

Practical Papers.

EASTERTIDE; OR, THE RESURRECTION OF JESUS.

BY THE EDITOR.

I.—THE WITNESSES.

“This Jesus hath God raised up, whereof we all are witnesses.”—PETER.



FOREMOST among the witnesses who have testified concerning the resurrection of Jesus stand the four Evangelists, whose names have ever since been borne by the histories which they wrote. It is not my purpose to enter into a minute biography of these men, nor yet to adduce all the arguments which bear upon the reliability of their testimony: suffice it to shew that, as regards integrity of character, and knowledge of the facts, the Evangelists were fully competent for the task which they undertook. The way will then be clear for presenting a harmony of the several Gospel histories, so far as they relate to the subject before us.

The value we attach to any given testimony depends upon a variety of considerations. We *first* take into account the character of the witnesses; *secondly*, their knowledge of the facts; and, *thirdly*, the motives by which they may possibly have been influenced in giving their testimony. Viewed from each of these stand-points, the testimony of the Evangelists to the fact of the resurrection possesses a peculiar value. Their character for veracity must have been unimpeachable; for while the enemies of the cross spake all manner of evil of them in regard to other points of character, we do not find that they ever accused them of wilful falsehood. Mistaken, in popular estimation, the disciples might be; enthusiasts—nay, even madmen—they might be; but it was evident to all that what these men testified they fully believed. And, besides all this, the facts were so well attested from other sources, that even the bitterest foes of Jesus could not call them in question.

As regards their knowledge of the facts, the testimony of the Evangelists is equally reliable. True, they were not present at the sepulchre when the great event took place. They did not see the stone rolled away, nor did they behold Jesus as he emerged from death's gloomy portals; but on these points they had the unimpeachable testimony of the Roman soldiers, who had fled in utter consternation from the sepulchre when they beheld the descending angel and the rising Lord. They did not see the angels in the empty tomb, nor did Jesus appear and speak to them while yet he lingered within the precincts of the garden; but these things they heard from the women who had been early at the sepulchre, and the testimony was soon after confirmed by

the appearance of Jesus himself among them. Nor does it weaken, by any means, the force of the evidence to remember that the resurrection was an event entirely unexpected by the disciples themselves, so much so that, when intelligence was first brought to them of the fact, they utterly refused to believe it, and it was only after the appearance of the risen Saviour among them that their lingering doubts were dispelled. From this time the Evangelists were much in the Master's company. Some of them were present when He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." They heard from day to day His teachings, as he expounded to them the things concerning His kingdom; and, last of all, they beheld Him as He "ascended up on high," leading "captivity captive," until "a cloud received Him out of their sight." What wonder, then, that from that hour they preached everywhere that Christ had risen?

If we now consider the motives by which the disciples were influenced, we shall find their testimony reliable still. Evidently their motives were not selfish; for what could they possibly gain by declaring that Christ had risen if they knew that such was not the case? The testimony brought them no honor,—it opened up no pathway to wealth or power. On the contrary, it identified them with a cause universally hated and despised,—it laid them under the ban of both the civil and the ecclesiastical powers,—it sent them forth as wanderers from home and country; and, worse than all, it exposed them continually to death in its most appalling forms. So far as this world was concerned, there was everything to lose and nothing to gain by this testimony; and yet these witnesses held on their way, unmoved by threats, undeterred by fiercest persecutions, and even in death gloried in the NAME they bore, and testified, with their latest breath, that Christ had risen from the dead.

It is impossible to ascertain, with any degree of certainty, when the Gospel history was first reduced to writing, but it seems morally certain that Matthew's narrative was not composed before A.D. 50, or about twenty years after the resurrection of Jesus had taken place. During this interval the great facts of the Gospel history were communicated orally by those who had been eye-witnesses of the same; but as years passed by it became necessary for the edification of the churches, and for the uncorrupted preservation of the truth, that these oral traditions should be reduced to writing. Hence those who were most competent for the task wrote "as they were moved by the Holy Ghost;" and in the four Gospels which bear their names we have the result of their inspired labors.

That the narrative of the Saviour's life and death should have remained so long unwritten need excite no surprise. It is only since the era of the printing-press and the telegraph that history is photographed as it proceeds, and that the published document becomes contemporaneous with the events which it records. In Apostolic times the living voice was the chief means of communication; and even when events were committed to writing, the multiplication of copies, by the process of transcribing, was necessarily very slow. Viewed from the human side we may regard the Gospel histories as

the work of men who, in the decline of life, sat down to record the events of their earlier years. That these records are accurate and reliable we may conclude for a three-fold reason:—1. The events of our early years are those most distinctly remembered; 2. The events recorded by the Evangelists were such as would impress themselves indelibly upon the mind; 3. Above all, the Evangelists were gifted with the inspiration of the Holy Spirit, by which they were secured from the possibility of mistake.

Such, then, were the witnesses whom God chose to record the events connected with the Saviour's resurrection, and such were the circumstances under which they wrote. We are now prepared to look at the record itself, and to harmonize the testimonies of the different witnesses.

II.—THE TESTIMONIES.

“In the mouth of two or three witnesses shall every word be established.”—PAUL.

IN the Gospels we have four distinct accounts of the resurrection of Jesus Christ from the dead. These accounts, while differing somewhat in detail, agree in all essential particulars, and constitute, when taken together, a brief but connected history of that wonderful event. As independent witnesses, the Evangelists perfectly agree in regard to the main facts, while they differ in the mode of relating them. That these agreements and differences may be clearly perceived, we will now present the events in the order in which they are recorded in the four Gospels,—including, also, the account of Christ's burial, and the sealing of the sepulchre by order of Pilate. The events are thus related by Matthew:—

CHAP. XXVII.—57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate. 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64. 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. 65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.—1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2. 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. 3. His countenance was like lightning, and his raiment white as snow: 4. And for fear of him the keepers did shake, and became as dead men. 5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. 6. He is not here: for he is risen, as he said. Come,

see the place where the Lord lay. 7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9. 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. 10. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. 11. 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. 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away, while we slept. 14. And if this come to the governor's ears, we will persuade him, and secure you. 15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Mark gives a shorter and less circumstantial account, omitting altogether the sealing of the sepulchre:—

CHAP. XV.—42. And now when the even was come, because it was the preparation, that is, the day before the Sabbath, 43. 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. 44. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. 45. And when he knew *it* of the centurion, he gave the body to Joseph. 46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

CHAP. XVI.—1. 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. 2. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. 3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4. And when they looked, they saw that the stone was rolled away: for it was very great. 5. 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. 6. 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. 7. 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. 8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid. 9. Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10. And she went and told them that had been with him, as they mourned and wept. 11. And they, when they had heard that he was alive, and had been seen of her, believed not.

Luke's account of the resurrection resembles that of Mark, and is equally brief:

CHAP. XXIII.—50. And, behold, *there was* a man named Joseph, a counsellor; and *he was* a good man, and a just: 51. (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52. This *man* went unto Pilate, and begged the body of Jesus. 53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54. And that day was the preparation, and the Sabbath drew on. 55. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56. And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment.

CHAP. XXIV.—1. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. 2. And they found the stone rolled away from the sepulchre. 3. And they entered in, and found not the body of the Lord Jesus. 4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; 5. And as they were afraid, and bowed down *their faces* to the earth, they said unto them, Why seek ye the living among the dead? 6. He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, 7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8. And they remembered his words, 9. And returned from the sepulchre, and told all those things unto the eleven, and to all the rest. 10. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. 11. And their words seemed to them as idle tales, and they believed them not. 12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Last of all comes the testimony of John, the most connected and circumstantial of the four, save that he omits all mention of sealing the sepulchre:—

CHAP. XIX.—38. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came, therefore, and took the body of Jesus. 39. 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 *weight*. 40. 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. 41. 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. 42. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAP. XX.—1. 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. 2. 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. 3. Peter therefore went forth, and that other disciple, and came to the sepulchre. 4. So they both ran together: and the other disciple did outrun Peter, and came first to the sepulchre. 5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9. For as yet they knew not the Scripture, that he must rise again from the dead. 10. Then the disciples went away again unto their own home. 11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked into the sepulchre*, 12. 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. 13. 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. 14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15. 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. 16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17. 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. 18. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

(To be continued.)

EVANGELISTS AND THEIR WORK.

BY REV. H. JOHNSTON, M.A.



URING the past few weeks Dr. Palmer, of New York, and his consecrated wife, have been laboring in the Churches of Toronto. They commenced in Queen Street Church, and labored successively in Yorkville, Metropolitan, and Berkeley Street Churches, and it pleased God our Saviour to crown their labors with remarkable success. Scores of precious souls have been awakened and converted, backsliders have been reclaimed, and many of God's dear children have entered into the enjoyment of *full salvation*. The Church has been led into a new and higher experience as the result of a fresh consecration to the work of soul-saving, and the congregations of the city have felt largely the gracious influences from above. The expositions of Scripture by the Doctor are clear, forcible, and helpful; and the addresses of Mrs. Palmer are very interesting and valuable. As one listens to her, the thought that it is a woman who is speaking, soon gives place to the solemn impression that it is God's truth that is being spoken, and is forcing its burning way to the heart. In the prayer-meetings they are peculiarly at home, and are wonderfully successful in leading inquiring souls at once to the Saviour. These devoted servants of the Lord have consecrated their time, talents, and energies to the work of spreading "Scriptural holiness over the land."

We would be very far from ascribing all the good accomplished, under God, by these special efforts to the instrumentality of these "helpers;" but the great success with which God has honored these and other laborers in this department of Christian work, prompt the inquiry *whether the Churches of this day have not overlooked a branch of service and a class of workers that were certainly included in the constitution of the Church of Apostolic days?*

In our modern phraseology the term *Evangelists* is applied almost exclusively to the writers of the four Gospels; but in the New Testament the term is applied to a class of Christian laborers who were not settled over any particular Churches, but went forth preaching the Gospel in aid of one or other of the Apostles, or under the direction of the Holy Ghost. In the Epistle to the Ephesians, we read that when the Redeemer "ascended up on high, he led captivity captive, and gave gifts unto men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers."

Standing at the head of these officers are the "*Apostles*," who are to be regarded as the special delegates and representatives of Christ.

Next to these in authority and gifts are the "*Prophets*," who spake under the immediate impulse of the Holy Spirit, and whose words were mighty to reach the hearts and consciences of men.

Another office furnished *instruction and pastoral care*—"Pastors and Teachers." The "*Pastors*" who watched over local Churches, and "*Teachers*" who carried on the work of systematic instruction.

Now standing after the "Apostles" and "Prophets," and before the "Pastors" and "Teachers," are the "*Evangelists*," who were a kind of travelling Missionaries. They had not the world-wide commission of the Apostles, nor yet were their labors in so restricted a sphere as were those of the stationary pastors and teachers. Such an one was Philip, who preached the word now in one city, now in another; in "Samaria," then "on the way to Gaza;" now "at Azotus," and so "in all the cities until he came to Cesarea." This was his home, and here Paul and his company rested several days with Philip the Evangelist, and his four daughters, who had the gift of prophecy.

Timotheus seems to have belonged to this class of laborers, for he is to "preach the word," and in so doing he is "to do the work of an Evangelist." Indeed, all the Apostles, so far as they evangelized, might claim the title, although there were many Evangelists who were not Apostles. So the brother that Paul mentions, "whose praise was in the Gospel," was engaged in this work.

These distinct offices of ministerial labors were given for one grand and sole design, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of stature of the fulness of Christ."

"All these various offices," says Dr. Clarke, "and the gifts and graces conferred upon them, were judged necessary by the Great Head of the Church for its full instruction in the important doctrines of Christianity. The same offices and gifts are still necessary, and God gives them; but they do not know their *places*. In most Christian Churches there appears to be but one office—that of *preacher*; and one gift—that by which he professes to preach. The Apostles, Prophets, Evangelists, Pastors and Teachers, are all compounded in the class *preachers*; and many to whom God has given nothing but the *gift of exhortation*, take texts to explain, and thus lose their time and mar their ministry."

All these various offices are surely not to be merged into one, and placed on one man; but each office calling for special qualifications, and each filled by its special workmen, will all work in perfect harmony, and for the one end—the *perfecting of the body of Christ*.

But what provision is made by the Christian Church to-day for the office of the Evangelist? Certainly such a class of laborers were clearly recognized in the organization and practical working of the Church of God of the New Testament. Are they not needed now?

And where men have the "*gift of exhortation*," should it not be called into requisition? And should not those who are qualified for the work of Evangelists be employed to assist pastors and churches in special efforts for the salvation of souls?

There is, however, a strong prejudice existing against this department of Christian labor. Many ministers and church members seem to think that no good can come from such a source, and see no necessity for calling in such aid. Some object to Revival meetings altogether. "There is too much ex-

citement, it is all unnecessary. Let things go on steadily." Which means, let things remain as they are—the Church in a lifeless state, and the unfor-given left to die impenitent and unsaved. Others complain of the character of the results. There is so much that is spurious, so much that is mere feeling, that there is nothing *permanent*. We grant that the human intermingles strongly, and there is much of our poor weak nature to deface and disfigure the handiwork of the Spirit. Many professors are just stirred up during a revival, and are dead all the rest of the year. A period of intense heat in the summer of a revival is to make up for the long winter of freezing, snow, and frost. Others float on the surface during a revival that are never seen, and can never be found afterward. But high tide always brings in the driftwood and floating weeds. Shall we therefore keep back the tide? No! Let it flow mightily in. It is just as grand and glorious, although it bears the useless timber on its wave. So with those tides of spiritual refreshing from the presence of the Lord! There is gathered in much that is useless, but blessed be God, much more that is precious: souls garnered into the Kingdom, and won for Christ and Heaven. The Spirit of God is manifested in the blessedness and permanency of the work.

Then there are objections to Evangelists themselves. It is said that many of them are *imprudent, mercenary, and egotistical*. We admit that there is often a want of wisdom, prudence, humility and unworldliness on the part of some who have engaged in this important work. But, then, if the office be of Divine appointment, we cannot reject it on that account, any more than we should reject the pastoral relation, because many pastors have committed great mistakes, imprudences, and inconsistencies. Besides, there are those of deep piety, strong faith in God, earnest zeal for the salvation of souls, and fervent Christly sympathy, to whom the great Head of the Church has given the office and qualification of a true Evangelist, and with these we can cordially co-operate.

It is said that they weaken *the pastoral tie*. The true Evangelist strengthens that tie. His own success depends, in a large measure, in his ability to get the people to work, and by uniting the Church in a deeper and more active piety, he greatly increases the facilities of the pastor for doing good. No pastor can go through a Revival, doing his share of the work tenderly and faithfully, without finding a warmer place in the hearts of his people.

Now while these and similar objections are raised against Evangelists and their work, cannot strong reasons be urged why they should in many cases be employed?

Many of our pulpits are supplied with good, talented, faithful ministers, who preach clearly the Gospel, but this preaching never precipitates a revival. The ground is ploughed, the seed is sown, but the harvest sun is needed to ripen the grain. The Evangelist comes. He works for immediate results. He looks for it, and is not disappointed. His work consists largely in helping "to gather in the harvest." The reaper overtakes the sower, and both rejoice together.

And do not many pastors NEED just such help. The question is sometimes raised, Why call in others to do what the minister himself should do? But where has he the time or the energy to expend in special efforts? He is taxed to the utmost of his strength. His ordinary duties press upon him from all sides, he cannot escape them. To enter upon these extra duties, he must neglect the ordinary, or attempting both, break down in health, and the Church suffer loss. The word has been faithfully preached, and most likely not without evidences of God's blessing. Christ's people are united, and praying for a special outpouring of the Spirit. There is the general assurance that God will open the windows of heaven and pour out a large blessing. And just what is needed at this juncture is a co-worker of sound judgment, clear Gospel views, earnest spirit, and strong faith, who shall come and thrust the sickle into the harvest that is awaiting the reaper.

In other places the Church is feeble and unable to contend with the hosts of her adversaries. Few are qualified to assist in the meetings. The pastor has to labor alone, and in the desolation and bitterness of his heart, he has often to cry out, "By whom shall Jacob arise, for he is small?" The Evangelist comes to strengthen his hands. His methods are new, his manner is winning. He gains the sympathy and confidence of the people. A deep religious impression is produced, and there are mighty displays of Divine power in the awakening and conversion of souls.

And besides this need on the part of pastors and churches, there is the cry of the perishing in every community, whom the ordinary means of grace have failed to reach. These special laborers come with a mission to the people, and that a mission of salvation. The Holy Spirit is abroad in his convicting power, and numbers of the careless and Christless are reached and saved.

These are some of the reasons that convince us that Christ, in the Administration of His Church, has a place for the office of the Evangelist; and if so, ought not some provision to be made for those who are willing to enter this branch of the Christian ministry? Meanwhile, let every man who is called of God to the work of the ministry, proclaim a *present salvation*, and his labors will be crowned with success. Let his cry to God be—*save now!* Let the Spirit of the Lord dwell mightily in his heart, and let him have faith in the Almighty promises of Jesus, and under every sermon souls will be born into the Kingdom of God. Fighting with the sword of the Spirit, which is the word of God, the victory will be ours, and great shall be the spoil.

THE BIRD ON THE MAST.—"A sailing vessel was driven before the hurricane—a white bird suddenly descended on the mast: the hearts of the crew were cheered,—hope dawned! . . . Such consolation *may* be always mine! One bright, holy, faithful thought is *my* dove upon the mast. However sadly I toss over the waves of this troublesome weary world, that gentle Bird of Paradise revives and strengthens me. It tells me that the storm will soon be over and gone; and the green land, with the singing of the birds, is come."—*Wilmott*.

NOTES AND COMMENTS ON THE METHODIST RULES.



IN a former article we placed before the readers of *EARNEST CHRISTIANITY*, the Rules of the Methodist Societies as originally published by John and Charles Wesley, with appropriate Scripture proofs and illustrations. Already we have heard of at least one instance in which good has resulted from the publication of these Scripture passages. An intelligent Methodist lady, after reading the Rules with the accompanying texts, remarked that she never before saw so clearly the eminently *Scriptural* character of the Rules—it really seemed that almost every sentence was based upon a plain Scripture precept. We doubt not there are many others who could give a similar testimony; and who have been surprised to find that our Rules are not merely in some vague, general sense, Scriptural, but that they embody the very essence of Scripture teaching on all that pertains to Christian conduct, expressed almost in the very words of Holy Writ.

To attempt to “explain” the Rules would be a superfluous task. They are, without exception, plain, clear, and directly to the point. Still it may not be amiss to place before our readers a few “notes and comments,” chiefly of a historical and practical kind. The material for these notes we have gleaned partly from Wesley’s works, and partly from a series of articles by the Rev. W. S. Caldecott, in the *Methodist Family*. In the January article we omitted the introductory paragraph, as found in our Book of Discipline; but now we will “begin at the beginning.”

A careful reading of the Rules themselves will show that they consist of an Introduction, three General Divisions, and a Practical Application, or Conclusion. The Introduction gives a brief historical statement, and defines the terms of admission and the duties of the Leader; the three divisions comprise the three great branches of Christian duty, viz. :—1. Avoiding Evil; 2. Doing Good; 3. Attending upon the Ordinances of God; while the conclusion applies the whole in a few brief but forcible sentences. We will now take up these various parts in their regular order.

I.—THE INTRODUCTION.

“RULES OF THE SOCIETY OF PEOPLE CALLED METHODISTS.

“In the latter part of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day), that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together, which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily), he gave those advices, from time to time, which he judged most needful for them; and they always concluded their meetings with prayer, suited to their several necessities.”

Rules of the Society, &c.

The original title was,—“The Nature, Design, and General Rules of the United Societies, in London, Bristol, Newcastle-upon-Tyne,” &c. Twenty-two

editions of these Rules were published during Mr. Wesley's lifetime. The first edition did not contain the introductory paragraph, but began with "Such a Society," &c. In the preparation of these Rules the practical character of Wesley's mind and his remarkable faculty of organizing, plainly appear. It was not enough, in his view, to call men to repentance by the preaching of the Word—they must be associated together for instruction and mutual help, and placed under such oversight as would conduce to their growth in grace and knowledge. The result has abundantly proved the wisdom of this arrangement. Whitfield was, in some respects, a greater preacher than Wesley, but he appears to have been destitute altogether of organizing power. No provision was made for the spiritual oversight of those who were converted through his instrumentality, and the fruits of his labors soon disappeared—swallowed up in existing churches, or drifting back into the world. Wesley chose a more excellent way; and the "General Rules" became a bond of association among Methodists the wide world over.

The People called Methodists.

It will be observed Mr. Wesley always spoke of those who composed his Societies as "the people called Methodists." It was not a name of their own choosing, nor did Mr. Wesley himself willingly employ it. "I should rejoice," he remarks in one place, "(so little ambitious am I to be at the head of any sect or party), if the very name might never be mentioned more, but be buried in eternal oblivion." The origin of the name is given by Mr. Wesley (Works, vol. v., p. 240, American Ed.), as follows:—

"Let it be well observed this is not a name which they take to themselves, but one fixed upon them by way of reproach, without their approbation or consent. It was first given to three or four young men at Oxford, by a student of Christ Church, either in allusion to the ancient sect of physicians so called, from their teaching that almost all diseases might be cured by a specific *method* of diet and exercise, or from their observing a more regular *method* of study and behaviour than was usual with those of their age and station."

Again, in a "Short History of Methodism," published about 1764, Mr. Wesley gives the names of those who at Oxford began, in 1729, "to spend some evenings in a week together in reading, chiefly, the Greek Testament," and adds,—

"The exact regularity of their lives, as well as studies, occasioned a young gentleman of Christ Church to say, 'Here is a new set of Methodists sprung up,' alluding to some ancient physicians who were so called. The name was new and quaint, so it took immediately, and the Methodists were known all over the University."

Methodism does not afford the only instance of this kind. "The Puritans were so called because they affected a greater *purity* of speech, dress and manners, than was usual." And in the Acts of the Apostles we read that "the disciples were called Christians" [doubtless in scorn] "first in Antioch." In each case a name given as a badge of reproach has been accepted, and dignified, and made honorable. Methodism has now become a numerous family, and its various branches are distinguished by specific titles—Episcopal,

Wesleyan, Primitive, and the like; but holding fast the same doctrines, the same usages, and largely the same discipline, we can still sing—

“ONE family we dwell in Him.”

So much for the name. Of that which the name represents, or should represent, Mr. Wesley gives the following definition in his “Complete English Dictionary,” published in 1753 :—“METHODIST,—One that lives according to the method laid down in the Bible.”

In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London.

The year above-mentioned defines the true beginning of the Methodist movement. Some have dated it from the time when Wesley and his friends began to meet together at Oxford, others from the time of his ordination, others again from the time of his separation from the Moravians in 1740. The English Conference, after a thorough investigation, fixed upon 1839 as the centenary year. Those who came to Mr. Wesley were not, as some have said, disaffected members of existing religious societies, but persons who had been awakened at the Foundery or open-air preaching.

They desired that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

We could scarcely desire better evidence that the work was of God than is supplied in the above statement. In the case of every truly awakened soul there is not only a deep conviction of sin—a deep sense of personal guiltiness—but also a just apprehension of “the wrath to come,” and the first question of such an one will be—“What must I do to be saved? How shall I flee from ‘the wrath to come?’” There be teachers now-a-days who labor to convince troubled souls that there is no danger—that their fear arises from “wrong thoughts of God;” that they *are* God’s children, but don’t know it; and that all they have to do is to believe that Christ died for sinners, and all will be well. Thus they ignore one-half of the Gospel—“repentance toward God,” and pervert the other half—“faith in our Lord Jesus Christ.” They cry “Peace, peace! when there is no peace.” From such daubing “with untempered mortar” the Lord deliver us.

He appointed a day when they might all come together.

The place where they came together was the “Foundery,” a spot destined to have an historical renown in connection with Methodism. How this building came into Mr. Wesley’s possession is thus related by himself :—

“In November, 1739, two gentlemen, then unknown to me, (Mr. Ball and Mr. Watkins), came and desired me, once and again, to preach in a place called the Foundery, near Moorfields. With much reluctance I at length complied. I was soon after pressed to take that place into my own hands. Those who were most earnest therein lent me the purchase money, which was one hundred and fifteen pounds. Mr. Watkins and Mr. Ball then delivered me the names of several subscribers, who offered to pay, some four or six, some ten shillings a year toward the repayment of the purchase money, and the putting the buildings into repair. . . . The united Society began a little after.”

Their number increased daily.

At the first meeting twelve persons attended; at the second, forty; and soon the number rose to one hundred. When they were increased, says Mr. Wesley, to "about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their own houses."

To these . . . he gave those advices, from time to time, which he judged most needful.

When an awakened soul is asking, "What must I do to be saved?" how should we answer him? Some would say, "Confer not with flesh and blood, but go at once to God." But is this God's method? God alone can pardon; but it is given to man to direct the penitent to the source of pardon. We must not only tell a sinner to go to God: we must shew him how to get there. When Saul of Tarsus cried, "What wilt thou have me to do?" the Lord did not tell him, although he might easily have done so, but said, "Go into the city, and *it shall be told thee* what thou shalt do." When Christian was flying from the City of Destruction, he met with one "Worldly-Wiseman," who counselled him with all speed to get rid of his burden; but Evangelist told him, "Go to yonder wicket gate, and *it shall be told thee* what thou must do." "Every good gift is from above;" but it becomes us to accept God's gifts in God's way; and His way of instructing troubled souls is through the instrumentality of converted men. He sent Annanias to tell Saul the way of salvation.

They always concluded their meetings with prayer, suited to their several necessities.

Has not the neglect of this, among other things, something to do with the non-attendance of many members at class-meeting? It is not to be expected that intelligent men and women will continue to attend a service from which they derive no profit. Some will say, if they derive no profit, the fault is with themselves. That does not follow. They may come to class earnestly desiring bread, and it is no wonder they are disappointed when they get nothing but husks. Let Leaders everywhere see to this matter; and whether they are successful in "advising" or not, they can, at least, "close their meetings with prayer suited to the several necessities" of their members. "The MAGNA CHARTA of the class-meeting has but two clauses, and they are—'Confess your faults one to another, and *pray one for another*, that ye may be healed.'"

(To be continued.)

DEATH.—Man is, as it were, a *book*; his birth is the title-page; his baptism the epistle dedicatory; his life and actions, the contents; his repentance, the corrections. As for the volumes, some are in folio, some in quarto, some in octavo, and some much smaller; some are bound fairly, some plainer; some have piety and godliness for their subject; others (and they too many) are mere tales and romances; but in one respect all are alike; in the last page of each stands one word, *FINIS*,—this is the last thing in every book. Such is the life of man; it may be long or short, strong or feeble, fair or coarse, holy or profane. But death comes in at the end, and closes up all; for that is the end of all.

A PART OF THE FIELD.



HERE is a large class in our Church who occupy the following attitude in respect to the doctrine of holiness. They are thoroughly Wesleyan in their creed,—that is to say, they believe that it is a blessing distinct from justification; that it is attainable in this life; that it is obtained by faith; that it may be received at any time—that is, *now*; that it is desirable; that it is necessary to constitute them effective workers in Christ's vineyard, and to secure them admittance to the heaven of God; that it is their solemn duty to attain to its experience, and yet they go on from year to year professed seekers, but not possessors of the great salvation.

They have experiences more or less clear as to justification by faith,—are often happy in the Saviour's love, are either constantly or spasmodically active in the Master's service, take up many a cross, and are often conspicuously useful,—but still that frequently acknowledged defect leaves a shadow over their Christian experiences, minishes their joys, cripples their usefulness, and is continually forcing out the sigh of regret where words of spontaneous praise and adoration should be heard. All will readily admit that those whose Christian experience tallies with the above description, form not the minority in our Church, but are to be counted by thousands. This field is large, and is "white unto the harvest," but needs more laborers sent forth by the "Lord of the harvest." Should all who comprise this class obtain the blessing of full Redemption, what a fresh power would be given to the Church! How she would thrill from centre to circumference with a sense of new life and vigor! What an impetus would be given to all the operations of the Church, both at home and abroad! If, we say, all who are inquiring the way to the possession of the blessing of holiness should find, and thus the vast majority of our members, having consecrated themselves without reserve to their Master, and rejoicing in conscious acceptance, no longer professed seekers but witnesses to the power of Jesus' blood to cleanse from all sin, should ever stand before the Lord with the question, "Lord, what wilt thou have me to do?" what bounds could be set to the possibilities of our Church in spreading Scriptural holiness throughout the world? This field, then, is of vast importance, and the results of its proper culture must be incalculably glorious. It is our sincere hope that "EARNEST CHRISTIANITY" will become the banner pamphlet to all who put forth special efforts in this and kindred fields; that it will materially help to organize the scattered bands of those who have definite experiences on the subject of Christian perfection; that it will become a rallying point for the various nuclei that profess this blessing.

But to be that power there must be no uncertain sound on this subject. To be ambitious simply to preserve valuable obituaries is to court failure. To be the depository of essays on various religious topics, however good they may be, still if they constitute the chief feature of each number, is to fail of its special mission. But if the subject of holiness breathes from every page; if it

shows plainly that it means business on this subject; if by its articles, by its life experiences, by its ubiquity in chronicling all definite results in the experience of heart purity, it clearly makes "holiness to the Lord" its motto, then will it be felt throughout the Church, not only in confirming those who have already found, but in assisting many others in obtaining like precious faith. From its auspicious beginning we expect glorious results from its labors in this particular field of Christian effort.—*N. B.*

LOVE TO SOULS.



LOVE to souls is a weeping, praying, watching, zealous, tender, enterprising, self-denying, laborious grace. Ezra wept and agonized for souls. David wept for the wicked who kept not God's law. In Ezekiel's time there were men who sighed and cried for all the abominations that were done in the land. The prophet Jeremiah was a striking example of it; his writings abound with its pathetic, pleading utterances. The Apostles, inflamed by the spirit and example of their Master, excelled in all the duties of this grace. It made them servants to all, and carried them through persecutions, sufferings, and death. It constrained Savonarola, John Huss, Jerome of Prague, Luther, and a host in more modern days, to surmount reproach, imprisonment, and wasting toils; pains, and sickness unto death, in foreign climates. It is true heroism, and unconquerable fortitude,—the fountain of the Church's increase, and her native element; without it, knowledge and eloquence are a tinkling cymbal, and mental cultivation of the highest order a sword of straw. Is it absent?—there are no triumphs in the Church, no true progress. She may load herself with material wealth and decoration, assert her Divine authority,—but she is an apostate. For it there is no substitute,—all is counterfeit in the individual minister; there is no self-sacrifice grievous to the mind or flesh,—his diligence is professional, his duties mechanical; he seeks himself, and is jealous of the honor that cometh of man. Love—praying, laboring love—conscious of the Lord's presence, power, and faithfulness, and totally oblivious of the opinion of mortals, moves on in sublime independence, leaning on the unerring Guide; and in paths and places remote from the scenes that the judgment of man would choose for operation, find the living materials by which it builds the temple of the Lord. When George Muller offered himself to the Wesleyan Missionary Committee in London for the German Mission, they would not receive him; but, selling out his all, he went alone, single-handed, to the work in his fatherland, and the years were few and short until the Committee were glad to accept the labors of his love, so signally owned and directed of God. In a remote mountain region, accessible by a rocky, toilsome journey, resided several peasant families. A minister, in whose heart and ministry the love of souls was a burning flame, resolved to add to his more abundant labors the additional toil of visiting them. The desert bush was kindled, and glowed

upon the waste, beheld by one who though a youth went forth to labor with Apostolic firmness, patience, and success:—

“Where rolled Ohio's stream, Missouri's floods,
Beneath the umbrage of eternal woods;
The red man roamed,—a hunter, warrior wild,—
On him the everlasting Gospel smiled;
His soul was awed, confounded, pierced, subdued,
Divinely melted, moulded, and renewed;
The wild, base, savage nature's harshest clod,
Rose from the earth the image of his God.”

That self-sacrificing, devoted, unwearied servant of God has left a name immortal in both worlds,—the Rev. Charles Elliott.

Unsanctified civilization will vitiate this grace were it possible, and will turn the attention of professors to anything beside,—church rituals, architecture, laws, order, science, literature; but it spurns the degradation, and with a slight subordinate regard—if these things may contribute to aid its heavenly mission and wing of fire—turns away engrossed by Christ's peculiar work, speaking in impartial voice from one of its living temples; the apostle of the most laborious and diffusive church of modern times, “throws aside all the libraries in the world to save souls.”

“I would the precious time redeem,
And longer live for this alone,—
To spend and to be spent for them
Who have not yet my Saviour known.
Fully on these my mission prove,
And only breath to breathe His love.”

—J. H. BOYD.

WANT OF ASSURANCE A HINDRANCE TO THE CHRISTIAN.—“Take for an illustration of this, two English emigrants, and suppose them set down side by side in New Zealand or Australia. Give each of them a piece of land to clear and cultivate. Let the portions allotted to them be the same both in quantity and quality. Secure that land to them by every needful legal instrument; let it be conveyed as freehold to them and theirs for ever; let the conveyance be publicly registered, and the property made sure to them by every deed and security that man's ingenuity can devise. Suppose, then, that one of them shall set to work to bring his land into cultivation, and labor at it day after day without intermission or cessation. Suppose, in the meanwhile, that the other be continually leaving his work and going repeatedly to the public registry to ask whether the land is really his own, whether there is not some mistake,—whether, after all, there is not some flaw in the legal instrument which conveyed it to him. The one shall never doubt his title but just work diligently on. The other shall hardly ever feel sure of his title, and spend half his time in going to Sydney or Auckland with needless inquiries about it. Which, now, of these two men will have made most progress in a year's time? Who will have done the most for his land, got the greatest breadth of soil under tillage, have the best crops to show, be altogether the most prosperous? You all know as well as I do. I need not supply an answer. There can only be one reply. Undivided attention will always attain the greatest success.”—*Rev. J. C. Ryle.*

Papers on Methodist History.

THE FIRST UNION BETWEEN THE ENGLISH AND CANADIAN CONFERENCES.



IN the preceding chapter we traced the progress of Methodism in Canada down to the time when it became a distinct and independent Church. It now remains to state the causes which led that Church to unite itself in filial bonds with the Parent Body in England. In doing this it will be necessary, in the first place, to point out the real position of affairs at this juncture.

It will be remembered that, in 1820, the American and English Conferences had agreed to divide their jurisdiction in the Canadas,—the latter body confining its labors to the Lower, and the former to the Upper, Province. But when, in 1828, the Societies in Upper Canada became a separate and independent Church, the English Conference considered that agreement as no longer binding, and that they were at liberty to send their Missionaries into any part of the Province where their services might be desired by the people. In accordance with this view the English Committee decided upon an immediate increase of their staff of laborers in the Canadas.

It has been doubted by some whether the Committee were justified in holding the views above indicated. Be that as it may, there can be no doubt they were perfectly sincere and conscientious. Richard Watson, Joseph Benson, and James Buckley (at that time Missionary Secretaries), were not the men lightly to break an engagement, or to interfere with the labors of a kindred Society, without some weighty reasons. The reasons were, 1st. That the American Conference having withdrawn its jurisdiction over the Societies in Canada, they (the English Missionary Committee) were released from the engagement formerly entered into with that body. 2nd. Within a few years a large number of Methodist emigrants from Great Britain had settled in Upper Canada. These earnestly desired the ministrations to which they had been accustomed in their fatherland, and strongly urged the English Committee to send Missionaries among them. 3rd. The Canada Conference was utterly unable to meet the spiritual wants of the people. The population of the Upper Province was about 175,000; there were but few ministers of other denominations, and the whole number in the Canada Conference was but 43! Besides this, our Missionary Society was yet in its infancy—its funds low, and its laborers few. Surely, then, there was great need for *some* Society to enter the field.

Nevertheless, the action of the Committee was regarded by many in Canada with feelings of grave apprehension; for they saw in the movement the germ of future troubles. They foresaw that collisions would inevitably occur between the Canadian Preachers and the English Missionaries, and the respective Societies under their care, which would result in heartburnings and estrangements among brethren; while it would put a reproach into the mouths of enemies, and rob us of our hereditary boast,—“The Methodists are ONE the world over.” Can we wonder that, under these circumstances, the question arose in many pious and thoughtful minds, “Would it not be for the interests of religion and of Methodism in these Provinces if a union was effected between the two bodies? We are one in faith, and one in usage, while the differences which exist in our respective forms of government are not of a character that need keep us still apart.” This question soon became the engrossing topic in Methodist circles. It was informally discussed at Official Meetings, as well as among the people at large; and soon there was a general conviction, shared alike by preachers and people, that some such arrangement would be highly beneficial to both Societies.

It will be remembered that, in 1828, the Conference had appointed a Committee of three to correspond with the English Conference with the object of establishing friendly relations between the two bodies. It appears, however, that nothing was done till 1831, when the action taken by the English Missionary Committee induced the Rev. Egerton Ryerson to address a letter to the principal Secretary of the Committee, the Rev. Richard Watson, giving a full statement of the case as it then stood, and also of the views of the Canadian Preachers in reference to the matter. In the following year the Committee sent out the Rev. Robert Alder, as their Agent and Representative, and with him communications to the Missionary Board of the Canada Conference at Toronto. Mr. Alder delivered the documents, and at the same time communicated the object of his mission, namely, to prepare the way for the appointment of a number of English Wesleyan Missionaries among the British emigrants in various parts of the Province. The Board admitted their inability to supply the religious wants of the population, but stated to Mr. Alder, and also to the English Committee, the evils likely to arise from the establishment of two bodies of Methodists in the Province, and suggested the propriety of uniting the means and energies of the two connexions for the evangelization of the Indian tribes and new settlers of the country. The Board also invited Mr. Alder to attend the Session of Conference to be held in about six weeks from that time.

Some account of these preliminary steps having been published in the *Christian Guardian*, the interest felt in the question was increased throughout the whole connexion; consequently, when the Conference assembled at Hallowell, on the 8th of August, all the preachers who had been received into full connexion, (except one or two who were detained by sickness,) were in attendance. Besides these, a number of leading laymen, from different parts of the Province, had come to the seat of Conference, attracted by a desire to

hear the discussions, that they might be better qualified to judge of the merits of the proposed union; and such was the anxiety of the Conference that all things should be done openly, and that the members of the Church should be fully informed of all points in the scheme, that the laymen were freely admitted into the Conference-room—contrary to the usual practice of the Conference at that period—during the whole time in which the question of Union was under discussion.

On the first day of the Session the President of the Missionary Board laid before the Conference the correspondence which had taken place between the Board and the *English Missionary Committee*. The correspondence was read, and referred to a Committee of nine, chosen by ballot, consisting of Revs. John Ryerson, James Richardson, (now Bishop of the M. E. Church in Canada), Wyatt Chamberlain, Franklin Metcalfe, Egerton Ryerson, P. Smith, (late Bishop of the M. E. Church in Canada), William Ryerson, T. Madden, and W. Brown. After a consideration of the question, which continued till the fourth day, the Committee presented their Report, in the form of a Preamble and Resolutions, recommending a Union, on certain terms, with the English Conference. The Conference immediately took up the Report, and after a full discussion of all the points involved, the Resolutions were adopted by a very large majority. There was one Resolution which, as it involved the relinquishing of Episcopacy, required the sanction of the General Conference before it could become law. Accordingly, the President was requested to call a Session of the General Conference, which he did, naming six o'clock of the following Monday morning as the time of meeting.*

It may be necessary here to explain the difference between the Annual and the General Conference. The *Annual* Conference was composed of all Travelling Preachers who had travelled *two* years, and had been received into full connexion; the *General* Conference was composed of all Travelling Preachers who had travelled *four* years, and been ordained *Elders*. There were present, however, at the Hallowel Conference, no less than seventeen Travelling Preachers who had been received into full connexion and *elected* to Elder's orders, but had not been *ordained*, because there was no Bishop to ordain them, and the Discipline, at that time, did not admit of ordination in any other way. It was felt to be a manifest injustice that these brethren should be excluded from the General Conference on the sole ground that the ceremony of ordination had not been performed; hence, when the Conference assembled on the Monday morning, its first act was to pass as follows:—“Resolved,—That the first answer to the second question of the third section of the Discipline be expunged, and the following inserted in its place: ‘The General Conference shall be composed of all the Elders and Elders-elect, who are members of the Annual Conference.’” It should be remarked that the admission of these brethren did not affect the final vote, for one of

* This was perfectly constitutional, because the Discipline of the Church provided that the General Superintendent might call a meeting of the General Conference at any time, at the request of the Annual Conference.

the number was absent through sickness, and, of the remaining sixteen, eight were known to be opposed to the contemplated Union.*

The Resolution to supersede Episcopacy by an Annual Presidency was then taken up, and ADOPTED BY A MAJORITY OF MORE THAN THREE-FOURTHS. After which the Conference adjourned.

The Annual Conference having re-assembled, the Secretary reported the concurrence of the General Conference in the resolution to relinquish Episcopacy. The Annual Conference then appointed the Rev. Egerton Ryerson their Representative, with instructions to proceed to England and confer with the British Conference on the subject of the proposed Union. On receiving this appointment, Mr. Ryerson immediately published the Conference Resolutions in the columns of the *Christian Guardian*, and requested the Presiding Elders—at that time four in number—to inform him of the state of feeling on their respective Districts, in reference to the proposed changes. Before leaving for England, in March, 1833, Mr. Ryerson had interviews with two of the Presiding Elders, and received written communications from the other two, from which he learned that the proposed Union was, with very few exceptions, heartily approved by the members of the Church.

The overtures of the Canadian Conference, presented by Mr. Ryerson, were received by the Parent Body with the liveliest satisfaction, and warmly supported by several of the leading members of the Conference. The Rev. Mr. Beecham, at the conclusion of an able speech, in which he reviewed the leading facts bearing upon the question, read the Address of the Canada Conference, proposing a Union with the English body. He was followed by the Rev. Jabez Bunting, who strongly advocated the proposed Union as desirable for the interests of our common Methodism, our common Christianity, and our common Empire. The proposals for Union were then carefully considered, and the views of the English Conference embodied in a series of resolutions differing but slightly from those of the Canada Conference. The Conference appointed the Revs. George Marsden and Joseph Stinson as their Representatives, with power to carry out the arrangements thus happily inaugurated.

The delegation reached Canada a few days before the assembling of the Conference, which met at York on the 2nd of October, 1833. After some preliminary business, the Address and Resolutions of the English Conference were submitted, and the Rev. Mr. Marsden addressed the Conference on the subject of his mission, giving an account of what had taken place in England on the subject of Union, and assuring them of the deep interest felt in the question by the English preachers. Mr. Ryerson also presented and read the report of his mission to England. The portion of the Address

* It is in the last degree strange that any one should object to the action of the General Conference in admitting these seventeen Elders-elect. Had they been *excluded*, there would have been good reason for complaint, because seventeen out of the fifty-one Elders who had been received into full connexion, would thereby have been prevented from expressing their views, by vote or otherwise, on the important question before the Conference. Their admission was a simple act of justice to the brethren themselves, while it secured a fuller expression of opinion in reference to the proposed Union.

of the British Conference, on the subject of Union was as follows: (the italics are mine.)

“Your proposals of Union have been received by us with great satisfaction. We are anxious to have a closer connexion with a religious body to which we are so nearly related; which holds the same doctrines, and walks by the same rule as ourselves. The few alterations which we have made in your plan, have for their object to secure more effectually a vital and beneficial union, *without interfering with the privileges of your preachers or Societies, or affecting your chapel property.*” (See Minutes of 1833.)

The Articles of Union, as agreed to by the British Conference, were then taken up *seriatim*, and after a careful examination it was *unanimously* “Resolved,—That this Conference cordially concurs in the adoption of the Resolutions agreed to by the British Conference, dated Manchester, August 7th, 1833, as the basis of Union between the two Conferences.”

It now became necessary to revise, and make some alterations in, the Discipline of the Church. This task was delegated to a Committee, who entered immediately upon their important duties, and continued in Session for five days, when they presented their report. The report was agreed to by the Annual Conference, and the President was requested to call a Session of the General Conference to take into consideration the proposed alterations. The following extracts from the Minutes of the latter body will show their action in the premises:

“Special Session of the General Conference, called by the President at the request of the Annual Conference, October 7th, 1833, at York.

“The Report of the Committee of the Annual Conference on the Discipline was maturely considered, and adopted *nem. con.*”

The following extracts from the Report of the Committee will show the character of the disciplinary changes:

“Whenever the terms General, or Annual, or yearly Conferences occur, they shall be superseded by the term Conference; which term shall be exclusively applied to the Annual Meeting of the Ministers.

“The terms General Superintendent and Bishop shall be superseded by the term President.

“The terms Chairman and Presiding Elder shall be inserted promiscuously.

“The terms Superintendent, or Superintendent of a Circuit, Minister, and Preacher, shall be inserted in place of Preacher in charge of a Circuit, Elder, and Deacon.

“The first answer to question third of the Third Section, Chapter I., shall be as follows:—‘The Conference shall be composed of all the preachers who have been received into full connexion, and have been appointed to attend by the District Meetings; also of all those who are to be received into full connexion.’

“The second limitation or restriction, page 18, shall read thus:—‘They shall not change or alter, or make any regulations that will interfere with the Articles of Union between this and the British Conference, adopted by this Conference, August, 1832, (and acceded to on the part of the British Conference in August, 1833).’

“Resolved,—That the title of the Church be ‘The Wesleyan Methodist Church in British North America.’

“Resolved that the Articles of Union with the British Conference, adopted by the Annual Conference, be incorporated as a Section of the Discipline.

(Signed,)

“WILLIAM CASE, *President*

“EGERTON RYERSON, *Secretary.*

“York, October 7th, 1833.”

It 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 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.

The changes above indicated having been confirmed by the vote of the General Conference, the Annual Conference resumed. The Secretary then reported the action of the former body, and the UNION, so anxiously desired by the great body of preachers and people, was an accomplished fact.

(To be continued.)

The Sainted Dead.

EDWARD JACKSON, Esq.



EDWARD JACKSON slept in Jesus at the family residence, Hamilton, Ontario, on Sunday evening, July 14th, 1872. When the intelligence of his death was communicated through the press, and otherwise, a widespread feeling of sympathy and regret was experienced, not only by his large circle of friends, and the members of our own church, but also by the general public in every part of the land where his honored name was known.

The secular and religious papers of the Dominion recorded the items of his business life, and bore testimony to the integrity of his character as a citizen and a Christian. In view of these extensive notices, I have deemed it prudent to withhold this obituary until now.

Mr. Jackson was born in Redding, Conn., in the year 1799. His parents were members of the Episcopalian Church, and from his infancy he was taught to respect and reverence the Christian religion. In the 27th year of his age, he removed to the town of Niagara, in the Province of Ontario. The late and

gifted William Ryerson was then stationed at Niagara. The eloquence and earnestness of the young preacher attracted crowds to the Methodist Church, and amongst the rest the subject of our notice. The writer has more than once heard him refer to those never-to-be-forgotten sermons; and it will doubtless appear, when the sower and the reaper shall rejoice together, that William Ryerson was largely instrumental in attracting this promising young man to the church of which he subsequently became a "burning and a shining light."

After a residence of two years at Niagara, and two in the village of Ancaster, Mr. Jackson removed to Hamilton, and entered upon a business career which extended over many years, and was marked by integrity and success. His name will ever stand identified with the rise and progress of this beautiful city, while many of the young men trained in business by him have gone forth to other parts of the Dominion and the United States, in most instances achieving a like success.

In Mr. Jackson's marriage with his now bereaved widow, he realized the truth of the inspired statement, "A prudent wife is from the Lord." In their joys and sorrows, their plans, their works of benevolence, and their princely contributions to the Church, they were "as two souls in one body." In March, 1833, the late Revs. James Evans and Edwy Ryerson conducted special religious services in the "First Methodist Church" in Hamilton,—a church of hallowed memories, and at that time one of the largest and best in our Methodism. Mrs. Jackson attended the services; and, during her husband's absence from home, was savingly converted to God. She returned to her house to shew what great things the Lord had done for her; and when her husband returned he was deeply affected by the living evidence thus presented, of the power of the Gospel to renew the heart and regulate the life. He pondered these things in his heart, in the meantime attending the meetings; and when, a few evenings afterwards, an invitation was given to penitents, he deliberately rose from his seat, took off his overcoat, and went forward to the place of prayer. His conversion, which took place a few days subsequently, was clear and distinct. At that time he had in his employ a large number of men, most if not all of whom were unconverted, and one at least had imbibed sceptical views on the subject of religion. But great as the cross might appear to some, Mr. Jackson at once erected the family altar, and invited all the men to join in this service. They responded to the invitation without exception, and in a very short time they were all converted to God. Talents thus exercised are sure to develop. So it was in this instance, for in about two months from the day of his conversion, Mr. Jackson was appointed to the office of class-leader, and remained such to the day of his death. His piety pervaded alike the heart and the intellect. He made himself thoroughly familiar with the doctrines and discipline of the Church; and while he was a man of large and liberal views, his loyalty and attachment to the Church of his choice was deep and lasting. His was a cheerful religion. His bright smile and pleasant voice attracted the young and the aged, and made his presence in the social circle a pleasure and a benefit to all. As a class-leader he had few equals, and perhaps no superiors. He was diffident beyond measure, but when duty called

him to his work, his confidence in God, and his faith in the Divine promises, brought to his aid such measures of Divine influence, as made all in his presence feel that he spake as he was moved by the Holy Ghost. At the quarterly love-feast previous to his death his experience was made a blessing to the meeting, and those who were present will not soon forget the manner in which he concluded his remarks in the language of one of his favorite verses :

" Nothing I ask or want beside,
Of all in earth or heaven ;
But let me feel thy blood applied,
And live and die forgiven."

His piety, talents, and wealth, gave him a prominent place in the Church, but his influence was never used in the way of coercion. He listened respectfully to the views of his brethren, and never manifested displeasure when they thought and voted contrary to him. His liberality in supporting all the Institutions of the Church is too well known to require more than a mere mention here. He was the young man's friend ; and not a few of our preachers, struggling with pecuniary difficulties, have been assisted by him in a quiet but substantial manner. His appreciation of the Missionary Society, and of Victoria College, was manifested by large and frequent donations ; and the latter institution is indebted to him for provision for the permanent establishment of a " Theological Chair."

He attended church, and met his classes for the last time on the 12th of May last. During the following week he and Mrs. Jackson started on a visit to some friends in the Western States. While there he contracted a cold, which developed in the form of an abscess on the thigh. He returned to Hamilton, and under the treatment of his physicians was apparently recovering ; but on the Wednesday previous to his death, new and somewhat alarming symptoms presented themselves. He was seized with spasms of the heart, which returned at intervals, occasioning great distress for a few moments and then passing away. He was not, however, confined to bed, and on the day of his death was seemingly better than usual. I visited him after the evening service, and found him happy in God. He said to me, " I have had a comfortable day, no pain, no fear, and yet I have a strange presentiment that the end is very near." The Rev. Mr. Benson and a few friends subsequently came in, when he requested the company to be seated in the parlor, that Brother Benson might " sing some of the beautiful songs of Zion." Duty called me to another sick room, and I shook hands with Mr. Jackson in the hall, little thinking that in half-an-hour he would be in the world of spirits. A few of his favorite pieces were sung, when Mr. Benson led in prayer. When the petition was offered that " no cloud might be permitted to come between his soul and God," he earnestly responded " Amen," and at that moment he gently fell into the arms of a friend who knelt beside him, and without a struggle or groan his spirit passed away to heaven. It seemed more like a translation than death.

His funeral was the largest ever seen in Hamilton, and was attended by ministers and friends from London on the west to Cobourg on the east. His great aversion to everything like display, and eulogies of the dead, led to the

request that his obsequies should be simple and unostentatious, and that in any improvement made of his death in the pulpit no mention should be made of his life, which must be left to speak for itself. His funeral sermon was attended by one of the largest congregations ever assembled in the Centenary Church. "He rests from his labors and his works do follow him." "He being dead yet speaketh."

W. J. HUNTER.

THE LAST MOMENTS OF EDWARD JACKSON, Esq.

Affectionately dedicated to the Widow and surviving Relatives, by their Friend and Pastor,
REV. W. J. HUNTER.

'Tis the eve of the day the Lord hath blest,
The emblem of heaven's eternal rest,—
The rest that remains for the people of God,
Who follow the Lamb, and are washed in His blood.

To the house of the Lord have the worshippers gone,
To offer their thanks to the Father and Son,
And mercy to crave, through His infinite merit,
The joy of the Lord, and the grace of the Spirit.

Ah! many a heart has been lightened to-day,
And many a tongue has been taught how to pray,
And many a soul has laid down its load
At the sight of the cross, and its crucified Lord;

But many a heart in this sweet hour of prayer,
Has been fitted the heavier burden to bear;
And many a tongue has learned how to say:
"Give life, Lord, and health, or take life away."

On this beautiful eve, in his own quiet home,
The Patriarch waits till the worshippers come:
"I am musing alone in the twilight of even,
My thoughts are of Jesus my Saviour, and heaven.

"No pain, no sorrow, no tormenting fear,
And yet something whispers, 'the end draweth near,'—
The cord that still binds me to earth will be severed,
And that moment from weakness and death I'm delivered.

"Now, sing me a song of Zion," he said:
"The parlor is lighted, the programme is made;
Sing that beautiful song, 'The Power of Prayer,'
It brings me the Spirit and heaven so near.

"And now, dear pastor and friends, let us pray,
For how beautiful thus to close up the day
With praise and with prayer, to our Father above,
For His mercies and blessings, His grace and His love."

To each friend in the room a kind word was spoken,—
But the son at the door must not be forgotten:
"Now, Willie, come in," was affection's last token,
"And join with us here in our evening devotion."

'Twas easy to pray in the parlor that night,
For the chariot was there with its angels of light,
Just waiting the word,— "Now, sever the ties,
And bear him away to his home in the skies."

The pastor who prayed had scarce uttered the word,—
"Let no darkness come 'twixt his soul and the Lord,"
When he answered "*Amen*," then quietly fell
In the arms of his friends, who lov'd him so well.

The chariot had gone, his spirit had fled,
His body had slept the sleep of the dead;
His body had *slept*, but his spirit had *risen*,
To "close up the day" midst the music of heaven.

Miscellany.

SELECTIONS.

A STORY OF A TRACT.

"I was appointed chaplain to a military academy in my native country," said the Rev. C. M'Ilvaine, of Ohio, in an anniversary address. "I was forewarned of the rugged soil which I was destined to cultivate, and was recommended to relinquish all idea of making any progress in the work of the Lord under such circumstances as those by which I was then surrounded.

"Shortly after my arrival I received a communication from an officer in the depot, stating that he should feel himself accessory to a falsehood did he not distinctly convey to me a faithful account of the position in which I was placed. However I might believe and rejoice in the doctrines which it was my duty to inculcate, there were those among my congregation who believed not a word of them: and he reckoned himself among the number of the unbelievers. He had to state further that he believed there was not a person in the neighborhood who put the slightest faith in my doctrines. I had reason to believe that the individual from whom I received that communication professed opinions little different from those of an atheist.

"One day, soon after my appointment, a cadet came to my apartments and told me that his father had recently died, and that he had enjoined him to come and seek my acquaintance. I gave the young man a tract; it might not produce its effect at the moment, but it was like throwing bread upon the waters; there was little doubt but that it would be found after many days.

"In two weeks from that period a young man, one of the finest in the academy, came to me attired in his full uniform; his eyes were filled with tears, his utterance was nearly choked with emotion. At first it appeared to me that he had been the victim of some sad dis-

aster; at length he articulated the words, 'Gregory's Letters!' He stated that he had been brought up without religion; that he had lived unacquainted with God; that his mind was disposed towards scepticism. 'Gregory's Letters' had fallen into his hands, and such was the effect which they produced upon his heart and mind, that when reading them he could not refrain from laying his hand upon the Bible, and saying, 'This must be true.'

"He told me that he had found a tract in his room, but was ignorant how it came there.

"I explained to him how that tract had been given away by me, and how it had found its way to the man by whom it was most needed. When the young man to whom I had given the tract was on guard, this officer had put the very tract which he had found into his friend's hand, for the purpose of ascertaining how he felt on the subject of religion. The effect was such that in a short time both were on their knees; soon after, they came to my apartments, and one of them, throwing his arms round my neck, inquired what he should do to be saved!

"It soon came to be whispered abroad that many persons were inclined to attend public worship, and it was not long before there were many professing, steady, zealous, practical Christians. Nor was it long before our prayer-meetings were joined by the professors of military and civil engineering, the professors of mineralogy and chemistry, and the instructor of artillery, and as many as seventeen cadets."

CRY ALOUD! SPARE NOT!

Child of God,—Do not for the Lord's sake, rest on your lees (Jer. xlviii. 11). Speak for Jesus to perishing souls! Let the very shame that you have been dumb so long constrain you to tell out to the world what great things the Lord hath done for you. Cease being a savour of

death, playing into the devil's hands and being used as his instrument in blinding souls to the glorious beauty of Jesus.

Don't talk of being called; your orders are plain from the Master, "Let him that heareth say, Come," (Rev. xxii. 17). Speak not of open doors and opportunities; they are thick around you. You are steward (1 Pet. iv. 10), and soon, face to face with God, will have to give an account of your stewardship. In season, out of season, preach the little gospel, (1 Cor. xv. 1-4). It will not take five minutes of your time to tell the way of salvation to an unconverted soul. Cast the Christ you have received upon many waters, (Eccles. xi.). "Gather with Me," Jesus says—and the fields, how white they are unto harvest! Thousands of souls are passing into a Christless eternity, dying for lack of knowledge of a Saviour. You have that knowledge, and, in God's sight, I ask, dare you withhold it?

"Freely ye have received, freely give."

Like John, be a voice of Jesus; and often, when the message is given, and the voice died away, the Mighty One will be left in the hearer's heart, (Luke iii. 16). Don't set before sinners doctrine or denomination, but a loving Jesus—not salvation, but the Saviour that brought it. Remember in faith, you labour not alone, but with God, (1 Cor. iii. 9). Speak as in his presence, and in sight of eternity. One is your Master, even Christ, (Matt. xxiii. 28). Wait at his blessed feet, (Prov. viii. 34); receive your orders from Him; obey them; then go back to his feet again, and tell how you did your work.

Heed not the world—you are not of it, and may not appear of it, (John xvii. 16). Let the living Christ in you (Gal. ii. 20) work unhindered and unchecked by self; let your one motive be the Father's glory. Your eye will then indeed be single, and the whole body full of light.

HEED THE SPIRIT.

Were a young heart, just beginning the Christian race, or a soul girding itself anew for the life of faith, to inquire of me, "What shall I do to keep my peace with God, to retain the near sweet sense of spiritual things?" I should answer, as one of the most important lessons my experience has taught, Be care-

ful to obey at once, and with a tender, reverent spirit, all those sacred inward impulses that call to prayer and communion with heavenly things. Lay aside the charming book; steal away from the enticing friend; resist the harmless-looking temptation; and go to the closet and kneel down to talk with Jesus. Tell Him all there is in your heart. Do this as often as you have any feeling that reminds you of prayer; and make a closet of good thoughts, when your hands are busy with necessary cares. A heart that is kept thus, will not cry out for coldness, and darkness and distress, when it would come near and shelter itself in the light and warmth of heavenly love. A soul that responds to the sacred whisper of the Spirit thus, will find no place for corrupt thoughts, for idle words, or evil deeds. This is indeed a rare and sensitive virtue; it is one of the choicest and best that make the whole garden of the heart fragrant with the sweetness of heaven.

UNIVERSAL BENEFICENCE,

AS TAUGHT IN SCRIPTURE.

"Do good unto *all men*."—Gal. vi. 10.

"Be gentle to *all men*."—2 Tim. ii. 24.

"Be patient toward *all men*."—1 Thess. v. 14.

"Live peaceably with *all men*."—Rom. xii. 18.

"Showing all meekness to *all men*."—Tit. iii. 2.

"Honour *all men*."—1 Pet. ii. 1.

"Giving thanks for *all men*."—1 Tim. ii. 1.

"Follow that which is good to *all men*."—1 Thess. v. 15.

"Abound in love toward *all men*."—1 Thess. iii. 12.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God; even as I please *all men* in all things, not seeking mine own profit, but the profit of many, that they may be saved."—1 Cor. x. 32.

"Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v. 43-45.

OUR LOVEFEAST.

EXPERIENCE OF FULL SALVATION.

By a Minister of the Methodist Episcopal Church.

At ten years of age I first tasted the joys of redeeming grace and a Saviour's love. At the age of thirteen I joined the Church. I have found a home ever since in the Church of my early choice. During the first five or six years of my experience I was often perplexed and distressed with doubts in regard to the reality of my conversion, arising from the fact that I could not fix upon the precise time when the change was wrought. After severe trials on this point, the Lord enabled me to settle the matter; and many years have passed since I have doubted for a moment the verity of my early conversion.

Up to September 7, 1858, I maintained a general purpose to obey God, and received many spiritual refreshings from the presence of the Lord, suffering but few doubts in regard to my justification and membership in the family of God. During this period I was often convicted of remaining corruption in my heart, and of my need of purity. I was often conscious of deep-rooted inward evils and tendencies in my heart unfriendly to godliness. I seldom studied the Bible without conviction of my fault in not coming up to the Scripture standard of salvation. I never read Mr. Wesley's "Plain Account," nor the memoirs of Fletcher, Branwell, Carvosso, Stoner, nor Mrs. Hester Ann Rogers or Lady Maxwell, without deep conviction on the subject, and more or less effort for its attainment. By being convicted so often of my need of perfect love, and failing to obtain it, I after a while (like many others, I fear) became a little sceptical in regard to the Wesleyan doctrine of entire sanctification, as a *distinct* blessing. I had no clear or definite ideas in regard to the blessing of perfect love, but came to think of it and teach it as only a deeper work of grace, or a little more religion. I expected to grow into holiness somehow somewhere, and at some time, but knew not how, nor where, nor when. I urged believers to seek a deeper work of grace, and to get more religion, but seldom said to them, "Be ye *holy*." "This is the will of God, even your *sanctifica-*

tion." I became somewhat prejudiced against even the Bible terms, "*sanctification*," "*holiness*," "*perfection*," and disliked very much to hear persons use them in speaking of their experience. I was opposed to the profession of holiness as a distinct blessing from regeneration.

In May, 1858, I was appointed to Binghamton. I went there much prejudiced against the professors of holiness. I soon found, in my pastoral visitation, that where those persons lived who professed the blessing of holiness, there I felt the most of divine influence and power. I realised a liberty in prayer, and an access to God in those families, which I did not elsewhere. And let me remark, while I was prejudiced against holiness as a *distinct* blessing, and against its *special* advocates, I did desire and believe in a deep, thorough, vital piety, and was ready to sympathise with it wherever I found it. I had attended prayer and class-meetings but few times before I saw clearly that there were those in that society whose experience and piety possessed a *richness*, *power* and *depth* which I had not. The more I became acquainted with them, the more I was convinced of that fact, and the more deeply I became convicted of my remaining depravity and need of being cleansed in the blood of Christ. Through the entire summer of 1858 I was seeking holiness, but kept the whole matter to myself. During this time none of the professors of holiness said anything to me on the subject, but, as I have learned since, were praying for me night and day. God only knew the severe struggles I had that long summer, during many hours of which I lay on my face in my study, begging for Jesus to cleanse my poor, unsanctified heart; and yet I felt unwilling to make a public avowal of my feelings, or to ask the prayers of God's people for my sanctification.

The district camp-meeting commenced that year on the 1st day of September. During six days of the meeting the sanctification of my soul was before my mind constantly, and yet I neither urged others to seek it, nor intimated to anyone my convictions and struggles on the subject. The result was six days of such deep humiliation, severe distress, and hard struggles as I never had endured before. On the last evening of the meeting, a faithful member of the Church came to

me weeping, a few minutes before preaching, and said, "Brother Wood, there is no use in trying to dodge this question. You know your duty, and may as well commence seeking holiness first as last. If you will lead the way, and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." The Lord had so humbled my heart that I was willing to do almost anything to obtain relief. After a few moments' reflection I replied, "Immediately after preaching I will appoint a meeting in this tent on the subject of holiness, and will ask the prayers of the Church for my own soul." Glory be to God! the Rubicon was past. In an instant I felt a giving away in my heart, so sensible and powerful, that it appeared rather physical than spiritual. In a moment after I felt an indescribable sweetness permeating my entire being. I immediately walked up into the stand. The presiding elder requested me to exhort after his sermon. I replied, "I will, if the Lord will help." Just as he gave out his text, the baptism of fire and power came upon me. For me to describe what I then realised is utterly impossible. The most of which I was conscious was, that Jesus had me in his arms, and that the heaven of heavens was streaming through and through my soul in such beams of light, and overwhelming love and glory, as can never be uttered. *The half can never be told!* Hallelujah! Glory! Glory! I have cause to shout over the work of that precious hour. It was a glorious epoch in my religious experience—*never*, never to be forgotten. Jesus there and then—all glory to His blessed name!—sweetly, completely, and most powerfully sanctified my soul and body to Himself. He *melted, cleansed, filled and thrilled* my feeble, unworthy soul with holy, sin-consuming power. I had always been much prejudiced against persons losing their strength; consequently, as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty preachers, it was God's order to take control of both body and soul, and swallow me up in the great deep of His presence and power. After three hours I regained sufficient strength to walk to the tent. I told the brethren and sisters my purpose to ask their

prayers as a seeker of holiness, and that Jesus had forestalled my design by accepting my soul the moment I consented to stand up for holiness, and was willing to be anything or do anything to obtain it. A willingness to humble myself, take a decided stand for holiness, and face opposition to it in the Church, and take the odium of being a professor of holiness in Binghamton, constituted the turning point with me. After I reached that point I seemed to have no special consciousness of believing, or submitting, or of making any effort; my whole being seemed simply and without effort to be borne away to Jesus. What I received at the time Jesus sanctified my soul was only a drop in the bucket compared to what it has since pleased Him to impart. Since that hour, the deep and solid communion my soul has had with God, and the rich baptisms of love and power, have been "unspeakable and full of glory."

"O, matchless bliss of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a feast,
And makes me here a constant guest
With Jesu's priests and kings."

And now, after more than two years and a half, during which to scrutinise and test the work of that hour, I am constrained to say I *know* the blood of Jesus can cleanse from all sin. I say this with a profound sense of my feebleness and unworthiness; for—

"'Tis mercy all, immense and free,
For O, my God, it found out me."

Some of the precious results of the cleansing power of Jesus in my soul have been—(1.) A sacred nearness to God my Saviour. (2.) A sense of indescribable sweetness in Christ. (3.) A deep, realising sense of the *reality* of spiritual things. (4.) A surprising richness and fulness of meaning in the Scriptures, which I had not before realised. (5.) A complete satisfaction and resting in Christ. (6.) A great increase in spiritual power. This I have realised in my closet devotions, in my pastoral duties, and especially in the ministrations of the blessed truth. (7.) A clear and distinct witness of purity through the blood of Jesus.

[We do not reprint this as describing any invariable method of the Lord's working. He reveals himself in very different ways to different souls; it is wise not to test our experience by that of others, but by comparison with the Bible.]—Ed.

Editor's Table.

UNITED PRAYER.

EVERY Christian knows and appreciates the power of believing Prayer. He thinks of Abraham, the "Friend of God," and his prevailing prayer for Sodom; he thinks of Jacob wrestling with the Angel, and getting the new nature and the new name; he thinks of Moses pleading for rebellious Israel, and turning aside the threatening anger of Jehovah; he thinks of Elijah, "a man of like passions" with ourselves, who prayed, and the heavens were shut up for three years and six months; who prayed again, and the fire came down upon the sacrifice; who prayed a third time, and the heavens gave forth refreshing showers of rain; and knowing that the God of Abraham, and Jacob, and Moses, and Elijah, is the same "yesterday, to-day and forever," the Christian believes that, as in days of old, it is the believer's privilege to ask and receive.

Why does not this power produce greater results in the Church? There may be many reasons; but the chief reason is because believing, prevailing prayer is so seldom offered. Some "ask and receive not, because" they "ask amiss;" some "regard iniquity in their hearts," and therefore the Lord will not hear their prayer; others, again, ask, but do not *expect* to receive; and so a great deal of what is called prayer goes for nothing. Another very important reason is, that among those who pray there is little *united* faith, and hence their petitions are indefinite and wavering. Doubtless there are many closets throughout the land where wrestling Jacobs prevail with God; but it cannot be doubted the results would be far more glorious, if these scattered pleaders were consciously united for a definite object. "Every one that asketh, receiveth," is a general promise; but "whatsoever two of you shall agree to ask, SHALL be done."

It has often occurred to us that this *union* of faith and prayer might easily be secured. What hinders the formation of a PRAYER LEAGUE extending throughout the entire Connexion, whose

members should be united to pray not only for one another, and for the Church in general, but for *special* objects? Would not faith and zeal be wonderfully quickened if believers in one congregation, when assembled to pray for some needed blessing, knew that scores or hundreds of fellow-believers in other places were praying at the same time for the same thing? We cannot but think the results would be glorious. What do our readers say? We will be glad to hear from any of them in regard to the matter. In the meantime, we commend to the prayerful sympathy of all the requests for prayer in another paragraph.

TROUBLES IN THE CHURCH OF ENGLAND.

FOR some years past the state of affairs in the Church of England, especially in the mother country, has been such as to cause grave apprehensions in the minds of that Church's best friends. The influence of Ritualism on the one hand, and of Rationalism on the other, coupled with the powerlessness of the Church in the matter of discipline, seem to augur dark days in the near future. That extensive schisms will take place at no distant day seems more than likely; though whether such events would prove unmingled evils, remains to be seen. Some time ago, the Rev. Mr. Bennett—a Ritualist of the worst pronounced type—was arraigned before the Ecclesiastical Courts to answer for alleged un-Protestant teachings and practices. The case was prosecuted by the Church Association at a heavy pecuniary cost; but the Judicial Committee of the Privy Council—before whom the case finally came—failed to find anything in the words of Mr. Bennett "to which the Articles and Formularies are contradictory or repugnant." In consequence of this decision, the Rev. Capel Molyneux, an active member of the Church Association, has seceded from the Established Church, resigning an influential position, and emoluments exceeding a thousand pounds a year.

So much for secession on the plea of Romanizing tendencies in the Church. On the other hand, the appointment of Dr. Stanley, Dean of Westminster, to a select preachiership in Oxford, has led to the withdrawal of Dr. Goulburn, Dean of Norwich, from the list of such preachers, on the ground that Dr. Stanley had no definite belief on any of the Doctrines of the Church of England, and that Christianity itself was in his hands reduced to a mere pulpy mass of sentimental moralities. It is a somewhat curious fact that Dean Stanley's election was opposed by the Ritualistic party.

These occurrences may be regarded as trivial in themselves; but they are straws upon the surface of the Ecclesiastical current, showing the direction of the drift; and looking at these "signs of the times," we no longer wonder to hear an English religious periodical concluding an article on the subject in these words:—"In the meantime, as Reformation in a godly direction seems not dreamed of—as legal prosecutions for erroneous doctrines have become a costly farce, and are, therefore, abandoned for the future—as Romanizers and extreme Rationalists have respectively made good their foothold, and as neither the "Orthodox" nor the "Evangelical" element appears disposed to secede, the spectacle presented to our view is one that out-goes all past experience, and precludes safe vaticination. Curious men may speculate as to how far internal disorganization can proceed without coming to dissolution. Sarcastic men may suggest that the Orthodox should go out at one door and the Evangelicals at another. Gallios or Sadducees, on the one hand, may exult at the realization of a national, non-dogmatic Pan Ecclesia; but good men cannot help sighing in secret at the dishonor done to truth, to love, and to Christ, and with tears exclaim, O GOD! HOW LONG?

FROM the contemplation of such a spectacle, we gladly turn to a more hopeful and pleasing one. Recently, a day was set apart by the Episcopal Church as a time of intercession for an increased supply of missionaries. The Archbishop of Canterbury, the Bishops of London and Winchester, with other dignitaries of the Church, gave the movement their heartiest support, and on the day named early services were held in vast numbers of the Churches throughout the country. In this action of the Church of England we have a dignified answer to the vaporing challenge of Tyndal and his

Pantheistic friends, concerning the efficacy of prayer.

FROM many parts of our widely-extended work we hear cheering tidings of revival. Would to God the work might become general, and the whole Connexion be set on a blaze. The labors of Dr. and Mrs. Palmer have been greatly blessed in two of the Churches of this city. At Queen Street, as the result of some two weeks' services, over one hundred persons professed conversion, while many entered into the possession of the "perfect love" which "casteth out fear." At Berkely Street, meetings have been in progress for several weeks, and have resulted in much good.

DOES ROMANISM EVER CHANGE?—Those who would answer this question in the affirmative, would do well to ponder the following from a French religious journal, referring to a festival at Lyons in honor of the anniversary of the proclamation of the Immaculate Conception:—"Festival of the Immaculate Conception of the most holy, most great, and most loved Virgin Mary, Mother of God and Queen of France. This is the mystery of Lourdes, the treasure of the Sanctuary of Notre Dame des Victoires; this the virtue of the miraculous medal on which the Holy Virgin is represented, such as she appeared in 1825, in Paris, to a nun, crushing the Serpent's head. . . . The mystery of the Immaculate Conception is a mystery of triumph. May the Celestial Queen of France shed the grace of it upon her poor and loved kingdom, in order to destroy the capital sin of the country—viz., the Revolution—in all its forms." Truly, when such are the teachings and hopes of the clergy, France may well call for schools and Bibles.

REQUESTS FOR PRAYER.

A PASTOR requests the prayers of God's people for an outpouring of the Holy Spirit upon his congregation, wherein are many young people yet unconverted.

ONE who earnestly desires the blessing of a clean heart, that he may soon find the "pearl of great price."

FOR a brother who is not only unconverted, but intemperate, that he may be saved from his besetting sin, and savingly converted to God.

WELCOME TO GLORY!

Words by MRS. P. PALMER.

Music by MRS. J. F. KNAPP.

Oh! when shall I sweep thro' the gates, The scenes of mortal - i - ty o'er, What

then for my spir - it a - waits? Will they sing on the glo - ri - fied shore, Welcome

home! Welcome home! A wel - come in glo - ry for
Welcome home! Welcome home!

me; Welcome home! Welcome home! A wel - come for me.
Welcome home! Welcome home! Welcome home!

When from Calvary's mount I arise,
And pass through the portals above,
Will shouts: Welcome home to the skies,
Resound through the regions of love?
Welcome home! Welcome home!

The beautiful gates will unfold
The home of the blood-washed I'll see,
The city of saints I'll behold!
For oh! there's a welcome for me!
Welcome home! Welcome home!

Yes! loved ones who knew me below,
Who learned the new song with me here,
In chorus will hail me I know,
And welcome me home with good cheer!
Welcome home! Welcome home!

A sinner made whiter than snow,
I'll join in the mighty acclaim,
And shout through the gates as I go
Salvation to God and the Lamb!
Welcome home! Welcome home!