported me in the trials I met with at Wednesbury, in the two following years. During which, many were added to the witnesses of it in Birmingham, Dudley, Darlaston, Wolverhampton, and Wednesbury. It was my own experience which emboldened me to assert it, even where it was opposed by our chief members, partly because of the faults of some that professed it; but chiefly because of the natural enmity of their hearts to God.

What I had experienced in my own soul, was an instantaneous deliverance from all those wrong tempers and affections, which I had long and sensibly groaned under; an entire disengagement from every creature, with an entire devotedness to God: and from that moment, I found an unspeakable pleasure in doing the will of God in all things. I had also a power to do it, and the constant approbation both of my own conscience and of God. I had simplicity of heart, and a single eye to God, at all times and in all places, with such a fervent zeal for the glory of God and the good of souls, as swallowed up every other care and consideration. Above all, I had uninterrupted communion with God, whether sleeping or waking. Oh that it were with me as when the candle of the Lord thus shone upon my head! While I call it to my mind, my soul begins to wing its way toward that immediate enjoyment of God. May it never be retarded, but press into the glorious liberty which is equally free for all the sons of God.

As to the manner wherein this work was wrought—1. After I was clearly justified, I was soon made sensible of my want of it. For although I was enabled to be very circumspect, and had a continual power over outward and inward sin, yet I felt in me what I knew was contrary to the mind which was in Christ, and what hindered me from enjoying and glorifying Him as I saw it was the privilege of a child of God to do. And such I knew myself to be, both

from the fruit and the witness of His Spirit; which I felt in a strong degree, supporting me in conflicts of a very close and particular nature. 2. My conviction of the need of a farther change, was abundantly increased, by the searching preaching of Mr. Walsh, of blessed memory. This kept my conscience very tender, even to a degree of scrupulosity; and helped me to be much in private prayer, and kept me watching thereunto. 3. When I saw my call to preach, the difficulties attending that office showed me more and more the need of such a change, that I might *bear all things*: and by searching the Scriptures, I saw the possibility of it more clearly, and was stirred up to seek it more earnestly. 4. When I began travelling, I had no end, aim, or design, but to spend and be spent for God: not counting my life, or anything dear, so I might finish my course with joy: which indeed I expected would be very short, as "I dealt my life at every blow." I saw as clearly as I do now that nothing furthers that end so much, as a heart and life wholly devoted to God.

This made me neglect the advantage I had in my youth of a tolerable acquaintance with Latin, which I could easily have recovered: but this and every other gain I counted but loss, that I might win that intimacy with God, which I still think to be the life of preaching. Therefore I husbanded all the time that I could save from company, eating, or sleeping, to lay out in wrestling with God, for myself and the flock: so I devoted to God some part of every leisure hour, over and above the hour from eleven to twelve in the forenoon, and from four to five in the afternoon. Herein I was sweetly drawn after God, and had many and large views of that salvation which I wanted, and which He had provided in His Son. The exceeding great and precious promises were clearly opened to me. And having a full assurance of the power and faithfulness of the promiser, my soul often tasted of their sweetness. And though unbelief prevented my immediate possession, yet I had a blessed foretaste of them. This made me desire full enjoyment more and more. I abhorred whatever seemed to keep me from it. I sought out every obstruction. I was willing to offer up every Isaac, and inflamed with great ardour in wrestling

with God—determined not to let Him go till He emptied me of all sin and filled me with Himself.

This I believe He did, when I ventured upon Jesus as sufficient to save to the uttermost. He wrought in me what I cannot express, what I judge it is impossible to utter. Yet I was not long without reasoning: not concerning the work: of this I was absolutely sure: but whether such and such things as I soon discovered in myself were consistent with it? And this had its use, as it qualified me to advise others, who, though saved from sin, were tried in the same way.

Upon this head I consulted Mr. Walsh, and his advice helped me in some degree. But God helped me much more in private prayer: herein I was clearly satisfied—1. That deliverance from sin does not imply deliverance from human infirmities. 2. That neither is it inconsistent with feeling our natural appetites, or with the regular gratification of them; and 3. That salvation from sin is not inconsistent with temptations of various kinds. And all this you have clearly and fully declared in the “Plain Account of Christian Perfection.”

I have only to observe, that while my soul was following hard after God, I had frequent temptations to resume my Latin and learn the other languages: especially when I observed some of my brethren who had made some progress therein, though they had not the same advantages with me. But the comfort I found in spending all my time as above, and the thought, that however this might recommend them to some hearers, yet they were not hereby more instrumental than before, either in *awakening, converting, or building up* souls, made me quite easy about it. This I have considered as the only business and peculiar glory of a Methodist Preacher. Not that I think our brethren who have made this progress have not been useful in all these respects; but I think they are not more useful than they were when they were strangers to these things. And I doubt whether they are so useful as they might have been had they employed the same time, the same diligence, and the same intenseness of thought, in the several branches of that work, for which they willingly gave up all. For my own part, I want to feel the same principle ever

actuating me, which I felt the moment I set out.

Upon the whole, I find abundant cause to praise God, for the support He has given me under various trials, and the wonderful deliverance from them. I praise Him for so preserving me from impatience in them, that the enemy had no room to speak reproachfully. In all, He has given me free access to the throne of grace; often with a strong confidence of deliverance. I bless God, that the trials I have met with, even from my brethren, have never given me an inclination to decline the work: nor for any time together, to be less active in any branch of it. I always considered I had nothing which I had not received, and that the design of the Giver was, that all should be used with singleness of heart, to please God and not man. I praise Him, that though some of the affairs I have been engaged in, being quite new to me, so deeply employed my thought, as sometimes to divert me from that degree of communion with God in which is my only happiness, and without which my soul can never be at rest; yet He gives me always to see that the fulness of the promise is every Christian's privilege; and that this and every branch of salvation, is to be received *now*, by *Faith* alone. And it can only be retained by the same means, by believing every moment. We cannot rest on anything that has been done, or that may be done hereafter. This would keep us from living a life of faith, which I conceive to be no other, than the *now* deriving virtue from Jesus, by which we enjoy and live to God. My soul is often on the stretch for the full enjoyment of this, without interruption, nor can I discharge my conscience without urging it upon all believers now to *come* unto Him *who is able to save unto the uttermost!*

To this John Wesley appends the following note:—

“CITY ROAD, LONDON, Jan. 5, 1750.

“I earnestly desire that all our Preachers would seriously consider the preceding ‘Account.’ And let them not be content, never to speak against *the Great Salvation*, either in public or private; and never to discourage, either by word or deed, any that think they have attained it. No; but prudently encourage them to *hold fast wherunto they have attained*. And strongly and explicitly exhort all believers to *go on to perfection*—yea, to expect full salvation from sin every moment, by mere grace, through simple faith. JOHN WESLEY.”

## Editor's Table.

### CHRIST. THE TRUTH.

"WHAT is Truth?" was Pilate's impatient question, and still it is the question of many a troubled and disquieted mind. Are *you* asking, amid the confusing din of many voices crying, "Lo! Truth is here," or "lo! it is there,"—*What* is Truth? I answer, Christ is Truth. Can you grasp this? Can you rest upon it as an immovable foundation? Then, blessed be God, amid all this uncertainty there is *something* which is certain. If all else be false, Christ is true—yea, He is the fountain of truth. Let us now advance another step. If Christ be the fountain of truth, then whatever influence or light leads us towards Him must be true; for just as certainly as the diverging rays of sunlight can be traced up to the fountain from which they flow, so may all the scattered rays of truth in the universe be traced up to their fountain—God. "But how shall I know," cries the troubled heart, "that the light I see is a ray from Christ, and not merely an *ignis fatuus* kindled by the adversary to lead me astray?" You may know by the direction in which it leads. Does it lead heavenward or earthward? Towards God or towards self? If towards the former, you may know that it is Divine; but if towards the latter, then is it an exhalation from the pit that is bottomless, shining only to betray.

But we have a test still surer than this. Amid the meteor-lights of science and philosophy, there is one star that ever shines with a pure and steady radiance. Other lights *may* lead to God, but by intricate and circuitous paths where the simple soul may go astray. In the teachings of philosophy and of theology there are many rays of truth, but they have become distorted in passing through the dense medium of human passions and prejudices; but apart from these we have "a sure word of prophecy"—"a light shining in a dark place," pointing out with unerring certainty the pathway from darkness into light.

Are you still perplexed? Are you still sorrowfully crying—

"How shall I find the living way,  
Lost, and confused, and dark, and blind?"

Listen! Listen to that voice so human in its tenderness, so Divine in its authority and power:—"I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." Here is a Guide infallible: here is the Truth incarnate. Elsewhere we behold scattered rays of the Divine perfections, but "here the whole Deity is known." In the person and work of Jesus Christ the scattered rays of truth converge to a focus, and shining in Him who is "the brightness of the Father's glory, and the express image of His person," point, unrefracted and undimmed, straight to the throne of God.

"While men confront the living God  
With wisdom than his Word more wise;  
And leaving paths apostles trod,  
Their own devise,  
I would forsake myself and flee,  
O Christ, the living Way, to thee.

"I know not what the schools may teach,  
Nor yet how far from truth depart;  
One lesson is within my reach—  
*The Truth Thou art;*  
And learning this, I learn each day  
To cast all other lore away.

"I cannot solve mysterious things,  
That fill the schoolmen's thoughts with strife;  
But oh! what peace this knowledge brings—  
*Thou art the Life!*  
Hid in thine everlasting deeps,  
The silent God His secret keeps.

"The Way, the Truth, the Life Thou art!  
This, this I know, to this I cleave;  
The sweet, new language of my heart,—  
*'Lord, I believe!'*  
I have no doubts to bring to Thee:  
My doubts are fled, my faith is free."

## HOW CAN I REPENT ?

"I CANNOT repent of myself; I cannot make my heart sorry," is not an uncommon objection. If you mean that you cannot by a mere effort of will produce in yourself emotions of sorrow, we do not care to dispute the point; but if you infer from this that you are free from all obligation to repent, you are mistaken; for although you cannot, in the above sense, repent yourself, yet are there influences within your reach calculated to produce that state of mind which we call repentance. Let us illustrate this point a little:—You sit down in your room some day, and having a spare hour you pick up some favorite author and begin to read. Your mind, let us suppose, is passive at the time—neither sorry nor glad—and you could not, by any effort of will, produce the one emotion or the other. But as you read on, the spell of the author's genius begins to work. He is describing some touching occurrence, and as the well-chosen words bring the scene before you in all the vividness of a present reality, the pathos of the story penetrates deeper and deeper, till at length it touches the spring of tears, and you weep in sympathy with another's woes. A few lines farther on there comes a change in the story. It passes from the pathetic to the humorous. Some keen flash of wit touches a hidden chord, and lo! a smile is sparkling in the eye and dancing on the lip, almost before the tear is dry upon the cheek.

Now what does all this show? It shows that influences from external sources can produce in us states of feeling which we are powerless to produce in ourselves. Now apply this to the point under consideration. You cannot repent of yourself. Granted. But you can bring before your mind truths, the design of which is to lead you to repentance. The Word of God read, and pondered, and prayed over; the history of our life remembered and rightly estimated; the present state of the soul seriously and prayerfully investigated;—all these have an awakening and sorrow-producing power. And this is not all; for while in the case before referred to the emotion was caused by the mere pathos of the story, in *this* case, behind the story of the cross, melting as it is in its deep tenderness, there lies the Omnipotent power of a Divine Spirit, applying the truth to the conscience, and producing that "godly sorrow which worketh repentance unto salvation not to be repented of."

## BOOK NOTICES.

*Counsels to Converts.* By REV. DANIEL WISE, D.D. Abridged by REV. A. SUTHERLAND, (from whom the work may be obtained). 180 pp. Neat cloth. Price 30 cents.

WE know of nothing more suitable for putting into the hands of the young convert than this abridgement of Dr. Wise's "Converts' Counsellor." It treats in a concise and interesting manner of the Duty of Converts to join the visible Church—Means of grace peculiar to Methodism—Objections to Methodist peculiarities—Doctrines peculiar to Methodism—The Founder of Methodism—Rise and Progress of Methodism—Spiritual Results of Methodism—and Methodist Church Government. It will be of special value in those neighborhoods where efforts are made to proselyte Methodist converts by misrepresenting the doctrines and usages of Methodism. [See adVERTISEMENT on 3rd page of cover.]

*Biblical and Ecclesiastical Cyclopaedia.* By Drs. McCLINTOCK and STRONG. New York: Harper & Bros. Toronto: Wesleyan Book Room.

THERE can be no necessity for anything more than a mere announcement of the arrival of a fourth volume (from H to J) of the new Cyclopaedia of Biblical and Ecclesiastical Literature, edited by Rev. Drs. McClintock and Strong, and published in admirable style by Harper & Brothers. These slow instalments of the work must take their own time, of course; but when all are completed, there will be within reach a whole library at once, for any student of the Bible. The other two Encyclopaedias, competing with this for popular favor, are Smith's and Kitto's. The American edition of the former is a vast improvement on the original, and presents in irresponsible plainness the latest results of scientific research. The enlarged edition of the latter is a revision in the full light of science, and is a most valuable exponent of the staid traditions of our Christian age. But this great work now offered was needed, not only as a most creditable presentation of American industry and erudition, but to show that it is possible to be orthodox without injury to learning, and to be scholarly without losing reverence for the Word. Dr. McClintock, while ministering in the chapel at Paris, chose his lodgings out of the city that he might give himself to earnest study for this book. And his faithful coadjutor is finishing it with equal fervor and success. It is denominational; but its generous type of Methodism will never harm anybody.

## WHO'LL BE THE NEXT?

"If any man serve Me, let him follow Me."—JOHN xii. 26.

MRS. ANNIE S. HAWKS.

REV. R. LOWRY.

1. Who'll be the next to fol - low Je - sus? Who'll be the next His cross to bear?

Some one is ready, some one is waiting; Who'll be the next a crown to wear?

### REFRAIN.

Who'll be the next? Who'll be the next? Who'll be the next to fol - low Je - sus?

Who'll be the next to fol - low Je - sus now? Fol - low Je - sus now!

2. Who'll be the next to follow Jesus,—  
Follow His weary, bleeding feet?  
Who'll be the next to lay every burden  
Down at the Father's mercy seat?—REF.
3. Who'll be the next to follow Jesus?  
Who'll be the next to praise His name?  
Who'll swell the chorus of free redemption—  
Sing, Hallelujah! praise the Lamb?—REF.
4. Who'll be the next to follow Jesus,  
Down through the Jordan's rolling tide?  
Who'll be the next to join with the ransomed,  
Singing upon the other side?—REF.