

EARNEST CHRISTIANITY.

EARNEST CHRISTIANITY:

A MONTHLY MAGAZINE,

DEVOTED TO THE

REVIVAL OF RELIGION AND THE SPREAD OF
SCRIPTURAL HOLINESS.

“The design of God in raising up the people called Methodists was to spread Scriptural Holiness over the whole land.”—WESLEY.

“Methodism is Christianity in Earnest.”—CHALMERS.

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EARNEST CHRISTIANITY.

JANUARY, 1873.

A WORD TO OUR FRIENDS.



WITH earnest prayer for the Divine blessing, we send forth the first number of "EARNEST CHRISTIANITY." Believing that there is an ample field for such a publication, and being moved by a sincere desire to promote the highest interests of the church, we confidently expect the support and co-operation of all who long for the prosperity of Zion. Opinions will differ in regard to the style of the magazine, and the character of its contents, but we think that in both respects it will commend itself to those in whose estimation solid worth is of more importance than outward show. Some will think that, as regards topics, we should take a wider range, and give our publication more of a literary and less of a decidedly religious character; but while such a course might render the magazine more acceptable to those in whom a morbid taste craves a sensational diet, it would defeat the great end we have in view. Our aim is not merely to amuse, or to beguile an idle hour, but to keep steadily before the church the purpose for which God raised us up as a people, and, if possible, to awaken a more earnest love for the old truths and the old paths. We shall not entirely exclude what are commonly known as "literary articles," but these will be kept subordinate to our main design.

Since the Prospectus was issued, about two weeks ago, we have received many words of encouragement. One of our senior ministers writes:—"I this morning received your Circular, and approving, as I do most heartily, of the enterprise, I (without stirring out of my room) have put my name down for five copies; but will do what I can when I go out to get more." Another brother, with cheering words, sends an order for twenty copies, and says he will try to get one hundred. Another, ordering five copies, says:—"I am very much pleased with your Prospectus and programme. I have been wishing for some years past to see something of the kind." Still another, ordering five copies, writes:—"I received the Prospectus of the new Monthly to-day, and

hasten to give you my 'God speed.' The work is needed very much, and I believe you are in the path of Providence in throwing your energies in this direction. I have given much attention to the subject of Christian Perfection of late, and am fully persuaded that more definite writing, teaching, and preaching on this subject is the great present want of the Church. Go on and prosper; and may the Divine blessing attend all your efforts."

We are glad to be able to announce the names of the following esteemed brethren as Editorial contributors: GEORGE COCHRAN, E. B. HARPER, M.A., H. F. BLAND, WILLIAM SCOTT, PROF. BURWASH, M.A., B.D., W. J. HUNTER, W. W. ROSS, HUGH JOHNSTON, M.A., with others yet to be added. These will be a sufficient guarantee of the character of the magazine, and will, we doubt not, command the confidence and respect of the church. We earnestly hope that the project will meet with such a hearty response from our people at large, as will put it at once upon a safe financial basis.

The next number of "EARNEST CHRISTIANITY" will not be issued till the latter part of February, as we wish to give ample time to agents and friends to send in their lists. A little effort on the part of our brethren throughout the country will enable us to begin with a regular subscription of about 2000. Please help us.

We hope our friends will not only be prompt in remitting subscriptions, but also in sending literary contributions. What we want is short, pointed, pithy articles on matters pertaining to practical and experimental godliness, Methodist usages and polity, etc. Also short extracts from good authors, and religious experience, original or selected.

The low price at which our magazine is published (considering the superior quality of paper used and the enhanced cost of printing) renders it impossible to offer any special bonus to agents at present. We will, however, send a *free copy* to any one sending us ten subscribers, with the money. Subscribers will remember that we pre-pay the postage on the magazine.

To our Ministerial brethren we confidently look for sympathy and co-operation. We know that some of them cannot give time to canvas for subscribers; but we sincerely hope all will feel free to recommend the Magazine to their people. Those who cannot spare time to obtain subscriptions themselves, would greatly oblige by sending us the Name and Post Office Address of the Leaders and Local Preachers on their Circuits, some of whom may be willing to act as Agents.

Finally, to all we say,—*Please remember our terms are invariably CASH IN ADVANCE.*

A. SUTHERLAND,

GENERAL EDITOR, *pro tem.*

Practical Papers.

EASTERTIDE; OR, THE RESURRECTION OF JESUS.

BY THE EDITOR.

INTRODUCTORY.



LDWAY in the history of the ages, there stands, in silent and solitary grandeur, the most wonderful fact yet recorded in the annals of the universe. For four thousand years the world had been unconsciously preparing for its advent. Successive empires had waxed and waned, but only to make way for the kingdom that should never end; conquering armies had swept onward in their desolating course, but only to prepare the way for that army whose conquests, though bloodless, should be the most glorious the world had ever seen; prophets had strung the sacred lyre, and sung in rapturous strains of the glory that was yet to be, but only as a prelude to the swelling anthem of the angels,—“Glory to God in the highest, and on earth peace, good-will towards men?”—That fact is the birth of the world’s Redeemer,—the advent of “God manifest in the flesh.”

That advent, so ardently desired, so long delayed, came “not with observation.” No angelic retinue thronged the chariot-wheels of the coming king; no armed and embattled seraphim stood with flaming swords to guard his throne. As a helpless babe he slumbered in a manger, while the only acclaim that greeted his appearing was the soft hosannah of the angel-messengers over the plains of Bethlehem, heard by watching shepherds in the silence of the midnight hour. Yet were there circumstances connected with the birth at Bethlehem which gave rise to grave questionings in many hearts. The announcement to the Virgin Mother concerning the exalted character of the Holy Child, the descent of the prophetic spirit upon Mary, the appearance of the angels to the shepherds, with the announcement that a Saviour was born, the mysterious star that guided the wanderings of the Wise Men, as they sought for Him who was “born king of the Jews,”—all these indicated that the birth of Jesus was no ordinary event, and inspired in pious hearts a hope that the “Consolation of Israel” had come.

This birth, with its attendant circumstances of deep humiliation, scarcely relieved by the transient flashes of glory, was followed by a life equally mysterious and perplexing. First, the long and patient waiting at Nazareth, as the reputed son of a humble artizan; then the baptism at Jordan with its startling accompaniments; the mysterious struggle in the wilderness; the teaching so wise and pure that many said “We know that thou art a teacher come from God,” while even his enemies were constrained to confess—“Never man spake like this man;” the deep poverty so touchingly portrayed in his own words,—“Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head,” contrasted with those infinite

resources, which out of "five barley loaves and two small fishes" could feed five thousand men; the human weakness that often needed rest and refreshment, in mysterious union with the Divine power that could hush the storm on Galilee, or heal the sick by the way-side, or call forth the dead from their graves; the bitter enmity and baseless slanders of the Pharisees, met by an unruffled calmness that could proceed only from an inward consciousness of power; and at last the mysterious agony in Gethsemane; the mock trial; the anguish of the cross; the dying cry; the heavens draped in mourning; the quaking earth and the rending veil;—we look at all these things and the query springs instinctively to the lip,—“What does it all mean? Can any one solve the enigma of this mysterious life, and still more mysterious death?” There is no answer: the whole question is shrouded in darkness as profound as that of the sepulchre wherein the body of Jesus sleeps. In that grave they have buried the enigma; *out of that grave must come the solution.* We follow the Saviour, step by step, until he is laid in the tomb of Joseph, and there, like the traveller who has reached the ocean, our progress is stayed, nor can our straining eyes pierce through the mists, and reach the other side. Here is a point where reason is utterly baffled, and even faith herself sinks down to earth, and wearily folds her drooping pinions.

The RESURRECTION solves the mystery. It makes plain the purpose for which Christ both lived and died. It unfolds the mighty MEANING of that wondrous life and death. The moment the stone is rolled away from the door of the sepulchre,—the moment “the rising God forsakes the tomb,”—light beams upon all that was mysterious and perplexing; and promises, and prophecies, and miracles, and sufferings become radiant with a heavenly meaning.

Viewed simply as the solution of his life’s mystery, the resurrection of Jesus has always excited a profound interest in Christian minds; but there is another aspect of the question of still deeper import. It must not be forgotten that the resurrection, as a fact, stands intimately associated with our present confidence, and with our dearest and brightest hopes. If Christ be not risen, our faith in him is a delusion, and our hope a dream.* If that rock-tomb in Joseph’s garden still holds his dust, then those who have fallen asleep in gospel hope have perished. † If the stone be not rolled away from the door of the sepulchre, then there is no throne of grace to which penitent sinners may come, nor any “holiest” into which, “by the blood of Jesus,” believers can enter. If the portals of the grave have not been *triumphantly* passed by the world’s Redeemer, then are our hopes of a blissful immortality as delusive as the dreams that haunt our slumbers. Neither for this world nor for the next have we any hope if so be that Christ is not risen. ‡

But if, on the other hand, the resurrection of Jesus be an accomplished fact, then our hope and confidence are not misplaced. His death is the grand sacrifice for the world’s sin: his resurrection is the incontestible proof that the sacrifice has been accepted. He “was delivered for our offences,” but he “was raised again for our justification.” By his death he satisfied offended

* 1 Cor. 15:17.

† 1 Cor. 15:18.

‡ 1 Cor. 15:19.

justice: by his resurrection he triumphed over death and the grave. In his death we behold the suffering High Priest: in his resurrection the conquering King. These two glorious truths—the death and resurrection of Jesus—must not be severed. God having joined them together, let no man put them asunder. Both are indispensable as a foundation of our hope; for while the one provides for the salvation of the soul, the other gives pledge of the redemption of the body. By the death of Jesus we obtain a present pardon: in his resurrection we have the pledge of our own.

Such then, dear reader, is to be the theme of our meditations,—a theme exhaustless in its rich treasure of doctrinal and practical truth. We shall not enter into elaborate arguments to prove the fact of the resurrection; we shall be content with such evidences as may come out incidentally in the development of the sacred story. Our aim is simply to present a connected narrative of this glorious event, and, in connection therewith, to develop some of its precious lessons. And if by these means we succeed in leading some poor wanderer to the “acknowledgment of the mystery,”—in confirming the faith of some who have already believed with the heart unto righteousness,—in soothing the sorrows of those who walk mournfully beneath the shadows of the cypress, weeping among the graves of their kindred,—or in brightening the hopes of those who, amid life’s weary toiling, yearn for “the rest that remaineth;” the end we seek will be fully accomplished, and to Him whom we set forth as the RISEN SAVIOUR, shall be all the praise.

(To be Continued.)

A NOTE OF WARNING.



EDITATING lately upon the Saviour’s message to the Church at Sardis, I fell into a train of thought concerning the applicability of the words to modern churches, and the impressive lessons they were calculated to convey. In this message we have a brief description of the state of a certain church during the latter part of the first century. If the only bearing of the record was upon the history of that church, it might afford a theme for curious investigation, especially in reference to the fulfilment or otherwise of the prophetic warning, and that would be all; but when we reflect that the Church at Sardis has many a modern representative, the subject becomes invested with a new interest, and has, for Christians of to-day, a personal application.

The Church at Sardis retained the outward semblance of vitality. It had “a name to live,”—that is, it had gained for itself a reputation,—such a name as could not be gained without a goodly measure of zeal in the cause of God. But, as is often the case with individuals, its popularity proved its ruin. Satisfied with its good name, it quietly accepted its apparent prosperity as evidence of the Divine favor, and of the security of its own position. But He who looks upon things as they *are*, and not merely as they *seem* to be,

declared that, notwithstanding this semblance of vitality, there was no real life within. The Church at Sardis had "a name to live," and that was all.

And is there not something significant and instructive about all this? Do we not find a similar condition of things among modern churches? A particular church, let us suppose, is blessed with a season of revival. The cause of God is rapidly extended; new congregations are organized; sinners are converted, and the whole church feels the impulse of a new life. Then the news spreads. "The —— Church is prospering greatly;" and thus she gains a name—a reputation. So far, all is well. But after the season of revival there often comes a season of reaction, when deadness and supineness take the place of vitality and power. The usual round of duties may be observed, but not with the same earnestness as before. The Word of God is no longer as bread to the hungry; the Lord's Table is no longer a place of hallowed fellowship with the risen Lord; and the prayer-meeting becomes a place of formal service, rendered in well-meaning platitudes, rather than the ante-chamber of heaven where wrestling Jacobs prevail with God. Profession still flourishes, but vital godliness has declined; and we cannot wonder that the Saviour, looking upon such a church, should say, "Thou hast a name that thou livest, and art dead." There it stands, looking like "a tree planted by rivers of water,"—its branches many, and its leaves still green; but alas! death and rottenness hath smitten it at the core, and when the Master cometh seeking fruit He findeth none.

The danger of a church seems to increase in the ratio of its growing popularity, and such is the danger which now threatens that wondrous creation of Divine Providence which men call "Methodism." Small in its beginnings as a grain of mustard seed, it attracted little attention; it was too insignificant for the notice of the great; but that grain of seed possessed a vitality which the world could not resist, and soon it shot forth its branches and grew up in spite of every effort to repress it. Then followed the era of persecution, and the infant church was cast into the furnace of popular fury; but with them in the furnace was one like unto the Son of God, whose presence controlled the fury of the devouring element, and preserved his chosen unscathed amid the fire. And thus while men looked that they should have been consumed, lo! they emerged from the furnace as gold seven times purified, radiant with the beauty of holiness and adorned with the glory of God. The small one had become as David, and David as the Angel of the Lord, and Methodism took its place foremost among those agencies which had destined for the moral renovation of the world.

Then began the era of prosperity, and, let me add, of real danger. Methodism could no longer be ignored, it was too powerful for that; and so, from being a small and despised sect, it assumed the position of a large and influential denomination. Men not only treated it with respect, but began to sound its praises: "This is the power of God," said one; "This is the true apostolic succession," said another; "Methodism is Christianity in earnest," cried a third. The simplicity of these people, their honesty, their godly sincerity, their self-denial, were held up as examples to others, while their

liberality and zeal in sustaining and propagating the Gospel, were landed to the skies. Methodism had now a name to live, and, which is far better, it was truly alive: alive to God, alive to duty, alive to the claims of a perishing world.

Now, I do not say that Methodism has fallen from this high dignity; I do not say that it has lost all its vitality and become but "a whited sepulchre;" but I *do* say that it is now passing through the most perilous part of its history. It is now engaged in working out the problem whether it is possible for a church enjoying a large measure of worldly prosperity, and moving in the enervating atmosphere of popular favor to preserve intact its spiritual vitality and power. I do not say it cannot be done: we "can do all things through Christ Jesus strengthening" us; but if Methodism succeeds in this experiment, and, *as a church*, maintains its spiritual life unimpaired, it will be the first instance of the kind in the history of the world. What says ecclesiastical history? It says that the primitive Church possessed the largest amount of vitality while enduring the most grievous persecutions; that although many of its adherents "had trial of cruel mockings and scourgings," and many more sealed their testimony with their blood, yet that blood fell as dew upon the truth, and made it flourish the more. But when, instead of its single-hearted trust in God it leaned on the arm of imperial Constantine,—when, instead of worshipping on mountain sides and in dens and caves of the earth, its worship was performed in stately temples led by gorgeously apparelled priests, the life and power of Christianity speedily departed, and the pure light of inspired truth was quenched by the darkness of the most dreadful apostacy that ever shut up the kingdom of heaven from men. And when, after centuries of darkness, the light of truth again dawned upon Europe, the Church, though feeble and persecuted, possessed a vitality against which the power of Rome and of the Empire was exerted in vain. But when persecution abated, and Protestantism was recognized by law, the purity of its doctrines and the spirituality of its worship were soon supplanted by abounding error and almost universal formality. Let me not, I repeat, be misunderstood. I do not say that a church to be pure in doctrine, in discipline, and in life, must be both poor and persecuted; but I do say that with every increase of outward prosperity comes increased peril, and that the enjoyment of peace and of the world's favor should be regarded as a loud call to redoubled watchfulness, and tenfold zeal.

CONSCIENTIOUS LIBERALITY.—John Frederick Oberlin, a minister of the gospel in France, happening to read one day, with more attention than usual, the accounts of the tithes in the books of Moses, was so struck with some of them as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution, for whatever Oberlin conceived it to be his duty to do, he conscientiously and without delay set about it. From that period till the end of his life, even during the most calamitous seasons of the Revolution, he always scrupulously adhered to the plan, and often said that he abounded in wealth.

THE CHURCH'S GREATEST NEED.



WHAT is it? *Not Wealth.*—That is needed; for, while many of its members are millionaires, and thousands upon thousands are living in luxury and comfort, it is nevertheless true, that almost every benevolent cause is languishing for lack of funds. Wealth, rightly used, is a mighty power; and the Church needs, in this essentially worldly age, *consecrated* wealth. But her greatest need is something more than the money-power.

Not Numbers.—We readily acknowledge the benefit which would be conferred upon the Church by a vast acquisition in membership, provided that the standard of admission be not lowered, and the distinction between the natural and the renewed man be maintained. But want of numbers is not the greatest need of the Church.

Not Intellect.—“Knowledge is power.” It strengthens the mind, gratifies the taste, refines the manners. In an age of culture like this the Church needs sturdy and gifted minds,—but there is a higher need. What is it? **HOLINESS.** That is the Church’s greatest, deepest, most urgent need. Not so much wealth, talent, members, intelligence, as Power from on High. The greatest evil to be overcome is sin,—sin in the world, sin in our own hearts, and the mightiest force to overcome sin is the sanctifying power of the Holy Ghost. “I am full of power by the Spirit of the Lord.”

This is what the Church needs most *in the pulpit*,—men “filled with the Spirit,” so that when they speak He may fall as a sacred unction on the hearts of those who hear. There is to-day a call for ministers of learning and culture and power,—men that speak to the intellect, charm the imagination, rouse the passions. There is a higher power than this,—oratory cannot attain into it, genius cannot reach it,—it is the Apostolic qualification, “full of faith” of the Holy Ghost, and of power—the power which smites the conscience and takes hold of the heart, an influence that is strongly felt, and which makes the Word enlightening, quickening, comforting, “a discerner of the thoughts and intents of the heart.”

This is what the Church needs most *in the pew*,—the baptism of the Holy Ghost. It is “the promise of the Father,” THE promise among all his great and precious promises. It is a family badge, a blessing which may be in the possession of every true believer, for it knows no outward distinctions founded upon color, or language, or pedigree. We live in that holy home upon which the Spirit descended more than 1800 years ago. His was no passing visit here, no sudden but transient illumination, no power fitfully given and suddenly withdrawn. The day of Pentecost is not to be deemed a day apart, but merely the first day of the Christian centuries, and its tongues of fire but symbolize the *inner* baptism. This gift, so peculiar to the Gospel dispensation, is the secret of God with His people. It is the hidden manna. It is the white *tessera* on which a name is written, which no man knoweth but he that receiveth it. Mr. Wesley said, “Give me a hundred men who fear nothing but sin, and love nothing but God, and I will conquer the world for Christ!”

With such men and women the Church would repeat her early history, for of such, "one shall chase a thousand, and two put ten thousand to flight." Men and women of Christ! "Have ye received the Holy Ghost since ye believed?" Do we desire this blessing, the baptism of power?—the power of *sympathy* that shall make our manner winning and our spirits melt towards the erring; the power of *love* which shall touch and soften hearts cold as ice, hard as adamant; the power of *faith* which shall make all things possible to him that believeth; the power of *prayer* which shall shake the footstool, and seize the blessing from the throne.

Oh! how we need it. Blessed be God for the promise, "Ye shall be baptized with the Holy Ghost not many days hence." Though the blessing tarry we will wait for it,—wait in prayer, wait in earnest pleadings, wait in the felt sense of our need, for now, as of old, "He filleth the hungry with good things," while "the rich he sends empty away."

THE BLESSEDNESS OF THE PURE IN HEART.



HAT IS IT TO BE PURE IN HEART? The word "pure" has here (Matt. v. 8) its ordinary meaning—freedom from pollution or defilement. Let not the word perplex us. When God speaks of heart-purity, let us believe that he means just what he says. Purity does not mean pardon, nor regeneration. It means more than either—more than both. 1. *It is to be free from the remains of the carnal mind.* But what is the "carnal mind?" Let the Word answer: "The carnal mind is enmity against God." If, therefore, the carnal mind in its entireness be enmity against God, the "remains" of the carnal mind must be those tempers and dispositions in the believer which in any degree or at any time oppose themselves to the will of God. 2. *It is to be delivered from evil thoughts.*—"Out of the heart proceed evil thoughts;" but when the heart is made pure, evil thoughts cannot proceed out of it. They may assail it from without, thrown like "fiery darts" by "the wicked one;" but they do not proceed from within. A pure fountain will not send forth bitter waters. 3. *It is to be delivered from evil tempers.*—From wrath, pride, malice, envy, "and if there be any other thing that is contrary to sound doctrine." The heart that is pure is full of love, and love and hatred cannot dwell together. Christ will not enter into concord with Belial. "The wisdom which is from above is first pure, then peaceable." 4. *It is to be delivered from evil affections.*—From the love of sin in all its forms, whether it be wealth, or fashion, or dress, or worldly company, or worldly pleasure. The pure in heart can obey the injunction,—“Love not the world, neither the things of the world.” 5. *It is to have the mind of Christ.*—To "walk in the light." To "rejoice evermore, pray without ceasing, and in everything give thanks." It is to have a heart and will in perfect harmony with the will of God.

"A heart where Christ alone shall dwell—
All praise, all meekness, and all love."

To live in the offering up of our souls continually, in the flames of holy love, as a whole-burnt offering to Christ.

II. IS IT POSSIBLE TO BE PURE IN HEART?—Some say no. But thou, O believer, hast been redeemed. Christ died for thee that he might “redeem thee from ALL iniquity,” and present thee at last before his Father “without spot, or wrinkle, or any such thing.” Therefore say not—It cannot be. “All things are possible to God,” and “all things are possible to him that believeth.” “Let others hug their chains” if they will, but cry thou, in believing prayer, “Lord, if thou wilt thou canst make me clean.” It is not a question of what thou art able to do for thyself, but of what Christ is able to do for thee and in thee. If the provisions God hath made for thy holiness are adequate, then “fear not, only believe,” and “thou shalt see the glory of God.”

1. *The will and love of God are adequate.*—We often sing—“He wills that I should holy be,” and we sing truly, for “this is the will of God, even your sanctification.” His will is all on the side of purity. So is his love. He loveth righteousness and hateth iniquity; and his love, like his power, is infinite. He does not dole out blessings with a niggard hand. What said the father to the returning prodigal? “Bring forth the BEST robe and put it on him.” So, O believer, he saith concerning thee. He would have thee wear the *best* robe, even a robe of spotless purity.

2. *The blood of Jesus is adequate.*—It is the blood of the everlasting covenant, of a Lamb without spot, and it “cleanseth from all sin.” Oh that our faith were equal to the power of that precious blood! then might we with confidence sing:

“Thou dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more.”

There is no chemical process by which the color can be discharged from scarlet or crimson cloth, so that it can be made into *white* paper. But what saith the Scripture? “Though your sins be as *scarlet*, they shall be as *white as snow*; though they be red like *crimson*, they shall be as *wool*.” A converted heathen warrior lay at the point of death, and beside him stood the Missionary: “Oh,” said he, “I have been in great trouble this morning; but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavored to climb; but when I had attained a considerable height, I lost my hold, and fell to the bottom. Exhausted, I went to a distance and sat down to weep; and, while weeping, I saw a drop of blood fall upon the mountain, and in a moment it was dissolved. That mountain was my sins; and the drop which fell upon it was one drop of the precious blood of Jesus.”

3. *The power of the Holy Spirit is adequate.*—“Suppose,” says the Rev. Wm. Arthur, “we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them ‘How?’ They point to a cannon-ball. ‘Well, but there is no power in that; it is heavy, but no more than half a hundred or perhaps a hundredweight. If all the

men in the army hurled it against the fort, they could make no impression. They say, 'No; but look at the cannon.' 'Well, but there is no power in that: a child may ride upon it, a bird may perch in its mouth: it is a machine, and nothing more.' 'But look at the powder.' 'Well, there is no power in that: a child may spill it, a sparrow may peck it.' Yet this powerless powder and powerless ball are put in the powerless cannon: one spark of fire enters it; and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder bolt, which smites as if it had been sent from heaven." Are *you* sitting down discouraged before the fortress of an unsanctified heart? Let but the Holy Spirit take the work in hand, and soon the fortress will be entered, the strong man bound, and the lawful captive delivered.

4. *The provisions and promises of the Gospel are adequate.*—The Gospel provides for pardon, holiness and heaven. It declares that "for this purpose the Son of God was manifested that he might destroy the works of the devil." Its promises are large: I "will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul." "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." These are "exceeding great and precious promises," but God can fulfil them all; yea, he hath fulfilled them to many.

"The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word."

III. THE BLESSEDNESS OF THOSE WHO ARE PURE IN HEART.—Theirs is the blessedness

1. *Of deep, unutterable peace.*—Every converted soul has peace, but this is a "peace which passeth understanding;" every Christian has his times of joy, but this is "a joy unspeakable and full of glory." Sin irritates. There can be no permanent peace where sin is. But where the heart is pure, the irritating, disturbing element is gone, and then is fulfilled the divine assurance—"Thou wilt keep him in *perfect* peace whose mind is stayed on thee."

2. *Of constant fellowship with God.*—"Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart." Now, some have clean hands, but not pure hearts. They make clean the outside of the cup and platter; but this profits them no more than it did Pilate to wash his hands before the people. Purity of heart and hand should go together, if we would enjoy abiding fellowship. "If we walk in the light as he is in the light, we have fellowship one with another,"—"and truly our fellowship is with the Father, and with his Son Jesus Christ")—"and the blood of Jesus Christ his Son cleanseth us from all sin."

3. *Of safety in the time of temptation and trouble.*—Should the enemy come in "like a flood, the Spirit of the Lord will lift up a standard against him;" and besides this, in the pure heart the enemy finds no congenial soil in

which to cast his tares ; or, to change the figure, he finds no traitor within the fortress ready to betray it into his hands. What a comfort to be able to say —“ In the time of trouble he will hide me in his pavilion ; in the secret of his tabernacle will he hide me.” Such an one is *safe*. Hell may be nigh, but God is *nigher*. There is said to be a tree in the East which is a non-conductor of electricity, and when a storm comes up the people flee to it for shelter and safety. Beautiful emblem of the cross beneath which believing souls take refuge, and are safe from the lightnings of Divine wrath ! This sense of security may be realized at all times and under all circumstances. “ Are you not afraid to live in this lonely place ? ” was asked of one who dwelt alone in the midst of a wide moor. “ Oh, no,” was the answer, “ for faith bars the door at night, and mercy opens it in the morning.”

4. *Of Spiritual power.*—Sin is an element of weakness. While it remains in your heart your feeble hands will hang down. But heart-purity gives power—power to resist evil—to overcome temptation—to work for God—to witness for Jesus—yea, even to fulfil the law, for “ love is the fulfilling of the law.” “ Ye shall receive power,” said Jesus to his disciples, “ after that the Holy Ghost is come upon you, and ye shall be witnesses to me.”

5. *Of Heavenly hopes and prospects.*—The pure in heart “ shall see God.” Glorious promise. In part it is fulfilled now. They see him in his Word—his Works—his Ordinances—his Providences—as they never saw him before. But a more glorious vision of God shall yet be theirs. “ They shall see his face, and his name shall be in their foreheads.” “ We know that when he shall appear we shall be like him, for we shall see him as he is.”

IV. HOW MAY WE BECOME PURE IN HEART ?—This is the great question, but before I answer it let me ask *you* a question or two.

1. *Do you believe it is your privilege to be Pure in Heart ?* If not, there is no use so far as you are concerned, in pointing out the way.

2. *Do you desire it above all things ?* This grace is the pearl of great price—something to be desired above all the world can give.

3. *Are you earnestly seeking the blessing of a Pure Heart ?* How ? A certain philosopher of antiquity was accustomed to receive large sums from the pupils whom he instructed. One day an indigent student asked to be received into his school. “ What will you give me ? ” demanded the sage. “ I will give you *myself*,” said the student. Seek purity of heart by giving your heart unreservedly to Jesus. They that seek shall surely find. One being asked in a revival service how long she had been seeking Christ, honestly answered,—“ I have not been seeking him at all, or else I should have found him.”

But perhaps you can answer these questions in the affirmative. You believe it to be your privilege to have

“ A heart in every thought renewed,
And full of love divine.”

You desire it above all things, and you are earnestly seeking the blessing. Then I say unto thee, by the Word of the Lord, thou mayest have it now.

Jesus is offered to you as a perfect Saviour, and the moment you accept him in his fulness, and trust him with all your heart, he will come in and sup with you, and the feast shall be everlasting love. God doth still purify the hearts of his people, by faith. To the exercise of this faith you are now called: faith in the Promises—faith in the Blood—faith in the Sanctifying Spirit. You are not far from the kingdom. The wilderness journey is well nigh ended; the goodly land is before you, and only the Jordan of lingering doubt between. Oh, be not faithless, but believing. Follow the Captain of your salvation. Jordan will divide: the sons of Annak will fall before you; “gigantic lusts” that “come forth to fight,” will themselves be slain; and soon, with all your inbred foes destroyed, you shall enter into the rest of the people of God, and prove, in the exultant joy of a full salvation, the blessedness of those who are “pure in heart.”

UNSANCTIFIED MINISTERS.—It is a fearful thing to be an unsanctified professor, but much more to be an unsanctified preacher. Doth it not make you tremble when you open the Bible, lest you should there read the sentence of your own condemnation? When you pen your sermons, little do you think that you are drawing up indictments against your own souls; when you are arguing against sin, that you are aggravating your own; when you proclaim to your hearers the unsearchable riches of Christ and his grace, that you are publishing your own iniquity in rejecting them, and your unhappiness in being destitute of them. What can you do in persuading men to Christ, in drawing them from the world, in urging them to a life of faith and holiness, but conscience, if it were awake, would tell you that you speak all this to your own confusion? If you speak of hell, you speak of your own inheritance; if you describe the joys of heaven, you describe your own misery, seeing you have no right to “the inheritance of the saints in light.” What can you say, for the most part, but it will be against your own souls? O miserable life! that a man should study and preach against himself, and spend his days in a course of self-condemning. A graceless, inexperienced preacher, is one of the most unhappy creatures upon earth; and yet he is ordinarily very insensible of his unhappiness; for he hath so many counterfeits that seem like the gold of saving grace, and so many splendid stones that resemble Christian’s jewels, that he is seldom troubled with the thoughts of his poverty, but thinks he is “rich, and increased in goods, and hath need of nothing;” when he is “poor and miserable, and blind and naked.” He is acquainted with the holy Scriptures, he is exercised in holy duties, he liveth not in open, disgraceful sin, he serveth at God’s altar, he reproveth other men’s faults, and preacheth up holiness both of heart and life; and how can this man but be holy? O what aggravated misery is this, to perish in the midst of plenty—to famish with the bread of life in our hands, while we offer it to others, and urge it on them! That those ordinances of God should be the occasion of our delusion, which are instituted to be the means of our conviction and salvation; and that while we hold the looking-glass of the gospel to others, to show them the face and aspect of their souls, we should either look on the back parts of it ourselves, where we can see nothing, or turn it aside that it may misrepresent us to ourselves.—*Baxter.*

THE METHODIST RULES.

“Do not mend our Rules, but keep them,” was Wesley’s pithy advice to his Preachers. There is great need to repeat the advice in these days in the ears of all who claim to be Methodists. There are thousands of Methodists who do not so much as know the Rules, and many more, we fear, who do not try to keep them. Why is this? There are several reasons: 1. There is a natural aversion in the human heart to all religious restraint; 2. Many Leaders take no pains whatever to make the members of their classes acquainted with the Rules; 3. Not a few Preachers shrink from the task (often a disagreeable one) of enforcing them. The result is, there is great danger of discipline being altogether neglected; and what is neglect of discipline, but simply breaking down the hedge about the vineyard, so that the “wild boar out of the wood” may “waste it” at his pleasure? There is yet another reason. Scarce any attempt has been made to show the Methodist people the *Scriptural* character of the “General Rules;” and hence they are regarded by many as mere prudential regulations, having no special force or authority. These things ought not so to be. Every Methodist should be “able to give an answer” not only in regard to “the hope that is in him,” but also in regard to the *Scriptural* character of those Rules which he professes to obey. We profess to believe that these Rules are such as “we are taught of God to observe, even in his written Word;” and if this be so, then the violation of them is sin. This, to some, will be a startling way of putting it; but we see no way of evading the conclusion. Either these Rules are *Scriptural* or they are not. If they are not, it is a grievous wrong to impose them on any man’s conscience; if they are, then to neglect them is to neglect what the Word of God plainly teaches, and such neglect is sinful.

What we now desire to show is that these Rules are eminently *Scriptural*, and for this purpose we cannot do better than append them in full, with appropriate proof-texts, as we find them printed in that excellent little English Periodical, *The Methodist Family*. In future numbers we shall probably give some “Notes and Comments” on the Rules, some original, some selected from the same periodical.

RULES OF THE SOCIETY OF THE PEOPLE CALLED METHODISTS.

With Scripture Proofs.

There is only one condition previously required in those who desire admission into these Societies—viz., a desire “to flee from the wrath to come” (Matt. iii. 7), to be saved “from their sins” (Matt. i. 21). But wherever this is really fixed in the soul, it will be shown by its fruits.

First.—It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation:—

- | | |
|---|---|
| 1. <i>By doing no harm;</i> | 1. Cease to do evil.—Is. i. 16. |
| 2. <i>By avoiding evil in every kind;</i> | 2. Abstain from all appearance of evil.—1 Thess. v. 22. |

3. Especially that which is most generally practised.

Such is :—
(I.) 4. The taking the name of God in vain.

(II.) 5. The profaning the day of the Lord,

6. Either by doing ordinary work thereon,

7. Or by buying or selling.

(III.) 8. Drunkenness.

9. Buying or selling spirituous liquors, or

10. Drinking them, unless in cases of extreme necessity.

(IV.) 11. Fighting ;

12. Quarrelling ;

13. Brawling ;

14. Brother going to law with brother ;

15. Returning evil for evil, or

16. railing for railing.

17. The using many words in buying or selling.

(V.) 18. The buying or selling uncustomed goods.

3. Thou shalt not follow a multitude to do evil.—Ex. xxiii. 2.

4. Thou shalt not take the name of the Lord thy God in vain.—Ex. xx. 7.

5. Remember the Sabbath day to keep it holy.—Ex. xx. 8.

6. In it thou shalt not do any work.—Deut. v. 14.

7. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?—Neh. xiii. 16, 17.

8. Be not drunk with wine.—Eph. v. 18.

9. No man put a stumbling-block, or an occasion to fall, in his brother's way.—Rom. xiv. 13.

10. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.—1 Tim. v. 23.

11. Whosoever shall smite thee on thy right cheek, turn to him the other also.—Matt. v. 39.

12. Forgiving one another, if any man have a quarrel against any.—Col. iii. 13.

13. To be no brawlers.—Titus iii. 2.

14. There is utterly a fault among you because ye go to law one with another.—1 Cor. vi. 7.

15. Not rendering evil for evil, or

16. railing for railing.—1 Peter iii. 9.

17. It is naught ! It is naught ! saith the buyer, but when he is gone his way, then he boasteth. — Prov. xx. 14.

18. Render to all their dues ; tribute to whom tribute is due, custom to whom custom.—Rom. xiii. 7.

(VI.) 19. The giving or taking things on usury ; i.e., unlawful interest.

(VII.) 20. Uncharitable, or

21. Unprofitable conversation ;

22. Particularly speaking evil of Magistrates,

23. Or of Ministers.

(VIII.) 24. Doing to others as we would not they should do unto us.

(IX.) 25. Doing what we know is not for the glory of God ; as

26. The putting on of gold or costly apparel ;

27. The taking such diversions as cannot be used in the name of the Lord Jesus.

28. The singing those songs, or

29. Reading those books which do not tend to the knowledge or love of God.

(X.) 30. Softness, and needless self-indulgence.

(XI.) 31. Laying up treasures upon earth.

(XII.) 32. Borrowing without a probability of paying, or

33. Taking up goods without a probability of paying for them.

2nd.—It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation :

34. By doing good :

19. If thou lend money to any of my people, thou shalt not be to him as an usurer.—Ex. xxii. 25.

20. Speak not evil one of another, brethren.—James iv. 11.

21. Every idle word that men shall speak, they shall give account thereof.—Matt. xii. 36.

22. Thou shalt not speak evil of the ruler of thy people.—Acts xxiii. 5.

23. Esteem them very highly in love for their work's sake.—1 Thess. v. 13.

24. As ye would that men should do to you do you also to them likewise.—Luke vi. 31.

25. Whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

26. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.—1 Peter iii. 3.

27. Whatsoever you do, in word or deed, do all in the name of the Lord Jesus.—Cor. iii.

28. Teaching and admonishing one another in psalms and hymns and spiritual songs : singing with grace in your hearts to the Lord.—Col. iii. 16.

29. Whatsoever is not of faith, is sin.—Rom. xiv. 23.

30. Thou, therefore, endure hardness, as a good soldier of Jesus Christ.—2 Tim. ii. 3.

31. Lay not up for yourselves treasures upon earth.—Matt. vi. 19.

32. The wicked borroweth, and payeth not again.—Psalm xxxvii. 21.

33. Owe no man anything, but to love one another.—Rom. xiii. 8.

34. To do good, and to communicate forget not ; for with such sacrifices God is well pleased.—Heb. xiii. 16.

By being in every kind merciful after their power;

36. *As they have opportunity, doing good of every possible sort, and as far as is possible, to all men.*

(XIII.) To their *bod-ies*, of the ability that God giveth,

37. By giving food to the hungry;

38. By clothing the naked;

39. By visiting or helping them that are sick or in prison.

(XIV.) To their *souls*, by

40. Instructing,

41. Reproving, or

42. Exhorting all they have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that "we are not to do good, unless our heart be free to it."

(XV.) "By doing good."

43. Especially to them that are of the household of faith, or groaning so to be,

44. Employing them preferably to others, buying one of another, helping each other in business;

45. And so much the more, because the world will love its own, and them only.

(XVI.) 46. By all possible diligence,

47. And frugality that the Gospel be not blamed.

35. Be ye therefore merciful.—Luke vi. 36.

36. As we have opportunity let us do good unto all men.—Gal. vi. 10.

37. Then shall He say unto them on His right hand, Come ye blessed children of my Father, inherit the kingdom prepared for you, for I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink;

38. I was a stranger, and ye took me in; naked, and ye clothed me;

39. I was sick, and ye visited me; I was in prison, and ye came unto me.—Matt. xxv. 34-36.

40. In meekness instructing those that oppose themselves.—2 Tim. ii. 25.

41. Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him.—Lev. xix. 17.

42. Exhort one another daily.—1leb. iii. 13.

43. Let us do good unto all men, especially unto them, who are of the household of faith.—Gal. vi. 10.

44. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. Ps. ci. 6.

45. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John xv. 19.

46. Not slothful in business.—Rom. xii. 11.

47. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v. 8.

(XVII.) 48. By running with patience the race that is set before them,

49. Denying themselves and taking up their cross daily;

50. Submitting to bear the reproach of Christ;

51. To be as the filth and offscouring of the world;

52. And looking that men should say all manner of evil of them falsely, for the Lord's sake.

3rd.—It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation:

53. *By attending upon all the ordinances of God.*

Such are:—

(XVIII.) 54. The public worship of God.

XIX.) 55. The ministry of the word, either read or expounded.

(XX.) 56. The supper of the Lord;

(XXI.) 57. Family and

(XXII.) 58. Private prayer;

(XXIII.) 59. Searching the Scriptures;

(XXIV.) 60. Fasting or abstinence.

48. Let us run with patience the race that is set before us.—1leb. xii. 1.

49. If any man will come after me, let him deny himself and take up his cross daily.—Luke ix. 23.

50. If ye be reproached for the name of Christ, happy are ye.—1 Peter iv. 14.

51. We are made as the filth of the world, and are the offscouring of all things. 1Cr. iv. 13.

52. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. v. 11.

53. Ye have gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts.—Malachi iii. 7.

54. And He came to Nazareth, where he had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day.—Luke iv. 16.

55. And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.—Luke xxiv. 27.

56. This do in remembrance of me.—Luke xxii. 19.

57. Pour out Thy fury upon the . . . families that call not on Thy name.—Jer. x. 25.

58. When thou prayest, enter into thy closet.—Matt. vi. 6.

59. Search the Scriptures.—John v. 39.

60. This kind geth not out but by prayer and fasting.—Matt. xvii. 21.

These are the general rules of our Societies: all which we are taught of God to observe, even in His written Word, the only rule, and the sufficient rule, both of our faith and practice.

May 1, 1743.

{ JOHN WESLEY.
{ CHARLES WESLEY.

Papers on Methodist History.

THE FIRST UNION BETWEEN THE ENGLISH AND CANADIAN CONFERENCES.



PROPOSE to give, in the following pages, a brief account of the causes which led to a Union between the English Wesleyan Conference and the Conference of the Methodist Episcopal Church in Canada, in the year 1833. And I am moved to undertake this task by a variety of considerations. In the first place, there is reason to believe that many persons in the Methodist Church at the present day are comparatively ignorant of the history of that important transaction. This is especially true of the younger portion of our congregations; and it seems needful, therefore, that they should be furnished with the means of forming a correct and intelligent opinion on the subject. Others, again, have had their minds prejudiced by erroneous—not to say false—statements, which, for many years past, have been industriously circulated through the country; and it is but right that these persons should have their minds disabused by an unvarnished statement of the real facts of the case. Add to this the fact that there is no one publication, so far as I am aware, which furnishes, in the form of a brief consecutive history, the desired information, and we may safely say, in reference to this undertaking, “Is there not a cause?”

In trying to carry out my design, it will be necessary to give a short account of the progress of Methodism in Canada up to the time when it became an independent church in 1828, in order that the various causes which finally led to a union with the English Conference may be clearly understood. This I will now endeavor to do as briefly as possible.

The beginnings of Methodism in Canada exhibit providential features similar to those which marked its commencement both in Great Britain and in the United States. No plans had been laid, nor was any organized agency employed, by the church, either in England or America, for the purpose of introducing the doctrines and usages of the denomination into this country; but a few pious men, who had been members of Methodist Societies in other parts of the world, and had come to reside in Canada, feeling their Christian sympathies excited by the spiritual destitution which everywhere prevailed, began to exhort their neighbors to “repent and believe the gospel.” The Head of the Church owned their unselfish labors; numbers embraced the salvation

which they proclaimed; and thus the way was prepared for the entrance of regular Missionaries into this hitherto destitute field.

In 1791, the New York Conference met in the city of New York, when messages were received from the converts in the Niagara and Bay of Quinte districts of country, requesting the appointment of regular Missionaries to labor among them. The request was granted so far as the Bay of Quinte was concerned, and William Losee was appointed to the new field. It appears from some accounts that Losee had visited Canada, where he had some friends, in the early part of the year, and preached several times. After receiving his appointment from the New York Conference, he delayed his journey till the rivers were frozen, and consequently did not reach his field of labor till early in 1792. He labored diligently among the settlers, and had the honor of organizing the first *regular* Methodist class in Canada.

From this period up to 1812 there is little that calls for notice in these pages. Suffice it to say, that in 1811 two Districts had been formed,—the Lower Canada District, connected with the New York Conference, with five preachers and 242 members; and the Upper Canada District, connected with the Genesee Conference, with 13 preachers and 2550 members. On the 19th of June, 1812, war was declared by the American Congress against Great Britain. On the 23rd of the following month the Genesee Conference met near the Niagara river, but owing to the international difficulties none of the Canadian preachers attended its sessions. The presiding Bishop wisely allowed the preachers who were British subjects to remain in Canada, and sent only two or three Americans; but the latter, with one exception, did not go to their circuits. It was just as well they did not, for when the news of the declaration of war reached Quebec the Government issued a proclamation commanding all American citizens to leave the Province forthwith.

During the continuance of the war, events occurred which were destined to have an important bearing on the future of Canadian Methodism. The Society in Quebec, having been without a preacher for some two years, sent a request to the Wesleyan Missionary Committee in England for a supply. The request was complied with, and in the summer of 1814, John B. Strong was appointed to Quebec, and another preacher to Montreal.

When the war terminated in 1815, the Genesee Conference determined to resume its partially interrupted work in Canada, and accordingly appointed preachers, chiefly of British birth, to occupy the various circuits and stations. The English Conference also appointed preachers to the Stations of Quebec and Montreal,—Richard Williams taking the former, and John B. Strong the latter. When Mr. Strong arrived in Montreal, he desired to use the chapel erected by the efforts of the American preachers several years before; but was strongly opposed by Henry Ryan, then Presiding Elder of the Lower Canada District. Mr. Ryan wrote to Bishop Ashbury, who, in turn, wrote to the English Missionary Committee. The Committee replied, regretting the misunderstanding which had arisen between Messrs. Ryan and Strong, but expressing the conviction that, in view of the relation of Canada to the mother country, and the preference of a considerable part of the people for the English

Missionaries, they (the Committee) were justified in continuing to supply the Stations referred to. The Committee further expressed the hope that the American preachers would acquiesce in these views.

The letter was laid before the General Conference which met in the city of Baltimore in 1816, and referred to a committee,—the English delegates, Messrs. Black and Bennett, being requested to meet and converse with them upon the subject. After careful consideration of the whole question, the Committee reported *against* the proposal of the English Missionary Committee, declaring that they could not, consistently with their duties to the Societies in Canada, give up any part of them to the British Connexion.

The action thus taken by the two bodies increased, instead of allaying, the irritation in the Canadian Societies, and between the preachers; and the English Missionary Committee not only continued to station preachers in Quebec and Montreal, but sent several into Upper Canada. There can be no doubt they were led to adopt this course by the representations of members of the Canadian Societies, and by a feeling of compassion for what they conceived to be the religious destitution of the population; but however disinterested the motives may have been, the result was to be deplored; for the presence of English and American preachers in the same localities led to a feeling of antagonism between the different Societies, highly prejudicial to the interests of religion. This state of things induced Bishops McKendree and George to remonstrate with the English Missionary Committee, and to lay before them a full statement of the whole case.

The Missionary Secretaries replied to Bishop McKendree, expressing regret at the collision which had occurred between the English and American preachers. They also enclosed a copy of resolutions adopted for the guidance of the English Missionaries, wherein they were recommended to pursue their labors separate from the American preachers, and not to continue in any station occupied by the latter, except the population was so large or so scattered as to need additional ministerial aid. These resolutions, however, had no practical effect, and the dissensions continued with unabated force.

The General Conference, which met in Baltimore in 1820, again took up the question of the Canadian difficulties. A number of petitions and memorials had been sent from circuits in Upper Canada, protesting against the interference of the English Missionaries, and earnestly requesting a continuance of the labors of the American preachers. After careful consideration of the matter, the Conference resolved,—“That it is the duty of the Bishops of the Methodist Episcopal Church to continue their episcopal charge over our Societies in the Canadas, except Quebec.” The Conference also adopted an address to the brethren in Canada, in which, while deprecating existing evils, they expressed a hope that an amicable adjustment of the difficulty might be reached. The address contained a brief statement of what had already been done in the case, and an assurance that the American Conference would continue to afford the Canadian Societies all the ministerial aid in its power. At a subsequent period of the session the first resolution was modified so as to

allow the whole of Lower Canada to be given up to the British Connection. The reader is requested to note carefully this fact.

The action of the General Conference was communicated to the British Conference by the Rev. John Emory, delegate from the former body. After full consideration of the case, the proposal of the General Conference to divide the Provinces was agreed to. The English Missionary Committee then caused letters of instruction to be addressed to their Missionaries in Canada, giving a brief review of the circumstances already referred to, and directing them to carry into effect the resolutions of the Conference on the subject.

In accordance with the agreement entered into between the two Conferences, the venerable Bishop McKendree addressed letters of instruction to the preachers and Societies in Canada, informing them of the new arrangement and urging that it be promptly and faithfully carried out. Thus the dispute which for years had marred the peace of the Societies was happily terminated, and a new and auspicious era dawned upon the Methodism of Canada.

During the progress of the dissensions above referred to, the American preachers in Canada were frequently reproached because of their subjection to a foreign government, and reports were industriously circulated reflecting upon the loyalty of the Societies under their charge. This led to a desire, on the part of many of the preachers and people, for a separation from the church in the United States; and at the General Conference of 1824, petitions to that effect, were presented. The request was refused by that body, on the ground that, in their judgment, the time for such an arrangement was not yet come; but they agreed to the organization of a separate Conference for Canada, to be under the jurisdiction of the General Conference in the United States.

In accordance with this arrangement, the Canadian preachers met in the village of Hallowel (now Picton), on the 26th of August, 1824, and organized the first Canada Conference, under the presidency of Bishops George and Hedding, with William Case as Secretary. Deeply impressed with the conviction that a separation from the jurisdiction of the American Conference would, under existing circumstances, subserve the interests of Methodism in Canada, the Conference adopted a Memorial to the several Annual Conferences in the United States, setting forth the reasons which led them to seek a separation. The Memorial was laid before the Annual Conferences by the presiding Bishops, and received the concurrence of a large majority of the members.

The Canada Conference, at its session held in Hamilton in 1827, again took up the question of separation, and adopted a Memorial to the General Conference on the subject. The memorial was presented to the latter body by the Rev. Wm. Ryerson, in the city of Pittsburg, on Monday, 5th May, 1828, and referred to a Committee of seven members, with the Rev. Nathan Bangs as chairman. "When the subject first came up for consideration," says Dr. Bangs, (*Hist. M. E. Church*), "it was contended, and the committee to whom it was first referred so reported, which report was approved by a vote of the General Conference, that we had no constitutional right to set off the brethren in Upper Canada as an independent body, because the terms of the compact

by which we existed as a General Conference, made it obligatory on us, as a delegated body, to preserve the union entire, and not to break up the church into separate fragments." This difficulty was, however, entirely obviated by the view presented by Mr. Emory, a view concurred in by the Conference, "that the preachers who went to Canada from the United States, went, in the first instance, as missionaries, and that ever afterward, when additional help was needed, Bishop Asbury and his successors asked for *volunteers*, not claiming the right to *send* them in the same authoritative manner in which they were sent to the different parts of the United States and Territories; hence it followed that the compact between us and our brethren in Canada was altogether of a voluntary character—we had offered them our services, and they had accepted them—and therefore as the time had arrived when they were no longer willing to receive or accept of our labors and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them." The view thus presented led the General Conference to adopt resolutions consenting to the separation of the Methodist Church in Canada from their jurisdiction, and authorizing their Bishops to ordain a General Superintendent for the Church in Upper Canada, should that church see fit to elect one.

The General Conference having thus relinquished its jurisdiction over the Canada Conference, it became necessary for the latter body to adopt measures for its own government, and that of the Societies under its care. Accordingly when, in October of the same year, the Conference assembled in Switzer's chapel, in the Township of Earnestown, under the presidency of Bishop Hedding, this subject engaged their attention during nearly the whole of the session. The first step was to organize into a distinct and independent church, taking the name of the Methodist Episcopal Church in Canada. This being done, Bishop Hedding announced to the Conference that he had now no further jurisdiction over them, and that it would be necessary, before proceeding farther, to appoint a presiding officer. The Conference immediately requested Bishop Hedding to officiate in that capacity, which he consented to do, and accordingly presided over their deliberations till the close of the session.

The Conference then took up the question of a Discipline for the new church, and at length concluded to adopt the one which had hitherto been in use, merely making such changes and additions as their altered circumstances seemed to require. Some of these alterations were of considerable importance, and may be briefly referred to. Previous to 1828 the Canada Conference sent delegates to the American General Conference, and were subject to the rules made by that body; but it was now determined to establish a General Conference in Canada, for the government of the church, similar, in its essential features, to the General Conference in the United States, though differing somewhat in its composition and powers from that body. The American Conference, as the reader is probably aware, is a *delegated* body, composed of one out of every fourteen members of the Annual Conferences, elected by the votes of the members; but it was resolved that the Canada General Conference should be composed of all the travelling Elders who had travelled the four

years immediately preceding, and been received into full connexion. Additional restrictions were also imposed on the *powers* of the General Conference, by providing that they should not establish any new rules or regulations, or alter existing ones, respecting the building of churches, the order to be observed in them, the salaries of preachers and the manner of raising them, the privileges of the members of the church,—such as the conditions of receiving and continuing members in the church, the mode of trial and exclusion from it, and the doctrines of the church, without the concurrence of three-fourths of the Quarterly Meeting Conferences throughout the whole connexion. It may not be out of place to remark that these restrictions had not been asked for by the membership of the church; and they constitute the only instance in the History of Methodism in which such veto-powers have been vested in Quarterly Meetings.

As the Conference had decided to adopt the Episcopal form of church government, it became necessary to elect a Bishop. Overtures had been made to the Rev. Nathan Bangs and the Rev. Wilbur Fisk, but they both declined the appointment. The Conference determined, therefore, to elect a General Superintendent *pro tempore*, and unanimously nominated the Rev. Wm. Case to that office. They also appointed a committee of three to correspond with the British Conference, with the view of establishing friendly relations with that body. This closed the business of the Conference, and the preachers departed to their fields of labor well satisfied with the results of the session.

In the transactions of the Conference there are three facts deserving especial notice: 1. An entire separation from the jurisdiction of the church in the United States had taken place; 2. A new name had been adopted; 3. Extensive alterations had been made in the discipline; and yet no one conceived, even for a moment, that the identity of the church was impaired, much less destroyed, or that the Conference had exceeded the powers which, by the very constitution of Methodism, it possessed. If any proof upon this point were needed it might be found in the words of Bishop Hedding at the Conference of 1830. The Bishop had come to visit the Conference, and was requested to preside at the Sunday services, and ordain the preachers who had been received into full connexion. At the administration of the Lord's Supper the Bishop remarked that "it had frequently been said the Wesleyan Methodists were one in every part of the world. By the Wesleyan Methodists he understood, first, the Mother Church, or Wesleyan Connexion in Europe; secondly, the elder sister in the United States, called the Methodist Episcopal Church in America; thirdly, the younger sister in this country, distinguished by the name of the Methodist Episcopal Church in Canada. These bodies, though they are perfectly independent of each other in all their ecclesiastical regulations, are one in all the prominent features of their discipline—perfectly one in doctrine—one in name, one in spirit, and one in aim; they are indeed one great family." Thus the changes which had been made, being perfectly constitutional, had not impaired the identity of the church, and the chain of Methodistic unity continued unbroken.

(To be continued.)

The Sainted Dead.

JAMES PATTON, SEN.



EXT to the Holy Scriptures, the richest treasure of the Christian Church is to be found in the biography of her pious dead. This might be inferred from the prominence which is given to this kind of composition in the Scriptures themselves. A large proportion of the truths revealed in the Sacred Volume are not given in the form of abstract statement, but come out incidentally in the story of human lives; and so we have come to associate in our minds the names of many "of whom the world was not worthy," with those graces of the Christian character which found an embodiment in their lives. Thus Moses is the type of meekness, Job of patience, Solomon of wisdom, Daniel of courageous fidelity, Paul of zeal, John of loving tenderness; while the long line of worthies whose names are recorded in the eleventh of Hebrews, show forth the excellence and power of faith. These Christian graces might all have been described in language the most fitting and eloquent, but never could have stirred human hearts like the simple records of those saintly lives. What verbal description of faith, for instance, could equal the story of Abraham stretching "forth his hand" for "the knife to slay his son?" What injunction to filial obedience could impress upon our hearts the beauty of such a spirit like the story of Ruth exclaiming—"Entreat me not to leave thee, nor to return from following after thee?" Or what panegyric upon unswerving fidelity could stir the soul like the spectacle of the three dauntless young Hebrews walking unscathed amid the fire; or of Daniel, safe amid the ravening lions in the den? Take from the Bible the biographical element, and you take away that which in ten thousand instances has comforted God's sorrowing children, and nerved timid and desponding hearts to deeds of noble heroism at which the world has wondered.

We are firmly convinced it is the will of God that His Church should still preserve the memory of those whose saintly lives have manifested the power and riches of His grace, that by their holy example others may be stimulated to a fuller consecration. The "Acts of the Apostles" are not yet finished. That portion of them recorded in the New Testament breaks off abruptly, and it was left to the Church to perpetuate the deeds and the memory of the "bright succession." Many a life has been blazoned to the world which presented only a succession of splendid crimes. The world will not willingly let its heroes die; and surely it is but fitting that the Church should have some record of

those who, after long lives of service, have, by the hand of death, been stricken into knighthood "in this the lordlier chivalry." As a slight contribution in this direction, we present a brief record of one who has lately passed from among us, but who has left fragrant memories behind him among those who knew him best.

JAMES PATTON was born in the County of Monaghan, Ireland, on the 11th of January, 1796. Concerning his earlier years we have no information; but when about 21 years of age, he removed to the Town of Clones, a few miles distant, where he began business on his own account, and soon after was united in marriage to one who proved a true helpmeet. He resided in Clones till 1839, in which year he emigrated with his family to Canada, and began business in the City of Montreal, where he resided till his removal to Toronto in 1853. In the latter city he made his home (with the exception of short periods of residence in Great Britain and in Montreal) till the time of his decease, which took place very suddenly, on the 29th of October, 1872. Brother Patton was converted to God under the ministry of the celebrated Irish Evangelist, Gideon Ousely, and for a period of nearly 60 years his membership in the Methodist Church was steadily maintained. It is no small thing to be able to say that during all those years he maintained a blameless reputation, and that even his enemies (if he had such) could not point to a single stain upon his religious character. His official connexion with the church extended over a period of more than 50 years, during the greater portion of which he filled the office of Class Leader with rare fidelity and usefulness. With this brief reference to the leading events in the career of our departed brother, we proceed to review some of the salient points in his character, and to present those traits which we regard as worthy of commemoration.

We often have occasion to remark that physical conditions exert a strong influence upon mental moods, and that peculiarities of temperament tinge with their own hues not only our social but even our religious life. In these respects Brother Patton's experience formed no exception to the general rule. Of a somewhat reserved disposition, and with a temperament tending to melancholy, his views of life often took a sombre hue, while the same causes sometimes led him to conclusions concerning his own spiritual state far less favorable than the facts would justify. In this respect he was wont to judge himself by a severe standard, and hence he was more inclined to sit in judgment upon his own short-comings, than to take comfort from the abundant provisions of Divine grace. Still, in the sharp conflicts which grew out of these mental states, he neither cast away his confidence nor charged God foolishly.

In the maintenance of Christian principle our departed brother was unswerving. Indeed, the marked feature of his character was an undeviating adherence to what he considered the *right*. An instance of this inflexibility of principle occurred in the early part of his religious career. His removal to Clones, as mentioned above, occurred shortly after the division in the Irish

Methodist Societies known as the "Clonite Secession." All the Methodists in the town, except two, had gone with the Clonite body; and when Mr. Patton came to take up his residence in the place, he was waited upon and told that unless he joined with them it would be impossible for him to succeed in business. The reply was characteristic of the man: "If I do not succeed here, Providence will open up my way somewhere else; but I will never surrender my connection with the Wesleyan body for the sake of worldly gain." He remained in Clones, and, spite of the prophecy, *did* succeed, and was widely and deservedly respected.

Mr. Patton's convictions of duty and right were strong and decided, and he would never compromise those convictions even in matters which others regarded as indifferent. He believed it to be the duty of a Christian to "abstain from all appearance of evil," and his interpretation of the precept led him to regard with strong disfavor all that savored of levity and worldliness. He resolutely set his face against "religious entertainments," regarding them as destructive of the Church's spirituality, and this unavoidably led him into opposition with many whose views on these matters were not so strict as his own. We hear a great deal, now-a-days, about making religion attractive, especially to the young; and we are often cautioned against making it repulsive by too great strictness. Let us look at this a little more closely: "Make religion attractive," say those who plead for religious amusements. "If you ignore these recreations, you will repel our young people from the Church." But let me ask—To *whom* are we to make religion attractive by such means? To the converted, or the unconverted? Not to the converted,—they need no such spurious attractions; the precious enjoyments of religion are attraction enough for them. Is it to the unconverted, then, that we are to make religion attractive? and is this to be done by developing the "social" element, and providing "entertainments" for such? Surely in all this there is a strange forgetfulness of the fact that the "carnal mind is enmity against God," and that you can make religion "attractive" to such a mind only by ignoring or concealing all that constitutes it the religion of Jesus Christ. "The world will love its own," and we make a fearful mistake when we attempt to make religion "attractive" by amusing those whom we should seek to awaken and convert. One thing must be evident to every thoughtful mind, viz., that, so far as the Church of to-day is concerned, *the danger does not lie in the direction of over strictness.*

In business matters Mr. Patton's course contrasted strongly with that pursued by many in the present day. He steadily avoided everything bordering on "speculation;" and while many were carried away in the feverish rush after rapid fortunes, he was content to carry on a steady and moderately-paying business, satisfied if he could obey the apostolic injunction to "owe no man anything, but to love one another." Such a course some are ready to characterize as "behind the age;" but there is reason to fear that too many, in their anxiety to fall into modern ways of doing business, have, at the same time, fallen into the "snare of the devil," and "into many foolish and hurtful lusts,

which drown men in perdition." If there was less anxiety to "keep up with the age" in business, there would be less temptation to untruthfulness and dishonesty, and the Church would not so often have to bear the reproaches of those who have suffered financially by trusting too implicitly some who bore the Christian name. There is urgent need in Methodism for the enforcement of the rule which forbids either borrowing or buying "without a probability of paying."

As a friend and counsellor, Mr. Patton was highly and deservedly esteemed by those who knew him intimately. There are those still living in Toronto who, during many years, made it a practice to consult with him in all important matters pertaining either to business or domestic concerns; and we have heard these persons repeatedly testify that they ever found in Mr. Patton not only a sympathising friend, but an eminently safe and judicious counsellor. His kindness to the sick and suffering was also deserving of commendation. To visit the sick he regarded as a plain, scriptural duty; and in the fulfilment of it his fidelity was sometimes put to a severe test. During the fearful ravages of the cholera in Ireland, in 1832, he was unremitting in his attention to those who were attacked by that fell disease. When friends and even relations fled in consternation, Mr. Patton stood manfully at his post, waiting upon the sick and dying and helping to bury the dead; and although he had a young family dependent upon him, his devoted wife encouraged him to persevere in his dangerous but blessed work.

In the discharge of his duties as a Class Leader, Mr. Patton was a model of fidelity. He made it a point, unless prevented by sickness, "to see each member of his class once a week," not to converse on indifferent topics, "but to enquire how their souls prospered," and "to advise, reprove, comfort, or exhort," as occasion might require; and in case any were sick, he was unremitting in his attentions. In meeting his class he was conscientious and faithful. If any member expressed himself in general terms that meant nothing, he would not let the matter rest there, but, by plain, pointed questions, would press the matter home upon the conscience of the individual, and thus try to save him from resting upon a vague, uncertain foundation. His counsels to his class were always wise and scriptural, and are now remembered with gratitude by those who were under his care.

The foregoing is but an imperfect sketch of one who, with quiet, unostentatious fidelity, served his generation by the will of God. Such men are seldom appreciated here: their record and their reward is on high; and so we take farewell of our departed brother, inscribing to his memory the words of Nehemiah—"He was a faithful man, and feared God above many."

THE GRAVE AT BETHANY.

LOVE'S tears fell fast, like the thick rain that weepeth,
Earth's glory fled ;
" She goeth to the grave," they said, " she keepeth
Watch o'er the dead."
But she hath heard the Master's call, and goeth
Her Lord to meet ;
Her bursting heart with her pale form she throweth
Low at His feet.
" Had'st Thou been here !"—Faith's trembling sunbeam glistens
Through sorrow's cloud :
Touched with a feeling of her tears, He listens
In anguish bowed.
" Had'st Thou been here !"—Like gloom the land o'ershading,
Where sunshine slept,
Came o'er His Godlike soul that soft upraising,
And Jesus wept.
" Where have ye laid him ?"—Where the cypress clinging
Skirts the low cave,
He stands, a light o'er Death's dark empire flinging,
Mighty to save.
Hushed are all sounds, while like soft mists ascending,
Quiet and calm,
Goes up to heaven the solemn prayer portending
Grief's richest balm.
" Lazarus, come forth !"—Far down in death's abysses
The glad soul heard,
And, like a babe new waked by morning kisses,
To life is stirred :
And as a dream one waking moment carries,
Then melts in night,
No thought of those dark days the spirit carries
Back to the light ;
But even as one who some brief while hath wandered
On field or foam,
And still on loved ones left each night hath pondered,
Yearning for home,—
He comes again—all sweet familiar faces
Beholds once more ;
Each natural scene the foreign past displaces
From memory's store :
So, without painful change, or fearful wonder,
From his calm bed,
Parting the curtains of the grave asunder,
Came forth the dead ;
Earnest of that far time, when, to us waking,
This life shall seem,
Amid that higher life upon us breaking,
A strange, faint dream.

Editor's Table.

EDITORIAL NOTES.

ABOUT OURSELVES.—We have not been able to make the sample number of **EARNEST CHRISTIANITY** equal to what we intended. The difficulties connected with the starting of such an enterprise are very great; but we hope to overcome these in good time, and so to improve upon our first effort as to make our little serial worthy the patronage of the entire church. It would be difficult to improve upon the mechanical execution of the work; but we hope to introduce a greater variety of topics, as well as greater variety of authorship.

THE WATCH-NIGHT SERVICES in Toronto were seasons of interest and profit. The Metropolitan and Richmond Street congregations met together in the former Church,—not less than 1500 persons being present. The Rev. G. Cochran, J. Gemley, and A. Sutherland took part in the service, and a most eloquent and impressive closing address was delivered by Dr. Punshon. In the other churches the congregations were also very large.

☛ THOSE FRIENDS who have remitted ten cents for the first number, and who now desire to become subscribers, will be credited with the amount so remitted on their year's subscription. Ninety cents additional will pay for the year.

DR. AND MRS. PALMER, of New York, will begin a series of Revival Services in the Queen Street Church, in this city,

on the 9th of the present month. They expect to remain for ten days.

POSTPONED.—An article on "The Higher Christian Life" has been unavoidably crowded out. It will appear in another number.

BOOK NOTICES.

THE PRACTICAL PHILOSOPHER. By David Thomas, D.D. Toronto: Wesleyan Book Room.

There are very few ministers who are not familiar with the name, and, to some extent, with the writings, of Dr. Thomas, Minister of Stockwell Chapel, London, and Editor of *The Homilist*. For many years past Dr. Thomas has directed his attention largely to the homiletical exposition of the Scriptures, and the result has been a series of half-yearly volumes, chiefly the product of his own pen, containing in addition to a large number of Homilies, Sermon outlines, &c., a series of Commentaries on particular books of Scripture, which, for suggestive thought, and practical common sense, cannot be easily matched. The volume mentioned above is the last from his pen. It is a homiletical exposition of the Book of Proverbs, arranged in the form of Daily Readings; and although it was designed by the Author chiefly for business men, it is, nevertheless a volume that may be read with profit by any one. Preachers will find abundance of seed thoughts in the "Practical Philosopher."

SPARE MOMENTS WITH GOOD AUTHORS.

I FIND David making a syllogism, in mood and figure; two propositions he perfected:

"If I regard iniquity in my heart, the Lord will not hear me.

"But verily God hath heard me, he hath attended to the voice of my prayer."

Now I expected that David should have concluded thus:

Therefore I regard not iniquity in my heart.

But far otherwise, he concludes:

"Blessed be God, who hath not turned away my prayer, nor his mercy from me."

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that, whatsoever the premises be, I make God's glory the conclusion.—*Fuller*.

AMIABILITY IN RELIGION.—The brilliancy of the most valuable diamond may be hidden by earthly incrustations, the lustre of gold may be dimmed for want of polish, and the most majestic portrait be half covered with dust or mildew. So religion, which is more precious than rubies, more valuable than gold, and the very image of God in the soul of man, may have its worth and its excellence depreciated by infirmities of temper, and a want of amiable deportment. Be it your desire, your endeavor, your prayer, to unite the holy and the amiable: let the diamond with its flashing hues be thus seen in its most tasteful setting, the gold in its brightest polish, and the picture exhibiting the freshest colors, and surrounded by the richest frame.—*J. A. James*.

UNPARDONED SIN will never let us rest or prosper, though we be at ever so much care and cost to cover it; our sin will surely find us out, though we find not it out. The work of confession is purposely to make known our sin, and freely to take the shame to ourselves; and if "he that confesseth and forsaketh his sins shall have mercy," no wonder if "he that covereth them shall not prosper." If we be so tender of ourselves, and so loath to confess, God will be the less tender of us, and he will indite our confessions for us. He will either force our consciences to confession, or his judgments shall proclaim our iniquities to the world.—*Baxter*.

IT IS TERRIBLE to remember the quenched strivings of the Spirit which will rise in judgment against many almost Christians. "There have been times when the lost sinner was 'not far from the kingdom' of God; times when life had chastened and subdued him; or when it had startled him into thought; times when he proved the emptiness of his creature-delights, and said of them 'Vanity of vanities, all is vanity.' Then, perhaps, he came very near the gate of the kingdom: he took the knocker in his hand; he even knocked faintly, and heard the cry, 'Come in.' One step more and he had been saved; but then Satan grew uneasy, and he dressed up the objects of time and sense with such fictitious attractions, he shed upon them such unreal light, he suggested how well it would be to secure both worlds, that the sinner drew back, intending to return at a more convenient season."—*Sayings of the King*.

"EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces."—*Henry*.

"HE that is but *almost* a Christian, hopes for heaven ; but unless he be altogether a Christian he shall never come there. Now to perish with hopes of heaven ; to go to hell by the gates of glory ; to come to the very door, and then to be shut out, as the five virgins were ; to die within the wilderness, within the sight of the promised land, at the very brinks of Jordan ; this must needs be sad. To come within a stride of the goal, and yet miss it ; to sink within sight of harbor ; oh, how uncomfortable is this !"—*Mead.*

CHRIST'S FAN AND SATAN'S SIEVE.—We may observe in this the difference between Christ and the tempter. Christ hath his fan in His hand, and He fanneth us ; the devil hath a sieve in His hand, and he sifteth us. Now a fan casteth out the worst and keepeth in the best ; a sieve keepeth in the worst and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increaseth His graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth it ; what faith or good thing soever, he weakeneth it.—*Trapp.*

OUR LOVEFEAST.

I FEEL more than ever determined that God shall have my whole heart. I want to be practically conformed to the good, and acceptable, and perfect will of God, and to feel the well of living water continually springing up within my soul. . . I see more and more clearly that faith is the root from which all the branches of holiness grow. Christ is the vine, and we are the branches, grafted into him by faith before we can bring forth fruit. As a branch cannot bear fruit of itself, so we cannot bring forth the fruit of "love, joy, peace, long-suffering, gentleness, good-

ness," &c., till by faith we are united to Christ. We are not to rank faith among the other graces, but to account it the foundation of them all. Works do not go before faith, but we must believe to work aright. Faith is the gift of God in a sense highly superior to that in which our natural powers may be called his gifts. God imparts the power or grace ; but he requires us to use it. He commands us to believe. My mind was never before so deeply affected with the reasonableness and importance of these views of faith.—WM. CARVOSSO.

I DISCOVER an arrant laziness in my soul. For when I am to read a chapter in the Bible, before I begin it I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side : if it swells to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul ; make the reading of thy word not a penance, but a pleasure unto me ; teach me that as among many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter in thy word the best that is the longest.—THOMAS FULLER.

I WAS detained at an inn in Kiel, waiting for a steambot, in company with the Rev. F. Monod, of Paris, and the Rev. Charles Rieu, pastor of Fredencia, in Jutland ; and we spent the time in reading the Scriptures together. We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, "Now unto Him that is able to do EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto Him be glory," &c.,

this expression fell upon my soul as a revelation from God. He can do by his power, I said to myself, above all we *ask*, above all even that we think, nay, EXCEEDING ABUNDANTLY above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn-room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by His "power that worketh in us;" and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, "Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do *exceeding abundantly* above all that I ask." I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could "comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge." Then was I able to say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—D'AUGBIGNÉ.

ON the temptations which have harassed me for the last three months! I have met with nothing like them in books. I dare not mention them to any mortal, lest they should trouble him as they have troubled me; but should I become an apostate, and write against religion, it seems to me that I could bring forward objections that would shake the faith of

all the Christians in the world. What I marvel at is, that the Arch-Deceiver has never suggested them to some of his scribes to have them published. They would, or I am much mistaken, make fearful work with Christians for a time, though God would doubtless enable them to overcome in the end. It seems to me that my state has been far worse than Mansoul, when Diabolous and his legions broke into the town. They could not get into the castle, the heart; but my castle is full of them.—DR. PAYSON.

[A short time subsequently Dr. Payson thus declares his deliverance from these temptations]:—

Were I to adopt the figurative language of Bunyan, I might say that for some weeks, I have been a happy inhabitant of the land of Beulah. The Celestial City is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears; and its spirit is breathed into my heart. Nothing now separates me but the river of death, which now appears but an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached; and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness; wondering with unutterable wonder why God should deign to shine thus upon a sinful worm You have known a little of my trials and conflicts, and know they have neither been few nor small; and I hope that this glorious termination of them will serve to strengthen your faith and elevate your hope.—DR. PAYSON.

Revive us Again.

"O Lord, Revive Thy Work."—Hab. iii. 2.

[From "New Praises of Jesus."]

1. We praise thee, O God! For the Son of Thy love,

For Je - sus who died, And is now gone a - bove.

CHORUS.

{ Hal - le - lu - jah! Thine the glo - ry, Hal - le - lu - jah! A - men. } Re - vive us a - gain.
 { Hal - le - lu - jah! Thine the glo - ry, [OMIT.....] }

2. We praise Thee, O God!
 For Thy Spirit of light,
 Who has shown us our Saviour,
 And scattered our night.
Chorus—"Hallelujah!" &c.

3. All glory and praise
 To the Lamb that was slain,
 Who has borne all our sins,
 And has cleansed every stain.
Chorus—"Hallelujah!" &c.

4. All glory and praise
 To the God of all grace,
 Who has bought us and sought us,
 And guided our ways.
Chorus—"Hallelujah!" &c.

5. Revive us again,—
 Fill each heart with Thy love;
 May each soul be rekindled
 With fire from above.
Chorus—"Hallelujah!" &c.