

Practical Papers.

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART I.—WHAT IT IS.

CHAPTER I.—INTRODUCTORY.

“Prepare ye the way of the people.”—ISAIAH lxii. 10.



SOME disciples of Christ live, life-long, under condemnation, and know no better. They are always doubting, and think they must always doubt. And very many live a life of ups and downs, and suppose *that* to be the best God has in store for them while in the body. Occasionally they gain some lookout in the mount, and then, through the swaying branches of the trees of life moved by the breath of heaven, they catch glimpses of the river of the waters of life, gleaming in the rays of the Sun of Righteousness, and are filled with gladness. But then again, soon they find themselves in the low grounds of unbelief, wrapped up in fogs of doubt, and chilled and poisoned by the mist and malaria of worldly cares and worldly company. To all these, a book which should bring the knowledge, as really reliable and true, that there is actually a sunny side of the Christian life,—such an experimental knowledge of Jesus, as would place the soul, as a vineyard on the southern slope, under the sun and the rain of heaven, to blossom and ripen its luscious fruit in abundance for the glory of the Master—ah, how such a book would be hailed as glad tidings from God!

Many have heard or read upon this subject, and do really believe there is something better than they have found, but are afraid. They are convinced that there is something in it, but they fear to try to find out what it is. They are earnest Christians, too, and would gladly go on out of the wilderness of doubt and perplexity if they dared to venture. They see that there is a land of milk and honey offered by the promises of God, and would press for it; but, alas! the spies bring back a bad report of the land. “Hard to gain,” say they. “Cities walled up to heaven. Giants in the land—sons of Anak.” “Hard to keep, even if conquered.” Fear chimes in with this, and so they shrink back

Or they fear heresy and wildfire. So much has been written about "perfection" and "sanctification" in conflict with the Bible and Church standards, and so many have made shipwreck and run wild, that the spectres of grim and ghastly errors rise up to affright them from the very first step. Now, a book which should clearly point out what is warranted by the Bible and the standards, and shew it in plain and full contrast with what is condemned by them, would be hailed by such persons as an angel messenger from heaven, beckoning them onward and upward to the land of Beulah.

A few, at least,—probably more than any one knows or thinks,—are convinced, and feeling after something they scarce know what, whatever it is, set before them; but they move fearfully, spectres affright and hinder, but do not wholly stop them. Or if they urge their way regardless of these, their struggles are wearisome and vain. Often and often they put forth the hand to touch the spring of the door to admit the light; but, alas! the hand finds only the cold dead wall, and recoils from it with a chill, only to be stretched forth again and again, to be withdrawn in disappointment. With what untold joy would these struggling, groping ones receive and devour a book which should shew up to them the Way, the Truth, the Life, and point out also the many false ways they must avoid to gain the true, and walk in it!

Some have already found the way, and are glad journeyers therein. They are on the sunny side; they have gained the heights of Beulah, and delight in everything that relates to it. They would rejoice in anything defining to them distinctly the relations of this blessed Christian life to further Christian progress, and to all Christian duty. And, moreover, they would be thankful to God for a book which they could safely put into the hands of others, hopeful of good, fearless of evil; one they could heartily commend as unfolding the fulness of the blessings of the Gospel, without feeling under the necessity of cautioning and warning against false theories, wrong terms, or evil tendencies.

Whether this shall prove the book wanted, God knoweth—time will shew, and the reader will judge.

CHAPTER II.—HISTORICAL EXAMPLE.

"Lift up a standard for the people."—ISAIAH lxii. 10.

THE Bible abounds in examples. In God's Holy Word sin and holiness come up and pass on before us in living forms, rather than in abstract teachings. Truth and falsehood are first lived out, and then recorded for the world's instruction. The mercies and judgments of God are set before us in striking examples. The rescue of Noah, saved amidst the desolations of a world drowned in the flood; Lot, delivered from the devouring fires which laid in ashes Sodom and Gomorrah; the children of Israel, passing the Red Sea

dryshod and safe, while Pharaoh and his host sank as lead in the mighty waters: these things have filled the world with their report, and taught all nations their lessons. Men and nations are raised up, live out their life, and die, and their history is written to live for ever. Lessons taught in this way strike out and traverse the globe, and strike home, never to be forgotten. Take a few examples of *the higher life, or full trust and full salvation.* First:

MARTIN LUTHER.

When a little boy, Martin carried the faggots for his father, John Luther, to kindle the fire in his little iron smelting furnace in Germany. God designed him to become the bearer of fuel for his own great fire of the Reformation, to smelt the hearts of millions, and recast the life of the world. But as yet this boy's own heart and his own life were in the crude and corrupt state of nature, hard and unmalleable as the ore of the mine, and as full of impurities, to be expelled only by the fires of Divine love. His mother loved, and pitied, and indulged him; but his father was severe, and never spared the rod. That he was not an angel in his youth we may know, for he tells of himself that he was whipped fifteen times in one day in his first school. But all this did not beat grace into his heart, though it may have beaten letters into his head. He made brilliant progress in study, and at twenty years of age received his degree at the university as a Bachelor of Arts. Up to this time his heart was in the world. His father designed him for the law, and his own ambition no doubt aspired to the honors within easy reach in that line of life. God designed otherwise. Just at that critical time, when the very next step would be the first in a life-long profession, one of his fellow-students, dear to him as a brother beloved, one Alexis, was assassinated. The report of this tragic affair coming to Luther's ear, he hurried to the spot and found it even so. Often before, conscience, and the Spirit in his heart, had urged him to a religious life, in preparation for death and the judgment. And now, as he stood gazing upon the bloody corpse of his dear friend Alexis, and thought how in a moment, prepared or unprepared, he had been summoned from earth, he asked himself the question, "What would become of *me* if *I* were thus suddenly called away?"

This was in A. D. 1505, in summer. Taking advantage of the summer's vacation, Luther, now in his twenty-first year, paid a visit to Mansfeldt, the home of his infancy. Even then the purpose of a life of devotion was forming in his heart, but not yet ripened into full and final decision. The only life of religion known to him, and at all meeting his convictions, was that of the convent, the life of a monk and a priest. Whether it was because the purpose was only yet in embryo, or because he dreaded his father's displeasure, or shrunk from dashing his father's hopes and giving him pain, it seems he kept the matter back. The fire burned on in his own breast, but the young Bachelor of Arts kept it hidden, even from those most deeply interested in him of all upon earth.

On his way back to the university, however, he was overtaken by a terrific storm. "The thunder roared," says D'Aubigne; "a thunderbolt sunk into the ground by his side; Luther threw himself on his knees; his hour is perhaps come. Death, judgment, eternity, are before him in all their terrors, and speak with a voice which he can no longer resist. 'Encompassed with the anguish and terror of death,' as he says of himself, 'he makes a vow, if God will deliver him from this danger, to forsake the world, and devote himself to His service.'" Risen from the earth, having still before his eyes that death must one day overtake him, he examines himself seriously, and inquires

what he must do. The thoughts that formerly troubled him return with redoubled power. He has endeavoured, it is true, to fulfil all his duties. But what is the state of his soul? Can he, with a polluted soul, appear before the tribunal of so terrible a God? He *must* become holy"—for this he will go into the cloister, he will enter a convent, he will become a monk and a priest in the Augustinean order. He will there become holy, and be saved.

It was a terrible blow to his parents when Luther entered the convent at Erfurt, and an astonishment to all his friends, and, as it proved in the end, a painful experiment and a vain one, to gain salvation. Christ alone could pardon sin, but Luther had that yet to learn. He thought to merit salvation. Christ alone is the sinner's righteousness and sanctification, but he fully believed the way to become holy and just was to shut himself up within holy walls, amongst a holy brotherhood, and perform holy offices. God designed him to be the foremost reformer of the Church, and therefore led him through all the processes of the Church, to show him their emptiness and vanity: led him at last to Rome itself, and made him see the blasphemous hollowness of all its ceremonies, and the vile corruption of the men he held in such veneration. But it is no part of our design now to follow him through all this wearisome course, or to recount the painful revelations of vanity and corruption made to him step by step as he was led along. It is rather with Luther's experience as a Christian than as a Reformer, that our present purpose is concerned. The object before us is to see how the Lord brought him out of bondage into liberty, and out of darkness into light, and brought him at last out of church processes, and out of the ways of his own devising, to take the Lord Jesus as the all in all, rather than to shew how he was trained to break the bondage, and dispel the darkness, of an enslaved and benighted Church.

Buried in the convent at Erfurth, he toiled and suffered two terrible years in vain for salvation. He became emaciated, pale, hollow-eyed, down-cast, hopeless. The lovely and noble Staupitz, Vicar-General, and head of the Augustine order in Thuringia, was the first to shed any ray of light upon the dark and troubled mind of Luther. Staupitz pointed Luther to the Word of God and to the grace of Christ, and inspired him with some gleams of hope that hope might some time be his. But although the floods of wrath from the windows of heaven were stayed, and the fountains of hell from beneath were closed, the waters gone over him had not yet subsided, the dove of peace found yet no resting-place in his soul, and the bow of the covenant of promise had not yet sprung forth to his view. Indeed, his struggles, and watchings, and fastings, brought him to the brink of the grave. He was seized with an illness that threatened his life. One day a venerable monk came into his cell. Luther opened his heart to him. Despair had seized upon him. The pains of hell got hold of him. The good old man pointed him to his *credo*. Luther had learned the apostles' creed in his childhood, and had said it over thousands of times; but when the monk repeated to him, in the tones of a sincere faith, the words, "*I believe in the forgiveness of sins,*" they carried a light and a consolation never before felt to the sufferer's soul. "Ah!" said the monk, "you must believe not merely that David's sins or Peter's are forgiven; the devils believe that. The commandment of God is that we believe *our own sins* are forgiven. St. Bernard says, in his discourse on the annunciation, 'The testimony of the Holy Ghost to your heart is, *Thy sins are forgiven thee.*'"

Luther believed, and joy filled his soul. He rose quickly from the depths of despair, and from the bed of sickness. Life from the dead was given him in a twofold sense. The forgiveness of sins was ever after a living article in his faith, and not a dead letter in the Apostles' creed. He knew, and was a witness to others, that the greatest sinner may be forgiven. But, as yet, the

great underlying principle of *justification by faith* was to him one of the deep and hidden things of God. The noble Staupitz and the good old monk already before him, knew as much as Luther had now learned, and more. And all this Luther himself might have known, and yet lived a monk all his days. But God had greater things in store for him, and greater lessons to teach him. All this and more he might have taught life-long, with the burning zeal of a Paul, and the commanding eloquence of an Apollos, without causing the foundation of Rome to tremble, or freeing the Church from a single fetter or chain, and without even enjoying, himself, the liberty of the children of God, or the blessings of full trust and full salvation. Mark what follows.

The assassination of the dear Alexis had awakened him. The thunder-bolt on the Erfurth road struck the death-blow of his indecision, and Staupitz and the good monk with his *credo* and his faith, had shed the first rays and comforts of salvation upon his pathway. This was all they could do. For all this God used them, but now He was about to make His own Holy Word the means of leading Luther out into the light, and onward into the open field of truth, not yet reached by either the prelate or the monk. Luther had no Bible. He had access to one, in Latin, chained to a stone-pillar in the convent—a striking emblem of the Bible at that day. Locked up in a dead language, and chained to a cold monastic pillar of dead stone; and yet, thank God! neither itself dead nor yet bound. Another Bible he could see, also in the Latin, by going to the library of the university to read it. That was the first copy of the Bible he ever saw; and the first word of the Bible he ever read, from the Bible itself, was the story of Hannah and her child Samuel lent to the Lord for ever—and this charmed him. Yet another copy of the sacred Word was within his reach, by going to a brother monk's cell to read it, in Latin also. A Bible all his own, was a prize too great for his fondest dreams. And yet God gave him one. Staupitz brought him a Bible, a Latin Bible, and presented it to him to be all his own. Oh, what a treasure! How eagerly he searched it! What delight it gave him! That was the first stone of his great work. That Latin Bible was all his own, and he, albeit he knew it not, was called of God, and was yet to undo the Latin bolts and bars, and break in sunder the monastic chains, and give a good honest German liberty to the blessed Word of God, and bring home its hallowed light to thousands of darkened hearths and homes, and to millions of benighted souls. He himself was first to learn from it the fulness of the blessings of the Gospel of peace, and then to become the foremost Bible teacher of the world.

We will now trace the steps of his final and full freedom of soul through faith in the Lord Jesus. One day, while studying Romans for a lecture to the students, the words of the prophet Habakkuk as quoted by Paul, Rom. i. 17—“*The just shall live by faith,*” struck their light through his soul. Here was the grand principle of life and righteousness. He saw it, grasped it, exulted in it, and began teaching it with all the force and fire of his eloquence and genius. There were, it is true, applications of this great principle which he was not yet prepared to see, or to make, both to the Church and to his own heart and life.

But the *principle* of justification by faith was no longer a hidden one to him, and it infused a new life and a new power into his soul and his teachings. He applied it with sunbeam clearness to the forgiveness of sins. He saw how God could be just, and yet justify him that believeth in Jesus, however great his sins might be. Selected not long after to represent seven convents in matters of difference between them and the Vicar-General, at the court of the Roman Pontiff, he set off, led by the hand of God into Rome itself, to witness with his own eyes and ears the blasphemous hollowness and putrid corruptions of the Church. On the way he was again taken ill, and

again brought to look down into the grave and up to the judgment-bar of God. His sins troubled him. The old Erfurth horror of darkness returned upon him. But in the midst of it the words of the prophet, "*The just shall live by faith,*" came again to him with a new force, and filled him with the light of heaven. And yet again, while looking upon the ruins of ancient Rome, and almost overwhelmed by the conviction that the Rome which then was would one day be also in ruins, the holy city would pass away, lie in ashes, the same words came to his relief and comfort again, "*The just shall live by faith.*" The Church shall live, though Rome should die. Christ lives, and the gates of hell shall never prevail against His Church. Luther had not yet learned to take the Lord Jesus for his sanctification. He had one process for the forgiveness of sins, that of faith, and another for the pursuit of holiness, that of works. He believed in Jesus, and trusted that for the sake of Jesus who had died, and risen again for his justification, his sins were all freely forgiven. But he longed for a holy heart and a holy life, and sought them by *means*, not by *faith*. The truth that Jesus is *all* to the sinner, that in Jesus he has all if he takes Him for all, he had not yet perceived. Christ a propitiation he accepted, but Christ a sanctification he rejected. Strange, that having Christ, and believing in Him, and having in Him the fountain of holiness—indeed our own holiness, just as really and fully as He is own sacrifice for sin—we should go about to work out, or seek for holiness of heart imparted to us from God aside from, not *in* Christ. Yet so it is. So it was with Luther. At Rome he performed all holy offices, and visited every sacred place, hungering and thirsting after righteousness. One day he sought to secure a special indulgence promised to all holy pilgrims who should climb Pilate's staircase, so called, on their knees. This Pilate's staircase was said to have been transported bodily by miracle, in the night, from Jerusalem to Rome. As Luther crept painfully from stone to stone upward, suddenly he heard, as he thought, a voice of thunder in the depths of his heart, "*The just shall live by faith.*" These words had often before told him that the just are made alive by faith, but now they thundered through his soul the truth that even so "*the just shall live* (be kept alive) *by faith.*" By faith they shall be *kept* by the power of God; by faith they shall make progress onward and upward; by faith their sins shall be forgiven; and by faith their hearts and lives shall be made holy.

Ah! well might the historian say of Luther that "this was a creative word for the reformer," now for the first time he was freed from all false processes of salvation, and fully established in the true. Faith now, as the condition, and Jesus as the salvation he saw was the whole. Full salvation was in Jesus, and Jesus was the soul's in full, through full trust in Him. When this word resounded in this new force through his soul, it is no wonder that Luther sprang to his feet upon the stone steps up which he had been crawling like a worm, horrified at himself, and struck with shame for the degradation to which superstition had debased him, and fled from the scene of his folly. Luther himself says—"Then I felt myself born again as a new man, and I entered by an open door into the very paradise of God. From that hour I saw the precious and Holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages which taught me what the work of God was. Truly this text of St. Paul was to me the very gate of heaven."

To be continued.

DR. JUDSON ON DEATH.—"I am not tired of my work," said he, "neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that, I feel so strong in Christ."

GRATITUDE AND COURAGE.



O be insensible to favors received, making no attempt in any way to acknowledge or repay, is ingratitude. Envy, pride, and covetousness, each by itself, or all combined, has caused us frequently to withhold from the Giver of all blessings that thank-offering due unto His name. A want of this spirit of continued thanksgiving has robbed us of much real enjoyment—made life a burden when it might have been a song. Not only should we as Christians be thankful in *prosperity*, but in *adversity*; in times of sadness and sorrow, as well as in the morning when the cloud passeth away, and the burden is removed. “Do you think that God will starve us?” said a little child of tender years to her mother when hunger was pinching them both. “No, child, He will not:” answered the mother. “*But if He do, replied the child, we must love Him and serve Him.*” Such language would do honor to the mature Christian, one who had left the “first principles of the doctrines of Christ.” Such an one was Job, exclaiming, “Yea, though He *slay me*, yet will I trust in Him;” or Paul, bowing in cheerful submission, saying, “I have learned in *whatsoever state* I am, therewith to be content.” The same thankful spirit is shown on that memorable journey to Rome, when Paul’s friends came to meet him. Although a prisoner under circumstances where he had a right to freedom, yet he did not begin to murmur and burden his friends with his trials, which had been many during that voyage to Putroli; but, as if waiting only an opportunity to give utterance to the feelings of his heart, he “thanked God and took courage.”

GRATITUDE.—“Thankfulness is the beginning of gratitude—gratitude is the completion of thankfulness.” He doubtless remembered the many striking events of that voyage down the coasts of Asia,—that liberty, so courteously given him at Sidon to go and see his friends,—the changing of the prisoners at Myra,—the many days of slow and *dangerous* sailing,—then the storm that increased to a tempest, when “neither sun nor stars for many days appeared;” when the ship was caught and could not bear up against the wind, and they let her drive; by sounding during the fourteenth night they knew they were being driven upon rocks; then the panic! and the voice of Paul rising above the moaning of the storm to the frightened and fleeing shipmen, who would make off in the small boats,—“Except these abide in the ship, ye cannot be saved;” and during the tossings of that night Paul assures them of safety. The morning dawns, and land is in sight; they beach their vessel, and by reason of the waves she goes to pieces; but, “some on boards, and some on broken pieces of the ship, all escape safe to land.” Thrown now among barbarians, they change their opinion of him as he shakes the viper from his hand; and conclude that he is a God, and not a murderer. Paul *remembered* the hand of the Lord with him in his journeyings, and “he *thanked* God.”

We, as individuals, have cause of thankfulness. The blessings of a kind Providence, that come to us every morning, and are renewed unto us every

evening—health, home, food, friends, reason, life with all its accompanying mercies—a due appreciation of which, should fill us with gratitude. The fever that laid others upon a bed of pain, to be raised up again to find the hearing gone, or eyesight impaired,—the pestilence that smote down suddenly our fellows, causing a wail of sorrow to go up from desolate homes and saddened hearts,—the storm, that swept like a broom of destruction, spreading desolation in its course,—the raging fire, that devoured in a moment the earnings of years of hard toil, and, perhaps, many a valued life!—the earthquake, that has rocked thousands in its giant cradle, and hushed their wild cry in the sleep of death; *from* these, and *against* all these, a kind and merciful Providence has preserved you. Should these blessings, that we sometimes call *Common*, be received by us as our right, or this exemption from trial as though it were our due? By no means. We should have a care here in our prosperity, lest we, little by little, become unthankful. It is said of the Carthaginians, that when their commodities were small, they used yearly to send a tenth of their income to Hercules, the peculiar god of the Tyrians; but, when they became masters of great matters, they fell off little by little, until they sent nothing, and began to condemn Hercules, their god. Let this never be said of us concerning our God, who loadeth us with benefits. But the rather as our riches do increase to honor Him with our substance, and raise ourselves up to Him by humble acknowledgment, by whose favor it is we *enjoy* what we have. But let me remind you, especially, of Spiritual mercies—blessings of Grace. Time was when you had no pleasure in the service of God. Once you were an alien and a foreigner, but you were brought “nigh by the blood of Christ.” The joy of that hour will never pass from your memory; and, that you might abide faithful, and promote His glory, God gave you a place in His Church. “This is the Lord’s doings, and is marvelous in our eyes.” As a Church, we should join in thanksgiving. The emblems of the church are many. It is called a building: Christ the foundation—the “corner stone.” For more than eighteen hundred years this building has been going up—Rising; not standing still or crumbling to the foundation, upon which another structure must begin. The workmen have not left off toiling, or the Master Builder commanded them to stop. Rising! The tokens of Divine approval have not been withheld, nor the laborers without reward. Rising! Not as rapidly as we would desire, it may be, where God has put us to labor on the wall; but over yonder, on the other side of the building, in yon neighboring city, circuit, or church, the walls are going rapidly up; many are being converted to God. Rising here, too, thank God, although slowly. Of some in our midst it may be said, “This man was born here.” Rising, despite the opposition of wicked men and devils, and will *continue* to rise, while the great Gospel-day wears on, past its noon-day splendor, towards the evening of time. This grand work shall go *on* until the last saved sinner—the last stone shall be brought upon the completed structure, and angels shout “Grace, grace unto it!” The Church has been compared to a *vessel*, and we sometimes sing, “We are out on the ocean *sailing*,” but against this vessel the storms of persecution have directed their fury. The billows of Infidelity and Un-

belief have threatened to engulf her ; the quicksands of a dead morality have well-nigh stranded her ; the false lights of Romanism have tried to dash her upon the rocks, a ruin and a wreck. But, thank God, this vessel still sails on ! Jesus has slept " in the hinder part of the vessel, and rebuked the winds," and the Church rides on to-day, and soon we hope to enter into the harbor

" Where all the ship's company meet,
Who sailed with the Saviour beneath ;
With shouting each other they greet,
And triumph o'er danger and death."

Surely, when we remember how God has preserved and prospered His people, we cannot do less than " thank God." This thanksgiving should come from the heart. My brother, if you would be happy, cultivate a spirit of thanksgiving. It is said of Plato, that he, looking through the dim spectacles of nature, gave God thanks for *three* things : That he was a *man* and not a beast,—a *Grecian* and not a barbarian,—and a *philosopher* as well. But see what are your reasons for thankfulness to God. That God has created you after His image,—that you have been " born again,"—that God has opened your eyes, while the multitude still are blind,—broken off your fetters, while many are in bondage,—set you at liberty, while others are led captive by the devil, at his will.

Don't murmur—don't repine ; it will soon become a habit, robbing you of daily enjoyment—a pall hanging with its dark cloud of despair against your sunniest sky.

" Some murmur when the sky is clear,
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue ;
And some with thankful love are filled,
If but one streak of light—
One ray of God's good mercy—gild
The darkness of their night."

COURAGE.—Courage for the future. We need courage as workers for God and His cause, not physical, but *moral*. The courage of Paul was a moral courage, making him superior to the fear of reproach, opposition, or contempt. Past experience should encourage. Trials once borne strengthen us to bear similar ones, it may be, but not the *same* ones. Courage is needed to resist temptation, to cling to the right, to refuse to do the wrong.

The King of France, on one occasion, gave the Prince De Conde his choice of three things. First, to go to mass ; second, to die ; or third, to be imprisoned for life. The answer was, " With regard to the first, I am fully determined never to go to mass ; as to the other two, I am so perfectly indifferent, that I leave the choice to your Majesty." We have need of more such courage in the church to-day.

Courage ! Christ is the same. You may have been in perplexities ; friends in whom you trusted, may have forsaken you ; but can you call to mind one period or moment in your life's history, when Jesus forsook you, or the Master left you alone in the struggle ?

Courage ! The Holy Spirit is with us still. His office is to "strive with man," "show them their transgression," "to open the ear to discipline," "and commandeth that they return from iniquity." Satan may roar as a lion, our enemy come "in like a flood," but "the Spirit of the Lord shall lift up a standard against him."

Courage ! The promises are yours, and are given to the Church. Are you persecuted ? "Blessed are ye when men shall revile you and say all manner of evil against you *falsely*, for my sake" Take care that the accusations are *false*, then shall they fall harmlessly around you as the snow flake ; but, if *true*, like arrows poisoned they will enter into thy very soul. Are you misunderstood (by your brethren, it may be, who have zeal for God, but not "according to knowledge,") and your name cast out as evil ? What is the promise ? "Your brethren that cast you out for my name's sake, said, let the Lord be glorified ; but he shall appear to *your joy*, and *they shall be ashamed.*" Are you tempted ? "Because thou hast kept the word of my patience, I will also keep thee in the *hour of temptation.*"

Courage ! A glorious end is near. See the young pilgrim, fresh with his first love, burning upon the altar of his heart, and crying,

"Oh that the world might taste and see
The riches of His grace!"

On feeling he has only to tell others what the Lord has done for him, to cause them to forsake sin, and lead a new life. But how many a young pilgrim has been staggered here ? He finds, although his joy his great, the unbelief of the sinner is greater. Experience soon teaches him that the joy of the morning of his religious life is to be tested and tried by dark hours, temptation, crosses, duties. To the armoury he goes for a fuller equipment, getting upon him the "*whole armour*," adding always the weapon of "all prayer," he begins fairly his life struggle. Now a witness for Christ—now a sufferer for the Master—now in deadly conflict with the enemy, beaten back, and almost discouraged—now borne upon the wings of a mighty revival to Pisgah's heights, seeing all the land before him * * * * Years pass by ; you behold him again an aged disciple, ripe with the experience of years, unto the harvest. He enters the dark valley of death, the devil makes a final onslaught, hopeful of his prey. But no ; that old soldier of the cross, covered with scars of honor in this holy and noble warfare, through grace is too many for him now. Surrounded by the hosts of hell,—tormented by fears from within, weakened by disease, and wasted by years,—it's a terrible struggle ; but listen to him ! He is holding forth his confidence. Hear him !

"Surrounded by a host of foes,
Stormed by a host of foes within,
Nor swift to flee, nor strong to oppose,
Single against hell, earth, and sin :
Single, yet undismayed I am,
I dare believe in Jesus' name."

He surely sleeps in Jesus, and awakes in Heaven, led up by the Angels.

"Nearest the throne, and first in song,
He now his hallelujahs raise,
While wondering angels round him throng,
And shout the chorus to his praise."

MANLY BENSON.

WHAT ARE WE DOING FOR THE FRENCH?

BY REV. JAMES ROY, M.A.



NTIMATELY associated with the character and destinies of Canada must ever be the descendants of those adventurous Frenchmen who have left their impress upon bay and island, strait and stream, from *Gaspé* to the lovely banks of the *Qui Appelle*. The time was when the French language might have been almost abolished from our country, and when one system of law might have moulded the whole people to an English type of thought and feeling; but that time has passed forever. It is, perhaps, best that it is so; the conflicting interests of the two Canadian races have sometimes so counterbalanced each other as to prevent our nationality from being blotted out. When the French rebelled, the British sympathies of the English-Canadians prevented annexation to the United States; and when commercial attractions threatened to prove too strong for the loyalty of the English, the well-known opposition of the French to the levelling spirit of democracy was no small check upon the recreant tendencies of those who felt disposed to "look to Washington."

Again and again has it been proved that the French have often held the key of our national destiny. What influence they are destined yet to have, none can tell. To-day, they are not merely controlling the character and progress of one Province, but they are moulding the legislation of the whole Dominion. Backed by their united force, legislators and ecclesiastics, not in Quebec, occasionally show what they would do if the power were theirs. Wily, audacious, compact, they are not without the feeling that *they* are the Canadians, and aliens all besides. Straining every nerve quietly to lessen the English minority in Quebec, grasping the opening gates of the fertile West, they aim at nothing less than the curbing of the proud Anglo-Saxon, by using their vantage-ground to stop the onward march of Protestantism. The petty changes of municipal offices, the wavering sympathies of untaught Indians, the idle pliancy or vindictive passions of roving half-breeds in Manitoba, or settled half-breeds in Algoma, are watched, to furnish means of spreading the power of Popery. Everything, from the unseating of a member of Parliament to the proclamation to the solitary tourist to Thunder Bay of the wonders of "Our Lady of Lourdes" is done to carry out one settled, comprehensive purpose. That purpose is, not to build up a nation, not to develop the resources of the country, not to spread enlightenment and social comfort, but to bend the energies of a whole people to the aggrandizement of a single church.

Now, all this might be borne if it could be shown that the power of this church were anywhere, on the whole, a benefit. A clergyman of the English Church, attempting to show this, writes thus: "To any one with artistic taste, poetic feeling, and refined perceptions, there is something inexpressibly sad in passing from a Catholic to a Protestant country; it is like passing from sunshine into mist, from mountain variety and beauty into fens, well-drained, cut into square fields, but intolerably monotonous." "—— it is only with a

shudder that we pass into a Lutheran State or a Calvinistic Canton, to a leaden religious sky, and a people with ashes, white and ghastly, strewn over their lives. What would France, Belgium, the Rhine, become, if Protestantized?" "Not only has Protestantism divided morality from religion, and religion from beauty; it has not suffered truth to stand intact."

There is beauty in a ruin, and picturesque loveliness in untrimmed roads and fields; but is that taste a good one, a Christian one, that prefers the aspect of decay to that of vigorous and thrifty life? It is quite evident that the Rev. S. Baring-Gould has never visited Canada. He has never been on the Beauharnois canal, and seen the fearful struggle between Canada thistles and spring wheat, resulting in disaster to the feeble and less prolific grain. He has never seen the contrast between the tasteful farmer-homes on many a side-road of Norfolk, Oxford, and Brant, and the miserable, clay-plastered, though neatly-whitewashed huts of the *habitant* of *Argenteuil*, *Terrebonne*, and *Chambly*. Had he ever crossed the line between Vermont or New York and French Canada, he might have seen in the French peasantry, their churches, and their Sunday apparel, an undeveloped taste for the beautiful; but, while acknowledging all the good that Rome has done, he would be forced to confess that the cheerful and the lovely are not all in Rome, and that the dismal and degrading are not all in Protestantism. If, too, from a view of the inner, moral, as well as the aesthetic, life of Romish Quebec, he should look at the social, intellectual, agricultural and political blight that rests upon the masses, and should turn his eyes to any quarter where Rome holds undisputed sway, and see how carefully-fostered ignorance leads to crime, and how superstition leads to secret scepticism, more bitter than that which rises from Protestant liberty of thought, he would confess that the *Proudhors*, the *Vacherots* and the *Renaus*, whom he assigns to Protestantism, are, like *Voltaire*, the legitimate offspring of Rome, and that, however beautiful may be the flowers that deck Rome's gardens, in a peculiar sense, "the trail of the serpent is over them all."

Is it enough that our French-Canadian fellow-countrymen should be polite and gay, peaceable and submissive? Changes must come, even amongst them. It is not for nothing that multitudes flock to the United States for a temporary or a permanent residence. It is not for nothing that French societies with republican leanings are springing up from New Hampshire to New Orleans. It is not for nothing that men, who left Canada poor, return to tell their still poor relatives of the superior advantages of an intelligent and spiritual Protestantism. When the changes do come, have the *habitants* intelligence enough to give them self-control, to prevent such excesses as those into which all Romish countries rush when freed from the tutelage of political babyhood? Is their national character becoming virtuous, strong, and full of the power of self-mastery?

The primary object of Christianity has ever been the salvation of the individual soul; but our earnestness for this will not be lessened by forming a wide view of the ends to be secured by the the salvation of multitudes of individuals. We need a serious and comprehensive purpose, which will enlist all the enthusiasm of patriotism and Christian zeal. A Romish country is a

most unpromising field for missionary labor, and Quebec is not less so than others; but above all arguments about the peculiarities of the race, the prejudices of history and training, the blindness of ignorance, the terror of priestly power, and danger to life, stand forth these facts, that human nature everywhere has the same longings and the same regrets, and that only the gospel of Christ has the power everywhere to satisfy the one and allay the other. The gospel that conquered Cork, in the days of Walsh, can conquer Quebec.

Have we, as Protestants, any deliberate intention that Quebec shall be enlightened? Then, after thanking God for the few who are toiling for this end, we must still ask, where are our evangelists, pushing their labors far beyond the ground where Protestantism is already comparatively strong? Who speaks of felt forgiveness and the Spirit's regeneration in *St. Eustache* and *St. Therese*? Who pushes the heavenly enterprise away back to the lonely but beautiful *Lac Rond*? Who carries the tidings of conscious deliverance from sin to the lovely banks of the "Back River," to *St. Rose* and *St. Martin*? Who preaches Jesus to the counties bordering on the St. Lawrence east of Montreal? Where are our liberal men, paying for the toil, trusting in God's infallible promise, and waiting for results that cannot be immediate, but that must be sure? Where are our watching for coming opportunities, and our laying broad and deep the educational foundations for a successful work in the future? Have we any faith that what we have, and what the French have not, is the truth? Do we believe that, without it, they are perishing? Are we satisfied that sinful practices, even when ignored or condemned by ecclesiastics, if persisted in, eat into the core of human nature, and render salvation as impossible as if a physical law forbade it?

O Methodists, what are we doing to save the French?

A PRACTICAL THOUGHT ON HOLINESS.



PERHAPS this heading may attract the eye of some one who is anxiously seeking light on this most important doctrine, but who is distracted by the conflicting views put forth by different writers on the subject, or by the diverse experiences of those who profess its attainment. Brother, why not leave these conflicting thoughts altogether, and look entirely to Jesus for full light and direction? He knows what entire sanctification means in your experience. Ask him to sanctify you wholly, and expect him to answer your prayer *now*. Take the precious gift he offers you just now, and let its felt realization explain itself. It may mean something for you that it means for no other person—a something which you may in vain attempt to grope your way into a knowledge of by the dull twilight of human utterances. Debate not one moment on the surrender of any cherished idol, but offer your will a perfect sacrifice to Him who is too good to be unkind, too gentle to be a hard master. Yield all without reserve, and reckon yourself dead unto sin but alive unto God. Do his will in this respect, by offering yourself without reserve, a living sacrifice, holy, acceptable, and you shall know of the doctrine, whether it be of God. B. N.

PRAYER: ITS HINDRANCES AND HELPS.

BY THE EDITOR.



HERE is that in human nature, the world over, which prompts men, in time of trouble, to give expression to their desires in prayer. This proves, spite of any theory, that there exists in the human heart an instinctive belief in the *Supernatural*. Men do not cry to the empty air, but they pray, believing that there is an Ear which is ever open to the cry of the needy;—that there is a supernatural Intelligence who knows all about us, and from whom alone we can obtain deliverance. It also proves that, in the belief of men there is a connection between prayer and Divine help. It is only in the dismal and hopeless creed of Infidelity that the question—“What profit shall we have if we pray unto Him?” has place. The mere scientist may theorize about the immutability of law, and infer that prayer from human hearts cannot change the inexorable decree; but, when trouble comes,—when there is sickness in the home,—when the mother bends in sore anguish over the cradle of her suffering child,—when the projected shadows of the sepulchre tell that life’s sunset hour is very near,—or when, worst of all, the burden of unpardoned sin is pressing heavily upon the soul, threatening to sink it lower than the grave;—then all these fine-spun theories are swept away like webs of gossamer, and the heart instinctively sends up its cry for help and pity into the ever open ear of God.

In minds spiritually unenlightened, this “instinct of prayer” is only a blind groping after the “unknown God.” We need to be taught how to pray. It was a conviction of this need that led the disciples to say, “Lord, teach us to pray:” and it was a recognition of their spiritual ignorance that led the Saviour to reply,—“After this manner, therefore, pray ye: *Our Father*, which art in heaven.” In that brief sentence he uttered one of the profoundest truths of Revelation, namely, that true prayer has its very foundation in a recognition of the Fatherhood of God.

While believing most firmly in the efficacy of prayer, we are not forgetful of a fact which staggers the faith of many, namely, that prayers are often uttered to which, apparently, no answer is vouchsafed; and it is said the result of this is first disappointment, and then weakness of faith. Nay; is not the wavering faith the *cause* rather than the result of unanswered prayer? “He that wavereth is like a wave of the sea, driven with the wind and tossed.” And “let not that man think that he shall receive anything of the Lord.” But, waiving this point for the present, there are other important lessons that we need to learn before we can enter into the secret of prevailing prayer.

Let us remember, at the outset, that if we “regard iniquity in” our hearts, “the Lord will not hear” our “prayer.” For the penitent sinner, truly sorry for his sins, and willing to forsake them, God has ready answers of peace and love; but he hides His face from the man who, notwithstanding

professions of love to Christ, still cherishes or tolerates in his heart the abominable thing which the Lord hateth. Israel of old wondered why the Lord's saving power was no longer displayed among them as in the former time, and this was the answer: "Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid [literally *made him hide*] His face from you, that He will not hear."

If cherished or tolerated sin hinders prayer, then humble confession is needful to restore the lost confidence between our souls and God. This is a point where many fail. They confess in general terms that they have sinned, but they do not face the *particular, individual* sins that they have committed. It is easy at the family altar, or in the social prayer-meeting, to say—"Lord, we have sinned against Thee; we have done the things we ought not to have done, and we have left undone the things we ought to have done;" but it is a different thing to "enter into thy closet, and shut to thy door," and, kneeling down before God, tell Him, without reserve, the sins that have clouded your experience, and shut out the light of His countenance from your soul. "Lord, I have given way to a bad temper; I have been slothful; I have indulged impure thoughts; I have been untruthful in business transactions; I have been so immersed in wordly engagements that I have neglected the means of grace, and the discharge of other Christian duties. While others have been working and praying for the salvation of souls, I have gone to my farm or my merchandize, and have been far more interested in making money than in saving souls from death. Thou Thyself hast come to my door in the person of the poor and needy, and I have sent them empty away, forgetting that Thou hast said, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'" The unfaithful heart shrinks from such close work as this; but it must be done, if we would get back the clear witness of the Spirit, and receive answers to our prayers.

Of course such confession as this is not needed to put God in possession of the facts: He knows all about us already. But if we are to have access to God in prayer, and power to prevail with Him, there must be perfect confidence between us. When we come to the mercy seat, knowing in our secret hearts that there are sins we have never confessed, nor deplored, nor put away, and that *God knows* this, how is it possible for us to have faith in Him? Faith implies perfect reconciliation as well as trust; but such trust is impossible while unforgiven sin lurks in the soul. While upon this point of confession, it may be well to enquire whether there be not sins that must be confessed to *man* as well as to God. If we have injured a fellow-creature either by word or act, the conditions of acceptance with God demand that we should first seek reconciliation with our injured brother. "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Equally indispensable with the spirit which seeks forgiveness from those we have injured, is the spirit which freely forgives those who may have

injured us. I am persuaded that, with very many, the difficulty lies at this point. An unforgiving spirit is so natural to fallen humanity; our pride revolts so quickly against the slightest offence; we are so prone to attribute to others the worst motives, and so slow to believe that they meant us no ill; above all, it is so difficult to realize that we may possibly be in the wrong ourselves,—that there are few, even among Christian people, who are not brooding over some real or fancied injury, and who, therefore, have need to exercise the spirit of spontaneous forgiveness. One thing is certain—the free forgiveness of injuries received, is an indispensable condition of the forgiveness of the sins we have done. “For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you.”

We have great need to learn the lesson of *simplicity*, in our approaches to God. We often speak to God as a great King; but how seldom do we talk to Him as a loving Father; and the reason is because the child-like spirit is absent from our hearts. Doubtless God is a great King, and as such is to be reverently worshipped and adored; but to those that believe in Jesus He gives “power” (or privilege) “to become the Sons of God;” “and because ye are Sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” Simplicity of spirit will lead us to tell all our wants and thoughts to God in the plainest and most direct way. When this spirit is wanting, our prayers freeze into sermons, and we spend much time in praying *at* men, instead of praying *to* God; but where there is a genuine simplicity, born of the Spirit, then we get *near* to God, and, with the unquestioning confidence with which a child pours all its joys and griefs into its mother’s bosom, we tell out *all* our desires and thoughts to God. Thank God, such simplicity is not without Scripture warrant. “Except ye be converted, and become as little children, ye shall in no case enter into the Kingdom of God.” And again, “In ALL things, by prayer and supplication, with thanksgiving, let your requests be made known unto God.”

The spirit of thanksgiving will be a great help in prayer. While probation lasts, and while we are “encompassed about with infirmities,” there will, undoubtedly, be need of coming to God as suppliants every day; but, the pressure of our daily wants should not render us forgetful of the blessings we have received, nor should our hearts and lips be so constantly filled with the language of supplication as to leave no room for the language of praise. Heartfelt praise not only glorifies God, but the thankful remembrance of past mercies increases both hope and faith for blessings yet to be implored. Surely in the worst of times, when the conscious experience of salvation is at the lowest ebb, there is still much that demands thanksgiving; and if we feel we have not improved the blessings granted, there is but the greater reason for adoring the mercy that did not withdraw them.

The faintness of our desires will account for many of our prayers being unanswered. “What things soever ye *desire* when ye pray, believe that ye receive them, and ye shall have them.” Great stress is generally laid, and rightly so, on faith; but unless our desires are fervent, faith will not be in very lively exercise. When desire is faint, we soon forget what we have

prayed for. We send up languid petitions, but do not seem to care what becomes of them. We do not act so in other matters. If some loved one is dangerously sick, we send a messenger for the physician; and, if the messenger delays, we send another, and yet another: in short, we keep on sending until we get an answer. Why should we not do so when we send our messages to the Great Physician? When Jesus was on the earth "he taught a parable to this end, that men ought *always* to pray and not to faint;" and in the case of the Syro-Phœnician woman, where fervency of desire found expression in importunate pleading, He rewarded her importunity with a glorious answer. But why are our desires so faint? Because we do not wait long enough at the mercy-seat for fervor to be enkindled. We spend long hours in the marts of trade, in scenes of pleasure, in social intercourse; but, alas! how few are the moments we spend in pleading with God!

Above all, if we would have speedy and glorious answers to prayer, we must ask in faith doubting nothing; and to this end, let us make haste to cast out of our hearts whatever would hinder faith's freest exercise. Our Christian life is defective because faith is weak; prayer remains unanswered because it goeth out of unbelieving hearts. Our faith is weak: it needs healing; but how shall it be healed? See that child. For months it has been confined to a sick-bed. Its limbs have lost their strength; its little hands are powerless to grasp any object. What can be done for its restoration? It must have free exercise and purer air, and soon strength will return to the wasted limbs, and the hue of health will mantle on the pale cheek. Reader! perhaps it has been so with you. You have been dwelling in a bad atmosphere,—in the midst of spiritual malaria,—and you are sick: your faith has become so enfeebled that you cannot "run without weariness," nor grasp firmly one promise of God. You must have more exercise and a purer air. You must bring your faith into the atmosphere of the mercy-seat; you must let it catch the fresh breezes that blow from Calvary; you must exercise it in pleading the "exceeding great and precious promises; and soon it will recover its wonted vigor, and you will yet be able to do great things for God.

POWERFUL PRAYERS.—"Has not the Church almost to learn yet what is the power of prayer? What conception have we of *believing prayer*, before which mountains depart? What of *persevering prayer*, which causes us to stand continually upon the watch-tower in day-time, and which sets us in our ward whole nights? What of *importunate prayer*, which storms heaven with its violence and force? What of *united prayer*, 'gathering us together to ask help of the Lord?' What of *consistent prayer*, which regards no iniquity in our hearts? What of *practical prayer*, which fulfils itself. Let but such prayer be understood, let our spirit but 'break with such longing,' and the expectations of our bosoms shall not be delayed. 'And it shall come to pass, that before they call, I will answer; and while they are speaking, I will hear.'"—*Dr. Hamilton.*

Papers on Methodist History.

THE FIRST UNION BETWEEN THE ENGLISH AND CANADIAN CONFERENCES.

FOURTH PAPER.

[NOTE.—In the concluding paragraph of the paper on this subject, in the March No., the following passage occurs:—"It was understood that, from the time of the Union, the practice of ordaining Local Preachers should cease." This statement may convey an erroneous impression. The Resolutions concerning Local Preachers found no part of the Articles of Union. They emanated entirely from the Canada Conference,—were not even mentioned in England,—and, before being carried into effect, were laid before the Quarterly Official Meetings of the Connexion, and confirmed by a three-fourths majority.]



THE reader is now in possession of all material facts preceding, and bearing upon the Union of 1833. We have traced the various circumstances which resulted in that arrangement, and, without turning aside to indulge in controversy,—without reflecting upon the motives of those who are said to have opposed the measure,—have endeavored to show, by an unvarnished, historical statement, that every part of the arrangement was in strict accordance with Methodist usage and law, and that no right of the laity was abolished or interfered with in any way. If, in what is to follow, I may occasionally have to drift into controversy, I can only say, that it will not be from love of controversy, nor yet from any desire to revive unpleasant memories; but, simply from a desire to correct misrepresentations which, for many years, have been persistently repeated, and to present before those who naturally feel a deep interest in this question, the real facts of the case.

Before resuming the thread of the historical narrative, I wish to refer briefly, to some objections which have been made to the Union itself. It has often been said, that the Canada Conference had *no right* to unite with the English Conference. If this be correct, it must be so on one of two grounds: either the Constitution of the Church did not invest the Conference with sufficient powers to form such an Union, and hence it had no *legal* right,—or else, the great body of the people being opposed, it had no *moral* right,—to force such an arrangement upon the Church. The reader will at once perceive that the question does not refer merely to the *act of uniting* with the English Conference, but to the powers of the Canada Conference to make those changes in the Discipline of the Church which were necessary to consummate the Union. It must be remembered, that the Discipline in use in the Church

in Canada, up to the time of the Union, was the same as that in the United States, with the addition of certain restrictive clauses on the powers of the Conference. Let us now ascertain the nature and extent of the powers which the Discipline conferred. I quote from the edition of 1829 :—

“The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz. :—

“1. The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

“2. They shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

“3. They shall not revoke or change the general rules of the United Societies.

“4. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

“5. They shall not appropriate the produce of the Book Concern, or of the Charter Fund, to any purpose other than for the benefit of the travelling, superannuated, superannuated, and worn-out preachers, their wives, widows and children.

“6. No new rule or regulation, or alteration of any rule or regulation now in force respecting our temporal economy,—such as the building of meeting-houses, the order to be observed therein; the allowance to the ministers and preachers, their widows and children; the raising annual supplies for the propagation of the Gospel (the Missions excepted;) for the making up the allowances of the Preachers, &c., shall be considered as of any force or authority, until such rule, regulation, or alteration, shall have been laid before the several Quarterly Conferences throughout the whole Connexion, and shall have received the consent and advice of a majority of the members (who may be present at the time of laying said rule, regulation, or alteration before them,) of two-thirds of the said Conferences.

“7. Nor shall any new rule, regulation, or alteration respecting the doctrines of our Church, the rights and privileges of our members; such as the receiving persons on trial and into full connexion; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and reproving, suspending, or excluding disorderly persons from society and church privileges, have any force or authority until laid before the Quarterly Conferences and approved as aforesaid: *Provided nevertheless, that upon the joint recommendation of three-fourths of the Annual Conference or Conferences, then the majority of three-fourths of the General Conference shall suffice to alter any of the above restrictions except the sixth and seventh, which shall not be done away or altered without the recommendation or consent of two-thirds of the Quarterly Conference throughout the Connexion.*”

It will at once be perceived, that the second of the foregoing restrictive clauses, in connection with the *proviso*, is the part of the discipline which bears upon the present question. Let us put them together, and see what they say :—

“They, [the General Conference,] shall not change or alter any part or rule of our government so as to do away with Episcopacy, or destroy the plan of our itinerant general superintendency: PROVIDED, *nevertheless, that upon the joint recommendation of three-fourths of the Annual Conference or Conferences, then the majority of three-fourths of the General Conference shall suffice to alter any of the above restrictions except the sixth and seventh.*”

Now, the only question to be answered is, was the alteration of the above restriction made by the constitutional three-fourths majority of the General Conference, on the recommendation of three-fourths of the Annual Conference?

The answer is easy. At the Hallowell Conference, held in August, 1832, a Committee was appointed to consider certain communications between the Wesleyan Missionary Committee in London and the Board of the Canadian Missionary Society. That Committee presented its Report on the 11th of August. Among other recommendations, it contained the following:—"That Episcopacy be relinquished, (unless it will jeopard our Church property, or as soon as it can be legally secured,) and superseded by an Annual Presidency." In regard to this recommendation, the Annual Conference passed as follows:—"Resolved—That this Conference recommend the General Conference to pass the 3rd Resolution of the Report of the Committee on the proposed Union, which Resolution reads as follows:—"That Episcopacy be relinquished, (unless it will jeopard our Church property, or as soon as it can be legally secured,) and superseded by an Annual Presidency.'" The action of the General Conference in the premises may be perceived in the following note in the Minutes of the Hallowell Conference, by the Secretary, Rev. James Richardson, now Bishop of the M. E. Church:—

"The above resolution to relinquish Episcopacy, was recommended to the consideration of the General Conference, by three-fourths of the Annual Conference, and *duly concurred in by the General Conference*, as is by the Discipline in such cases required."

Let us examine, a little farther, the allegation, so oft repeated, that the Union was an unconstitutional measure. It has been said, that the Union was exclusively the act of the Conference, and that the Conference is not the Church. True, the Conference is not the Church, but it is the only authority known to Methodism possessing power to legislate for the whole Connexion.* By the very constitution of Methodism, the Conference alone can enact rules binding upon the whole Church. No one ever imagined that the Conference exceeded its constitutional powers when it sought and obtained separation from the jurisdiction of the American General Conference; nor did it exceed those powers when it sought and obtained union with the Conference in England. *The same authority ratified both arrangements.* A late writer has said, that "separation from the United States was constitutional, having the consent of both clergy and laity." But what are we to understand by "constitutional?" The only constitution, apart from the New Testament, recognized by Methodism, is its Book of Discipline, and according to *that* the Conference is the only authority that can legislate for the whole body. Moreover, the inference from the above quotation,—that the union had not the consent of the laity,—is untrue. Quite as many were opposed to separation from the American Conference in 1828, as were afterwards opposed to union with the

* "Strictly speaking, there is no *Legislation* in the Methodist Church. . . . The Church is a voluntary association, and to the utmost extent to which anything like *legislation* obtains in it, is the adoption of prudential regulations, not contrary to the Word of God, for the guidance of those who voluntarily join the Church, and voluntarily remain in it. It is only, therefore, in an accommodated and very limited sense, that the term *legislative* is employed to distinguish any body in the Methodist Church." So far as that Church is concerned, "the power of legislation, in this modified sense, has been, from the beginning, invested solely in the Conference of Ministers."

English Conference in 1833 ; but, when the act of separation was ratified by the constitutional authority of the Conference, the opponents of the measure, like loyal Methodists, acquiesced in the arrangement, believing that it was the part of true Christians to waive personal preferences in things non-essential, rather than endanger the peace of the Church by fighting for a mere matter of opinion.

Observe, now, the glaring inconsistency of those who pretend that the union was unconstitutional because it was not submitted to the people. Their *theory* has always been the government of majorities ; in civil affairs the majority of the people ; in ecclesiastical affairs the majority of the Church. Their *practice*, in the latter particular, has been just the reverse. When the Rules respecting Local Preachers were submitted to the whole church in 1834, and had been ratified by more than three-fourths of the Quarterly Official Meetings of the Connexion, these same persons, who contended so loudly for the government of majorities, *refused to abide by the verdict*, and soon after withdrew from the Church ! And in all the history of the present M. E. Church in Canada, I am not aware of a single instance in which any important act of its General Conference has been submitted to the people for ratification. If I am mistaken on this point, I am open to correction : at present, I am not aware of any such instance. Assuredly, when steps were taken last year to effect a union with the M. E. Church in the United States, the people were not consulted in the matter.

Again, it has been said that the preachers attempted to do away with the General Conference ; and the inference seems to be, that therefore the whole arrangement was illegal. But be it observed, only the preachers—*i.e.*, the Conference—had *power* to do this. The General Conference was not established by the laity, nor was any right or privilege of the laity involved in its continued existence. A General Conference is not now—nor ever has been—considered an essential principle of Methodist economy. Where it exists, it is merely a prudential regulation, liable to be changed at any time by the same authority that established it.

In regard to the second supposition,—that the Conference had no *moral* right to consummate the union, because the majority of the people were opposed,—I need only say, that while the Preachers, on the final vote, were entirely unanimous, the people were very nearly so. The proof of this is to be found in the fact, that after several years of fierce agitation, by a few individuals, during which every form of misrepresentation and appeal that could mislead the ignorant or inflame the disaffected and ambitious, (and these are to be found in every church,) was freely used, only a few hundred members, out of over fifteen thousand, could be persuaded to withdraw. Where is the church to-day from which a larger number could not be drawn by years of agitation, provided men could be found weak enough—or wicked enough—to lead so unholy a crusade ? “ Suppose,” says a minister of the M. E. Church, in a late article upon this controversy, “ the English (Episcopalian) Church of this country should abolish Episcopacy, renounce its orders, revolutionize its entire economy, . . . what would be the result ?”

I answer fearlessly that, under similar circumstances, the result would be precisely the same as in the Methodist body in 1833." Probably it would: in other words, although the changes might be adopted unanimously by the Synod, and approved by more than fifteen-sixteenths of the people, a few ambitious and dissatisfied men would be found to head a faction and reorganize on the old plan!

Let it be noted that we are not now considering whether or not the union was a wise measure; but, simply whether the Conference had the legal and moral right to act as it did. That it had the legal right is plain upon the very face of the Discipline; that it had the moral right is plain from the facts that no principle of Methodism or Christianity was sacrificed, and that the Church, as a whole, was heartily in favor of the measure. This thing was not done hurriedly, nor yet in a corner. The basis of union was agreed to in 1832, and published throughout the Connexion; efforts were made to ascertain the views of the people, and so unanimous were they, that up to the time when the Union was consummated in 1833, no petition or remonstrance emanated from the Societies. As already intimated, the opposition was by Local Preachers, and a few others whom they were able to influence. To show that I am not misrepresenting the fact, I append an extract from a pamphlet published by the Rev. Thomas Webster, a prominent minister of the M. E. Church, and the bitterest assailant of the Union: additional evidence, if necessary, will be adduced in the proper place. Speaking of the opposition to the Union, Mr. Webster says:—(The italics are mine).

"As soon as it was announced in the *Guardian* that a union between the English and Canadian Conferences was contemplated, the *Local Preachers took the alarm*, and in their Conference, assembled in the Trafalgar Meeting House, July 6th, 1832, the following resolution was adopted:—'*Resolved*—That, as it appears from the *Christian Guardian* that an union between the Missionaries from Britain and our Church is contemplated, we address our Annual Conference on the subject of *our privileges as Local Preachers*—and that Bros. Picket, Culp, and Brown, be the Committee to draft such address, and forward it for presentation.'"

The ground now taken by the M. E. Church—that the Union was against the wishes of the people—is utterly without foundation. The great body of the laity heartily favored the movement, and hence those who refused to abide by the new arrangement practically took the ground—which they seem to have held ever since—that the vast majority of preachers and people who approved of the union ought to have submitted to the dictation of the dozen or so of Local Preachers who opposed it.

(*To be continued.*)

OVER THE RIVER.—God sometimes tries the faith, and calls forth the prayer of His people, by placing a blessing at a distance from them. They perceive it is near but cannot reach it,—as it were, on the other side of the river. By prayer we must cross the stream and fetch it.

Miscellany.

SELECTIONS.

A BENEDICTION.

"Ye shall be a blessing; fear not, but let your hands be strong."—ZECII. viii. 13.

GOD BLESS THEE TO-DAY with joy that never
Shall fade, beloved, away;
Thine be the portion that endureth ever
Through life's long, endless day.
Undying fruit shall spring from wintry hours,
Laid up before the Lord;
The rod doth blossom with celestial flowers,
According to His word.

Renew thy strength, and tread with true en-
deavour
The path thy Master trod;
Safe! for His seal proclaims thee His for ever,
Anointed with His blood.
So walk with Him, that every snare be taken
That would thy foot betray;
And own the love that called, hath ne'er for-
saken
The wanderer astray.

A little while to wait for His appearing,
And watch for Him to come;
And hear his voice of love, in tones endearing,
Welcome His loved ones home.
From faith to faith still follow Him, though
weeping,
And every whisper heed;
Sow thou the grain, and leave to Him the
reaping,
For he will bless thy seed.

Speak for the Master; He will guide thee duly
To wield the Spirit's sword;
Live for the Lord who bought thee. Serve
Him truly,
And He will bless thy word.
And all thy wealth, in Christ the Lord, pos-
sessing,
Thy soul shall rest above;
Take now His promise with my New Year's
blessing,
In token of His love.

ANNA SHIPTON.

GOD'S OWN PEACE IN THE HEART.

THERE are two kinds of peace; there is peace of conscience, and there is peace of heart. We need the former, because sin defiles us; and the latter, because care oppresses us. It is not until we have found rest from the guilt of sin through faith in the blood of Jesus, that I can carry to Him the burden of my cares, and obtain this peace—God's own peace—in my heart. I now see Him exalted in my nature to the right hand of power; far beneath Him are those principalities and powers which would in restless malice disturb his church. Trial and care do but drive the child of God to the throne of grace, there to prove the efficacy of believing prayer. If true to this great privilege, there should be no careflessness; there may be abiding peace. This is God's peace, not because He gives it, but because He possesses it, seeing all things from the beginning, and ordering all things according to the counsel of his own will. It is God's own peace because it dwelt in the bosom of Jesus, when, "in the days of His flesh, He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that he feared." Then what peace ensued! The world brings its business to the gates, and he disposes of it there; daily life carries its cares up to the very walls, and there meets with them; but no disturbing element finds lodgment in the heart; there all is unbroken peace.

HEAVENLY REALITIES.

"Oh, let my moments as they flee
Unfold my endless life in Thee."
"As the days of heaven upon the earth."—
DEUT. xi. 21.

Now that you have opened the door to receive the Lord Jesus Christ as your Saviour and King, will you not

meet Him even at the threshold, and at once make over into His keeping the keys of all the locked chambers of your heart? Let every door be thrown wide open, that He may take possession, as the Lord and the Master; and let Him alone choose all the guests who shall henceforward be invited there.

Does it seem to you too poor a home to be offered to Him? Remember—and take courage—it is just what He has asked for; and that He makes it His own concern to transform the darkened ruin into a temple full of His own light and glory.

And the heart that has once crowned Him as its King can never be at rest again without His known and enjoyed presence, or in allowing any rival to usurp, even for a day, the throne where now He reigns. Far beyond all other calamities, it will dread any withdrawing of the light of His countenance, and break, however short, in the blessed communion which, by the indwelling and transforming power of the Holy Spirit, has become its dearest and highest joy.

“For O, my Lord, on life’s highway,
I crave the sunshine of Thy face;
And every moment of the day
I need Thy strong, supporting grace.”

But to maintain this sacred union, there must be no reserve on any subject between ourselves and our Saviour; there must be perfect openness and perfect trust; it ceases to be enjoyed, in a moment, if

“Love in unbelieving mood,
Deserteth His celestial height.”

Let us then surrender our whole being to Him; let us tell Him every thought and feeling; let us share with Him each hope and fear, each joy and sorrow, as they arise in our hearts. Thus, living in His presence, we shall not only speak and act as the sons and daughters of the King Eternal, when we are in the society of other members of the Royal Family of Heaven, but we shall also seek to be wholly consecrated to God, at all times, and in every company, in hours of mirth and gladness no less than in days of sorrow, claiming His promise, “Lo, I am with you always.”

Above all, let us TRUST HIM to do that which He tells us He is “able” to do—“to keep us from falling.” Let no chill-

ing doubt check the prayer, the confidence, and the pledge of the Psalmist, as it rises from our souls:—“Hold Thou me up, and I shall be safe; and I will have respect unto Thy statutes continually.”

Perhaps you shrink from going so far? You cannot trust Him to keep you from sinning, from this hour until the hour of your death.

Does He ask you to do so?

“Now” is God’s time for the saint’s sanctification as emphatically as for the sinner’s justification. *To-day* is as truly the day of salvation for the saint, from the dominion of sin, as for the sinner, from its condemnation.

Can you trust Him *for this moment* to keep you from sinning? Then let each moment, as it passes, be the moment for trusting Him.

It is not that our need will grow less—to the end there will be the old nature, the body of this death, ever ready to assert itself. But this, although our bitter trial upon earth, should not cause us to despond; for, great as the need is, the supply of grace is as inexhaustible as the treasury of Heaven itself. The highway to it is Prayer, and the golden key is Trust. The promise stands sure—“My God shall supply all your need, according to His riches in glory by Christ Jesus.”

“By Christ Jesus.” In those three words it is revealed to us how such a miracle is possible, as that God’s riches in glory can be flowing, in constant fullness, into any human heart. It is through union with Christ Jesus, who blends in His nature the Manhood with the Godhead. Thus “all things are yours,” if “ye are Christ’s,” for “Christ’s is God’s.”

And whilst through all eternity, we shall never lose sight of Him as the Lamb that has been slain, to redeem us to God by His blood; yet, even now, we are called and bidden, nay, urged, to rise higher than the first level of being pardoned and saved, wondrous as the blessing of that salvation is. We are charged to “walk worthy of God”—to “be holy, for He is holy.”

We are invited, also, to enjoy a perfect sympathy with the Bridegroom of our souls; to have a complete oneness of interest with Him in all that concerns His Kingdom and glory; as well as to

live constantly upon His grace, holiness, wisdom, power, and love."

Just as we live our natural lives by breathing-in the air that surrounds us, unconsciously more often than consciously, we may still live and move and have our being in Christ, even when we are necessarily occupied with other thoughts and duties; and be ready, the instant we are "let go" from outward objects and claims, to return joyfully "to our own company"—our blessed Lord Himself.

Into this purer, higher atmosphere, all who have accepted Jesus as their Saviour, might be lifted up—simply, by looking unto Him, with the same look of hope and trust with which they passed from death unto life.

Looking unto Jesus—to be made patient with His patience, active with His activity; loving with His love; asking, not "What can I?" but, "What cannot He?" and waiting upon His strength, which is made perfect in weakness. Looking unto Jesus, in order that the brightness of His face may be the light of our darkness, that our joys may be holy, and our sorrows calm.

"Higher, higher, every thought
More into His presence brought,
Every passion, every feeling,
More His hidden life revealing.
Less of self, from hour to hour,
More of Christ's transforming power,
Yearnings heavenward to aspire
Unto Jesus, higher, higher.

"Higher, higher, till at length,
Going on from strength to strength,
Passing up, from grace to grace,
I behold that longed-for face,
Which is ever o'er me leaning
With its deep and tender meaning,
And doth into light retire
But to lead me higher, higher."

Nevertheless, it is sadly true that it is only too easy to fall from these heavenly heights to this low earth again. No sooner does self enter in, or the clothing of humility get a rent, or there is a want of tenderness for other Christians, or worldliness of heart and purpose creep in; or, no sooner do we fancy this rest in Jesus to be any attainment of our own, instead of a blessed experience of His love and faithfulness, than that moment we drop down.

Yet now, blessed be God, we know the way up again—looking unto Jesus—trusting Jesus.

And this simplicity of faith which makes the sunshine of life, will no less, when its brief day draws to a close, light up the dying hour; and cause the partings and sorrows of time to be seen only as the necessary forerunners of the bliss and glories of eternity.

If, at the approach of every conflict, we would trust the Captain of our Salvation to fight for us, we should be "more than conquerors through Him that loved us."

Thus we might go on from victory to victory, by entering more and more deeply into the blessed meaning of the words, "To me, to live is Christ," until He "presents us faultless before the presence of His glory with exceeding joy."

Resting in Him for everything, the peace of God which passeth all understanding shall keep our hearts and minds, and He—oh, wondrous thought!—Himself hath said it—He will rest in His love, He will joy over us with singing.—*Miss Marsh.*

OUR LOVEFEAST.

THE Lord is a wonderful Teacher, and the school of Christ is a wonderful school. O what an amazingly sweet and precious lesson was that first one of the forgiveness of sins, and with what gentle, genial power it was impressed upon me! The Lord arrested me in the very act and deed of trying to overthrow all faith in God as a personal Being, and in His work of salvation in the human heart, in the mind of one who had in his boyhood found the rest of his heart in Jesus for pardon: and the Lord made the testimony of this very one to what had been done for him in his boyhood, the means of overturning my pantheistic sophisms, and of bringing me into the agonies of despair under the load of my unforgiven sins. Then, when my burden became a terrible one, causing sleepless nights and weary days of anguish and darkness, He led me, like another pilgrim, to the cross, and at the sight of His own atoning love my burden rolled off and was gone. Oh, what an hour was that! Let all the other hours of my existence now and evermore make obeisance to that glad hour, for it was the *birthtime of gladness for them all!* The love of Jesus as it

beamed on me from His own crucified form and benign words, dying as he was, in agonies untold, under the load of our sins, yet breathing out a welcome to Paradise to the penitent malefactor dying at His side, and a prayer for forgiveness to those who were crucifying Him and mocking Him in His dying moments—this love of Jesus and His blood shed for me for the remission of my sins, oh! how perfectly it blotted out the dark record of an unloving life in the past, and how it filled me with gladness in Jesus! How it melted my heart! How it changed my soul! What responsive love it called forth to our God who had so loved the world! What sweet rest of heart it afforded in Jesus from the dread of the wrath to come! And then, too, in the hallowed light of the love of God shed abroad in my own heart, and in the transformation it produced, I saw how all other Christians were also transformed, and O how lovely did the Christian character appear to me! How my heart went out in love to them all! But the Bible—the change in the Bible was still greater to my view. Its precepts and promises which before had been as bitter and biting as a broken law with its overhanging wrath, were now as sweet as heaven. The earth and the heavens, too, like Christians and the Bible, were transfigured before me, and appeared in the shining garments and beaming smiles of “love divine, all loves excelling.” Every leaf and flower, and all the carpet of green and tapestry of foliage, and every living thing on the earth, and in the sea and air, seemed to be sending up sweet incense of praise to God for man; whilst the heavens, in dews and showers and light, seemed to be dropping down grace and peace from God to man.

Thus the Lord taught me the great, sweet lesson of the trust of the heart in Jesus for forgiveness, and for the time it met every want of my soul. Yet, in process of time, unrest came again—a new want arose. Forgiveness did not satisfy me. I wanted the dominion of sin destroyed.

PURIFICATION,

Not less than pardon, I saw to be required both by the Word of God and the demands of my own conscience; and under the power of the law of God,

assented to and applauded by my own mind as holy and just and good, I became thoroughly awakened to my own wretched bondage to sin; and more bitterly than in the day of conviction ten years before I now cried out for deliverance. The wrath of God against sin, as declared in the first chapter of Romans, had been heavy upon me ten years before; but now the bondage of sin, as illustrated in the seventh chapter of Romans, was heavier still, and I experienced the full bitterness of soul which rings out the cry, “O wretched man that I am! who shall deliver me from the body of this death?” But when the Lord led me into rest of heart in Jesus for sanctification, how sweet it was! What an hour was that, and what a place! If, ten years before, the open vision of Christ on the cross had made the little school-house, where it was shown me, the gate to heaven, this place where I now saw Jesus in His visible presence with me face to face, though only a widow’s cottage on earth, was within the walls of heaven. Oh! what a revelation was that to me when, in the very name of “Jesus, so called because He should save his people from their sins”—His office as my Emancipator from sin was embodied! O how my soul was gladdened with assurance that the work would be done, that I should be purified unto God, and made zealous of good works, and should be kept by the power of God and presented faultless before the throne in the great day, when I saw that it was the work and the delight of the Saviour to do this for us!

Henceforth in this matter my soul was at rest, and a sweet peace flowed in upon me and overflowed me. Then I could realise the preciousness of the words of Christ, “My peace I give unto you,” and of the prophet’s wonderful words to Christ, speaking to Him through the prophetic trumpet down through the intervening centuries, “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” Henceforth, too, the Bible, precious as it had been to me before, received a double illumination to my apprehension. A mighty vein, before hidden, now unfolded itself, insomuch that the Word of God, from Genesis to Revelation, was again a new book to me.

Here, again, for this new necessity,

my heart had found its rest, and every want was satisfied. Not a thought entered my mind for the time, nor for months thereafter, that deep down in my soul yet another want was lying all unseen and unknown. Yet so it was. How it came to view, and came to be met by a new application of the old principle, remains to be told.

The Lord, by His own beautiful chain of providences, brought me from what was then our western border, exceedingly rude, into a school of the prophets in Ohio, on the hills overlooking the Queen City, where comparatively high cultivation prevailed. Here I found myself amongst some threescore sons of the prophets, not one of whom seemed to have got beyond the lesson of forgiveness. One, and only one, I found who had heard about the rest of the heart in Jesus for purification, and was praying for it; but he was blind as Bartimeus as to the way.

As I mingled with this interesting company of young men—brought together from the east and west, the north and the south, all of them soon to go back again to their own kindred, and then to be scattered abroad as ambassadors of our Lord Jesus Christ, some of them in farthest lands—my heart swelled with the thought of what they would accomplish if they only knew the secret of purity, and could go out in the fullness of the blessing of the Gospel. But how could this ever come pass? Who should set it before them, so that they should see it as a reality within reach? O how my insufficiency came out to my view! Yet who else was there to do it? My early efforts in this direction were not attended with flattering success, and I was brought under the pressure of two great desires in reference to the one great object. One was for wisdom to know how to speak and act, so as to win my way for the truth into the hearts of the students; and the other was for the power of God to carry home the truth to their hearts, and bring them to the acceptance of the secret rest of heart in Jesus for purification from sin.

These desires grew upon me from day to day, in consequence of the growing difficulties in the way. Whilst some of the students were inclined to look at the subject and inquire into it, and, like the more noble Bereans, search the Scriptures

to see whether these things were so: others were more than willing to set aside any such pressure as the admission of the possible truth of this matter would bring upon them to solve the question, and at once they rejected it, and began to whisper suspicions of heresy; and as my aspirations were not overcome by the increasing difficulties, my sense of the necessity for Divine wisdom and power was deepened, and my yearnings of heart greatly increased.

Meanwhile, the Lord interposed in such a way as to glorify His holy name. As the enemy could not be easily taken in front, He took them as were by ambush. There was one thing in which we could all agree, the desirableness of a genuine revival of religion; and the Lord moved the heart of the veteran President of the Seminary, whom we all loved and admired, to commence preaching with a special view to this end. The students entered heartily into his views, and soon there was a general movement in this direction. The earnestness was real and growing, yet the results did not meet expectation. True, there were not many in the community around us who were not already converted; and therefore the field, though open, was not large. Yet even the few hopefully within reach seemed to escape every arrow and remain unmoved under every appeal.

My own heart was so oppressed with the twofold desire already mentioned, that I gave up eating anything but the plainest food. The example of Daniel incited me to this, and like him, I "ate no pleasant bread for three whole weeks," and gave myself up to prayer the while. The example of Solomon in asking wisdom of God was a great encouragement to me to seek wisdom at the hands of God; for I reasoned that if God not only gave him what he asked, but was so well pleased with him for asking it as to give him riches, honor, and a length of days besides, He would not withhold wisdom from me. Then, too, I saw very clearly that the power of God, necessary to overcome the prejudices in the way and give free course to the truth of full salvation, would, if granted, so glorify His name there, and so prepare the young men to glorify him elsewhere, in days to come, that I felt strong confidence to plead for it, and wait on the Lord until it should come.

In about three weeks came the day set apart for prayer for colleges. The dinner hour of that day was given up by a fellow-student and myself to prayer. We were bowed together in my room. As the hour grew to its close, whilst waiting before the Lord, He unfolded to me the fact that *Jesus* with me was my wisdom, and that *Jesus* with me was my power. I had been seeking imparted wisdom and power in myself, but I had found embodied wisdom and power in *Jesus*. My heart was at rest—at rest in *Jesus*. I saw that with such a Saviour always at hand to counsel and direct me I need not ever lack wisdom for any emergency into which He would bring me, and I saw that in the hands of such a Leader and Commander His cause could not suffer, or His followers lack any amount of power for whatever work He should give them to do. Oh! how sweet was the rest of my heart now in *Jesus*. My burden was all gone, my soul was all buoyant, my mourning was ended, and my heart was singing from morning till night and from night until morning when I was awake. Thus it was that my wonderful Teacher taught me the lesson of

SERVICE BY FAITH.

And now, mark the results. I had been standing alone in the knowledge of sanctification by faith, and had been overwhelmed with my responsibilities and my desires. Now I still stood alone, but had turned over all my responsibilities upon my great Burden-bearer, and had a heart as light as if there had been nothing to do or desire—yea, far lighter, for it was full of delight. Thenceforth I no more carried the burden of the Lord's work, but he carried me, burden and all, and my burden was the burden of joy. And what did the Lord do as to His own work? And how was it as to my wisdom in the difficulties before me?

The very next evening my fellow-student, who had before been convinced, came to see the way clearly, and found his heart's rest in *Jesus* for purification from sin. The next day a devout Christian woman in the family of one of the professors was led into the same sweet rest; and the next day, which was Sunday, a young man called upon me, to arrange certain appointments, of which notice

was to be given at morning service; and when this was done, I mentioned to him the happy experience of the student and also of the lady, and seeing that he looked a little blank, I said—

"You know there is such an experience for the Christian, do you not?"

"No," said he, "I do not."

I rejoined, "There is, and I will tell you in a word what it is. It is full confidence in *Jesus* to save us from our sins."

I saw the arrow take effect. He left me. In the afternoon of that same day, as we were about to separate, after finishing certain mission work in which we were engaged, he said, with a sad eagerness indescribable, "I must have the experience you told me about this morning, or I shall die." The next day, whilst we were seated in his room, he was suddenly led to see the truth, and was so overwhelmed by it that he could not speak. When he came to use his tongue again, as you will judge, it was another tongue altogether. His language had been that of despair, now it was that of a boundless joy.

By-and-bye I called with him upon the President, at the house of one of the professors, where he was spending the evening, and the impression produced by the change in this young man was so wonderful, that, as we were leaving, one followed me and called me aside, and enjoined me to say nothing exciting, lest reason should be dethroned.

In this young man the Lord had chosen the one of the whole threescore, who, on account of his stability, culture, and position would, by the change wrought in him, produce the greatest impression upon the community. This was God's own specimen of His work, and from that day forward the work went bravely on through the remaining weeks of the term. Many were led to find rest of heart in *Jesus* for purity, as they had done before for pardon, and I found, for all the work the Lord gave me to do and for every difficulty He laid upon me to solve, that my ever-present ever-ready Counsellor was my never failing wisdom. Thus it was that our glorious Leader and Commander caused me to stand in the gap and make up the hedge in the critical day, and taught me the precious, life-long lesson of *Service by Faith*.—Rev. W. E. Boardman.

Editor's Portfolio.

PRAYER UNION.

SOME time ago we suggested the advisability of a "Prayer League," extending throughout the entire Connexion, the members of which should unite to pray at specified times for particular objects. We have since learned that a similar arrangement has been in operation for some time in England and the United States; while

a letter from the Rev. James Harris, in a late issue of the *Guardian*, shows that many in Canada have already joined in the movement. We lately received from the Editor of the *King's Highway*,—an English periodical, devoted to the spread of holiness,—the following card, which is being extensively circulated in England. We trust that our readers will endeavor to circulate copies as widely as possible in this country.

PRAYER UNION.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive."—MATT. xxi. 22.

I AGREE TO PRAY FOR THE FOLLOWING

SPECIAL SUBJECTS:

- For MYSELF, that I may be sanctified wholly, and preserved blameless;
- For MINISTERS, that they may be full of faith and of the Holy Ghost;
- For The CHURCH with which I am identified, that it may mightily spread Scriptural Holiness through the land;
- For all CHURCHES, that the doctrine and experience of Holiness may prevail amongst them; and
- For OUR TIMES, that they may be marked by a Continuous Revival of Religion, issuing in the Salvation of multitudes.

SPECIAL TIME.

Every FRIDAY, as near to Twelve o'Clock at noon as can be arranged.

Date _____ Name _____

Copies of the above can be obtained from the Editor of this Magazine at the following rates, post free:—

Cards, per doz., 10 cents.

Fine paper, for enclosing in letters, 25 for 10 cents.

RESULTS OF A HOLINESS MEETING:

AT the last Norval Camp-meeting, Rev. Mr. Sherlock, having charge of one of the morning Prayer Meetings, turned it into a Holiness Meeting. Several short addresses were given on

this subject, insisting on an immediate full consecration on the part of Christians, and present faith in the Divine acceptance of each consecrated heart. A call being given for those determined to seek the blessing of entire sanctification *now* to rise, all responded by rising to their feet. A short prayer meeting then followed; the burden of the prayers being: "Create in me a clean heart, O God." At the close of the service again a call was made on all who were *now* resting by faith on Jesus for full redemption, when over fifty arose and thus professed faith in Christ as a Saviour from all sin. The writer never before witnessed such a solid phalanx of testimony to the glorious fact that

the blood of Jesus cleanses from all sin. The meeting was verily one of power, and will long live in the memory of those who were privileged to be present. Said a minister, months after, in referring to it, "I never before saw so much good done in so short a space of time."

A REVIVAL GROWING OUT OF THE MEETING.

The Rev. Mr. Phillips, of Acton circuit, has since informed the writer that he connects an extensive revival in his circuit—a revival which more than doubled his membership—with this meeting. Himself and a number of his members were present and greatly blessed. On their return home they spread the holy fire throughout the village with the above blessed result.

Would it not be well to repeat this experience at all our camp-meetings? The doctrine of holiness as a present experience is the peculiar glory of our Church, and as such demands the first and foremost place in all our religious gatherings and protracted efforts to spread scriptural holiness in the world.

A COVENANT TO WORK FOR GOD.

"He that winneth souls is wise."

"Go ye into all the world and preach the Gospel to every creature."

"Ye shall receive power after that the Holy Ghost is come upon you."

In the fear and love of God, desirous to save souls to the glory of my blessed Saviour, I solemnly enter into this covenant :

I. I must be holy. I will strive, by the grace of God, to live daily by faith in the Son of God, enjoying the comfort and witness of the Holy Ghost; for Christ hath said, "He that abideth in me and I in him the same bringeth forth much fruit." I will lay aside everything contrary to the known will and Word of God, and all that in any way interferes with my holiness or usefulness. I shall consider myself as belonging *entirely* to God, for His service in *all* things. I will pray without ceasing, that I may be saved from all sin and made perfect in love, so that my heart may burn with constant zeal for the glory of God, and with earnest love for souls. I will watch and pray that my life may be "without spot and blameless."

That my zeal may not be without knowledge, I will diligently and prayerfully study the

Scriptures that I may truly learn the way of salvation for myself and others.

II. Knowing that the Holy Ghost alone can sanctify my soul and give me power to plead with God and men, I now do *renounce* all trust in my own words, strength, or righteousness. Through the *merits of Christ*, resting on God's promises, I will daily earnestly pray that I may be "filled with the Holy Ghost and with faith," and that the whole Church of God may be "endued with power from on High," that every effort of God's people, as well as those which I make, may be used by God for the salvation of souls. That I grieve not the Holy Spirit, I will flee every thought, word, or act of vain glory, and will strive gratefully to ascribe the "glory, honor, and power" of His word in and by me, to God alone.

III. I must be diligent, "redeeming the time." I will at once select some friends for whose salvation I will pray and labor. For these I will plead with God every day. I will seek and embrace every opportunity to entreat them in faithfulness and love, to repent of their sins and be "reconciled to God." I will diligently use every other means in my power to lead them to Christ. To this work I will strive to devote *one half hour every day*.

IV. I will exhort others to join in this work, and by the grace of God will assist, advise, and encourage them in it, that by mutual counsel and prayer, we may "grow in *this* grace, and in the knowledge of our Lord and Saviour Jesus Christ." May God make me diligent and faithful in this His holy work till my life's end. May His Spirit and love ever dwell in my heart through the grace of Jesus Christ.

THE following are the "Rules of a Select Class," which for some time past has been held by members of the Primitive Methodist Church in the Town of Hull, England. As the Rules of the "Band Societies" have become practically obsolete among us, would it not be well if we could have in every Society a class similar to the one here indicated? Undoubtedly such a class, wisely conducted, would do much, by God's blessing, to revive the experience of holiness among us :—

PURPOSE.

The promotion of holiness, and the conversion of sinners. We agree,

1st.—To aim at the highest degree of personal devotedness to God.

2nd.—To set our hearts upon the salvation

of souls, and to put forth every effort in our power for their immediate conversion to God.

3rd.—To cherish a special solicitude for the welfare of each member of the class.

4th.—To discountenance by our example the worldliness so prevalent among the professed followers of Jesus—1st. By making religious worth the ground of our friendships—2nd. By refusing in our dress to wear costly ornaments and apparel of gay and fashionable appearance.

5th.—To meet together every week for conversation, relating our experience, mutual counsel, and prayer.

6th.—To give our testimony publicly in the church, on all proper occasions, as to our enjoyment of the blessings of perfect love.

CONDITION OF MEMBERSHIP.

No disputing allowed on the doctrine of entire holiness as taught by the Rev. J. Wesley.

Any one living in the enjoyment of entire holiness, or earnestly seeking it, will be gladly received, after being proposed by a member and confirmed by the class.

“BE YE HOLY.”

WHY SHOULD I?

THAT the end of Christ's death may be answered in you. “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous for good works.” Titus ii. 14.

Because God is holy. “For I am holy.” “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. v. 48.

That you may be fit for labour. “A vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.” 2 Tim. ii. 21.

That you may be prepared for heaven. “Follow holiness, without which no man shall see the Lord.” Heb. xii. 14.

YOU MAY BE.

It is God's will. “For this is the will of God, even your sanctification.” 1 Thess. iv. 3.

Christ died on purpose. “He died for us, that whether we wake or sleep we may live together with Him. 1 Thess. v. 10.

God has promised it. “I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.” Ezek. xxxvi. 26.

He waits to do it. “Behold, now is the accepted time; behold, now is the day of salvation.” 1 Cor. vi. 2.

HOW CAN I?

By asking God to do it. “Create in me a clean heart, O God, and renew a right spirit within me.” Ps. li. 10.

By surrendering your will to God. “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. xii. 1.

By trusting in the merit of Christ's death. “The blood of Jesus Christ His Son cleanseth from all sin.” 1 John i. 7.

By receiving Christ now as your full Saviour. “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 30.

INTERCESSORY PRAYER.

MISS MARY JANE GRAHAM writes to a Christian friend,—“I beseech you earnestly to seek the communion of saints. This is the only progress I have made in the divine life. I have received, as a most precious and unmerited gift, the power of feeling the things of the flock of Christ, as if they were my own. You cannot imagine the happiness of this feeling. I dedicate an hour every evening to prayer, and principally to intercession. I generally begin with the thanks due to God for having made Himself known to us, as our Father, for all that He has done for every one of His sheep on that day. It is impossible for me to tell you the great delight of thus mixing myself up with the people of Christ, and of considering their benefits as my own. The thought which transports me the most, is that of how many souls have been perhaps this day joined to the Church! how many succoured under temptation! how many recovered from their backslidings! how many filled with consolation! how many transported by death into the bosom of Christ! I then try to pray for that sweet ‘we,’ and to think of the necessities of my Christian friends. Besides, I have a list of unconverted persons, for whom I wish to pray.”

A pious Christian expressed the following in prayer:—“Wherever we can send a thought, Thou canst send a blessing.”

On account of the pressure of other valuable matter we are compelled to exclude the continuation of “EASTERTIDE” from this number; it will appear, however, in our next issue.

W. BENNETT.

"WHICH WAY?"

WM. F. SHERWIN.

"Consider your ways."—Hag. i. 7.

A sweet little girl, whose brother had forsaken the Sabbath school, spoke to him of religion, when he angrily replied: "You and Ellen may go your way, and I will go mine." She tenderly asked him: "Brother, which way are you going?" Those words led him to seek the way of life.

Pleadingly.

1. Which way are you going, my brother? Which way? which way? Are you treading life's path, or the
 2. Your way leads to darkness and sorrow; Be-ware! be-ware! O for-sake it to-day, lest to-
 3. Then turn to the Saviour, dear brother, This day, this day; Come to Jes-us, for-sak-ing all

oth-er That lead-eth a-stray? There's a path that will lead you to glo-ry, Straight-
 mor-row, You fall in the snare; Choose the path of the just that shines ev-er, Like
 oth-er, For He is the way; O come while the Spir-it is call-ing, O-

way, Straightway; 'Tis re-veal-ed in the Gospel's sweet story, O seek it to-day.
 day, Like day; It will light you across the dark riv-er, O fol-low its ray.
 bey, O-bey; Heed the message like sweet music' fall-ing, No lon-ger de-lay.

REFRAIN.

Which way are you go-ing, my broth-er? Which way are you go-ing to-
 Which way?

day? Are you treading the pathway to glo-ry, Or wand'ring in death's dark way?
 to-day.