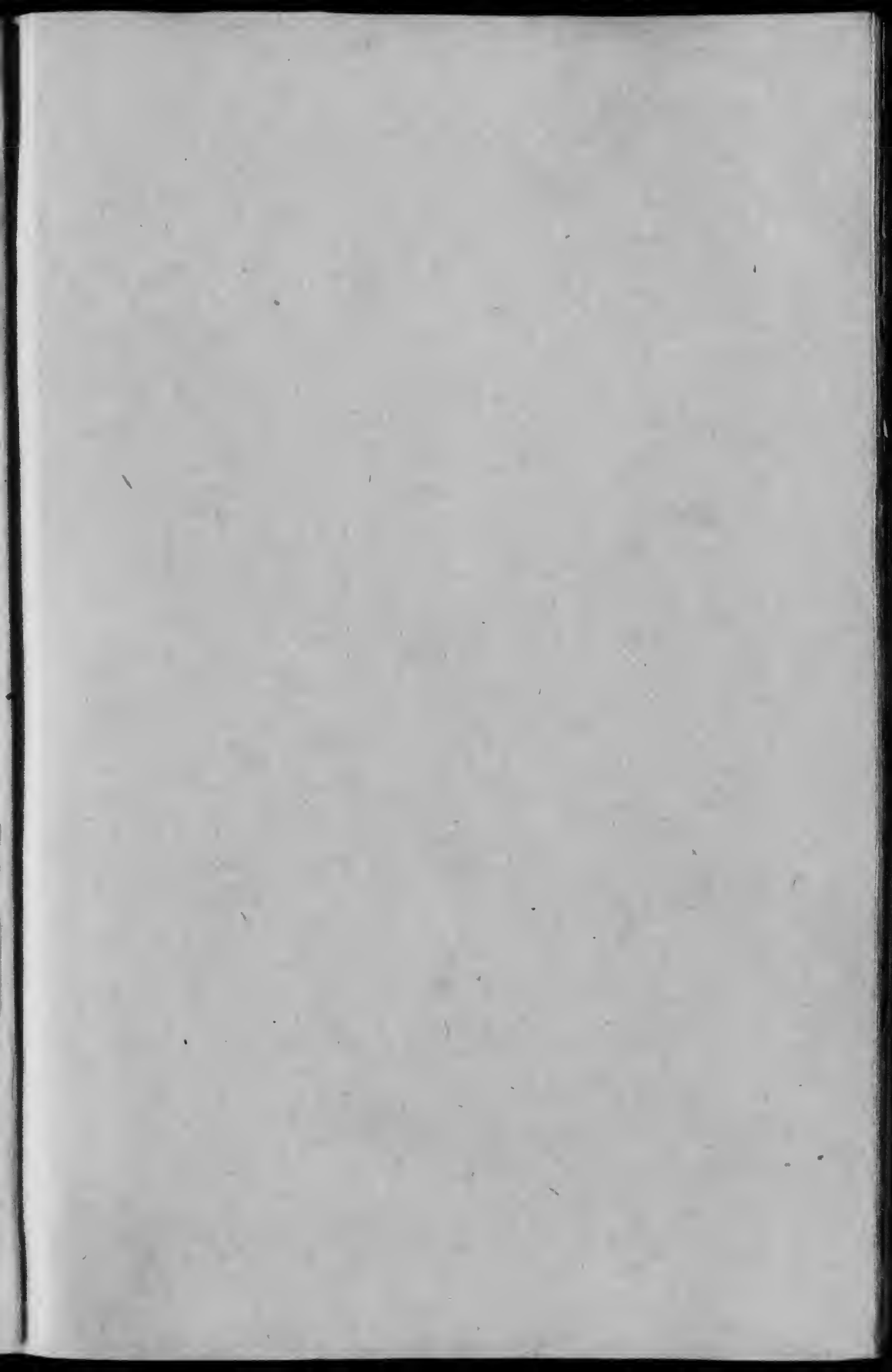


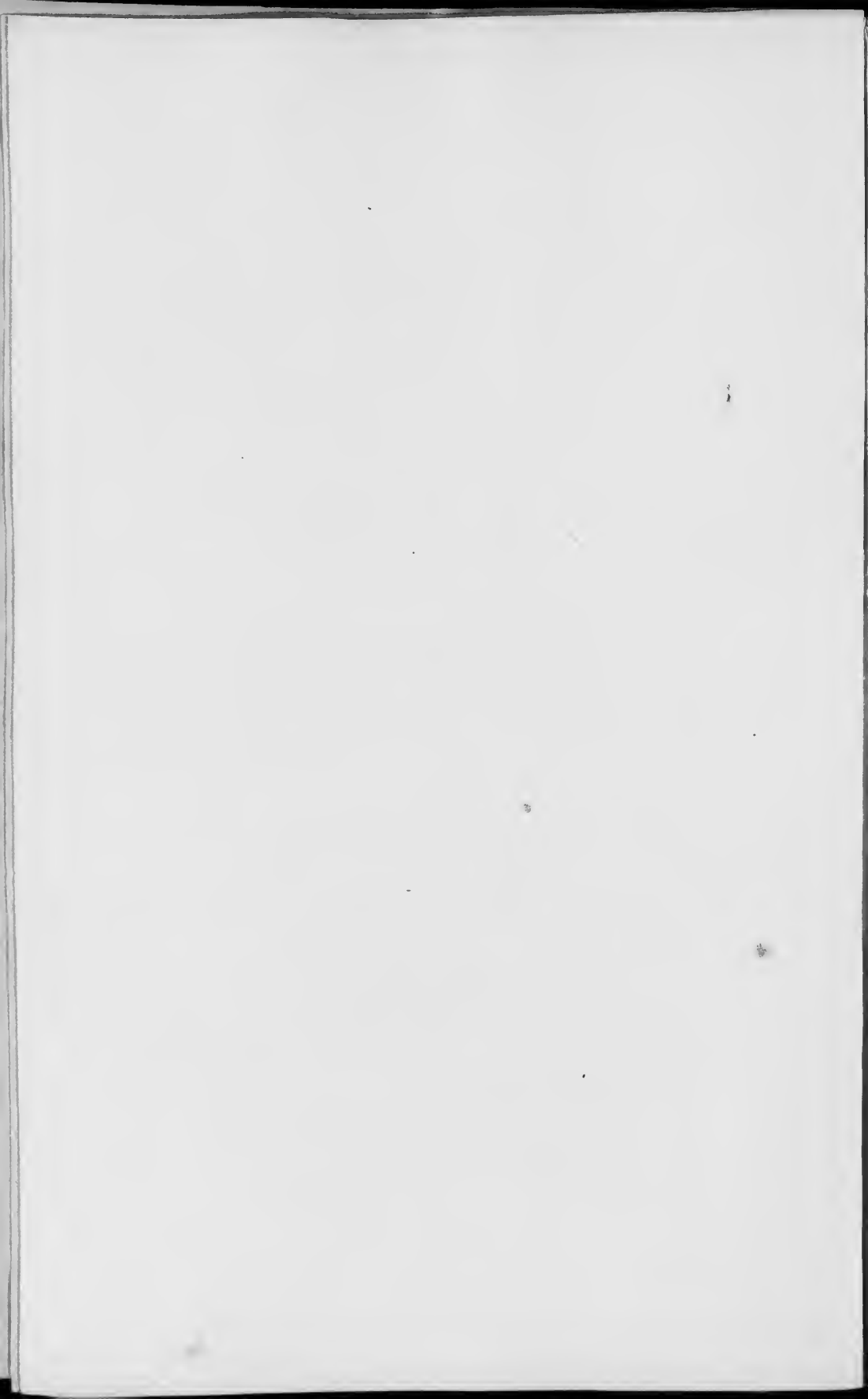
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# EARNEST CHRISTIANITY

ILLUSTRATED

SELECTIONS FROM THE JOURNAL

REV. JAMES CAUGHEY.

CONTAINING

181

SEVERAL OF MR. CAUGHEY'S SERMONS—NOTES OF HIS MENTAL EXERCISES WHILE ENGAGED IN A POWERFUL REVIVAL AT HUDDERSFIELD, ENGLAND—ADDRESSES ON HOLINESS—SAVING FAITH—BESETTING SINS—THE DUTIES OF NEW CONVERTS—DESIRES FOR PURITY—HELPS TO A BELIEF IN ENTIRE SANCTIFICATION—PRESENT SANCTIFICATION—INSTANTANEOUS SANCTIFICATION—HYPERCRITICAL HEARERS OF THE WORD—OFFENDED HEARERS—THE DANGER OF GOD'S ENEMIES—REVIVALS—THOUGHTS ON THE CONSTRUCTION OF CHURCHES, ETC.

WITH A

BRIEF SKETCH OF MR. CAUGHEY'S LIFE,

BY

JOHN UNWIN,

SHEFFIELD.

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## CHAPTER I.

SKETCH OF THE LIFE OF THE REV. JAMES CAUGHEY.

BY, JOHN UNWIN, SHEFFIELD.

THE publication of the present volume in England, within a brief period of the commencement of a second residence of Mr. Caughey among his English friends, presents a favourable opportunity for the statement of a few circumstances connected with his personal and ministerial history, which should be known to those who wish to possess the means of rightly appreciating his character and work. In doing this, little more is necessary than to adapt to the present purpose statements already published in England and America. For the following sketch, therefore, I am indebted principally to the Editor of the *LOCAL PREACHERS' MAGAZINE*, in England; to the Rev. DANIEL WISE, of America; and to Mr. Caughey's own printed works.

James Caughey, though accounted an American, was born in Ireland; but, in "early life," through the earnest request of friends of his family in America, he was conveyed to that land. There, when a youth, some twenty-seven years ago, he was *born again*; and, two years after his conversion, was admitted on probation in the Troy Annual Conference of the Methodist Episcopal Church. In 1834 he received *Deacon's orders*, and was ordained *Elder* in 1836.



Though he began his ministerial life with a resolute spirit, determined to cultivate his powers by constant study, and to form his character by a close and familiar walk with God, his first labours were not distinguished by any uncommon results. Yet, as the flower expanding itself to the sun receives the invigorating and beautifying influences of the solar light, so his earnest mind, open to every good influence, always looking and listening for means of strength, wisdom, and piety, received a rich supply of every needful grace. He learned much, gained much from many sources, and rapidly rose to the position of one "thoroughly furnished unto every good work."

It is a circumstance that will be peculiarly interesting to the English Methodist that Mr. Caughey refers the beginning of the period of his preparation for extended usefulness to the impression produced upon his mind by a passage in the writings of Dr. ADAM CLARKE. The influence of that eminent man's teaching, thus falling upon the prepared heart of a young minister in America, has thence rebounded to British shores; and far, far beyond the most sanguine faith of the pious and learned doctor himself, is producing, through the preaching of that minister, no longer young, but in the full vigour and maturity of ministerial manhood, abundant fruit to the praise and glory of God. The passage thus providentially productive of so much good is quoted by Mr. Caughey from memory, as follows:—"But all this spiritual and rational preaching will be of no avail, unless another means, of God's own choosing, be superadded to give it an effect—the light and influence of the Holy Spirit. That Spirit of life and fire penetrates, in a moment, the sinner's heart, and drags out to the view of his conscience those innumerable crimes which lie concealed there, under successive layers of deep and thick darkness, when,

under that luminous, burning agency, he is compelled to cry, 'God have mercy upon me, a sinner;' 'Save, Lord, or I perish;' 'Heal my soul, for it hath sinned against thee.'"

These remarks were read by Mr. Caughey a few months before his ordination; and he has declared that since then he has never varied a hair-breadth from the great truth they advocate. He further observes, in describing the state of mind produced within him through pondering this passage:—

"I shall have eternal cause for thankfulness that the above sentiments ever came under my notice. If my ministry has been rendered a blessing to many, that blessing has been vouchsafed, through the merits of Christ, to a steady recognition of the necessity of the influence of the Holy Spirit. On the evening of that never-to-be-forgotten day in which I read the above, I took up my pen, in secret, before God, and gave vent to the emotions of my deeply-impressed heart, in language something like the following:—

"I see, I feel, now, as I have never done before, upon this particular subject. From the convictions of this hour, I hope, by the grace of God, never to vary. I see, I feel,—

"1st. The *absolute necessity* of the *immediate influence* of the Holy Ghost to impart *point, power, efficacy, and success*, to a preached Gospel.

"2nd. The *absolute necessity* of praying more *frequently*, more *fervently*, more *perseveringly*, and more *believingly*, for the aid of the Holy Spirit in my ministry.

"3rd. That my labours must be *powerless*, and *comfortless*, and *valueless*, *without this aid*; a cloud *without water*, a tree *without fruit*, dead and rootless; a sound *uncertain*, *unctionless*, and *meaningless*; such will be the character of my ministry. It is the Spirit of God alone which imparts

significancy and power to the word preached, without which, as one has expressed it, 'all the threatenings of the Bible will be no more than thunder to the deaf, or lightning to the blind.' A seal requires weight, a hand upon it, in order to an impression. The soul of the penitent sinner is the wax; Gospel truth is the seal; but, without the Almighty hand of the Holy Ghost, that seal is powerless. A bullet demands its powder, without which it is as harmless as any other body. The careless sinner is the mark; truth is the ball that must pierce him; but it cannot *reach*, much less penetrate him, separate from this influence from heaven. In apostolic times, they *preached the Gospel with the Holy Ghost sent down from heaven.*—1 Peter i. 12. In our day we need an energy from no lower source, to overturn the wickedness of the vile and profane, and to counteract the formality and worldliness which are everywhere visible.

"4th. I am now fully persuaded, that in proportion as the Spirit of God shall condescend to second my efforts in the Gospel message, I shall be successful; nor need I expect any success beyond. No man has ever been signally useful in winning souls to Christ, without the help of the Spirit. With it, the *humblest* talent may astonish earth and hell, by gathering into the path of life thousands for the skies; while without it, the finest, the most splendid talents, remain comparatively useless.

"5th. The entire glory of all my success shall henceforth be given to the Holy Spirit. By this I shall conscientiously abide, as by any other principle of our holy religion. It is written: '*They that honour me, I will honour.*' To this may be added that *righteous, inalienable*, and unchanging determination of Jehovah: '*My glory I will not give to another.*'"

A ministry exercised on principles like these, could not fail of producing fruit. But in this he did not surpass some of his brethren, and no very extraordinary success attended his labours.

The *crisis of his usefulness*, however, was at hand. Mark how it occurred.

He had deliberately given himself to the work of the ministry; had especially placed himself under the guidance, and professed himself dependent upon, the aid and immediate influences of the Holy Spirit; pledging himself that the entire glory of all success should be given to him alone. Having done this, God blessed him in his work with comfort and success.

But when preparing to settle in the circuit to which he was appointed by the Conference of 1839, he "began seriously to reflect upon the propriety of choosing a wife," and his brethren in the ministry encouraged him. Then, in an inexplicable manner, hardness of heart fell upon him; the light of the Lord's countenance faded from before him, and "appeared to be mantled in the thickest gloom." He was soon involved in a variety of evil reasonings; he became conscious of a conflict with something invisible, while God apparently left him to battle it out alone. Yet, he says, "I felt no condemnation, though, perhaps, I deserved it. But a restraint was upon me which greatly distressed my soul; and when I began to suspect that the step might be contrary to the will of God, I felt worse and worse. I had arisen to transact my own concerns in my own way, and, being unhinged from my centre, I was discontented and unhappy."

In narrating what followed, Mr. Caughey says:—

"My distress and gloom were so great, I could not unpack my library, nor arrange my study. I began to reflect

most solemnly upon my unhappy state of mind, and became more concerned to regain my former peace and joy in God, than to obtain any temporal blessing whatever. The world was a blank, a bleak and howling wilderness, to my soul; without the smiles of my Saviour. In fact, that I could not live, but must wither away from the face of the earth, without his comforting and satisfying presence. Like a well-chastised son, I came back to the feet of my heavenly Father, and with many tears I besought him to reveal his face to my soul; that if my purposes were crossing his, to show me; and whatever was his will, I would at once, by his help, yield my soul unto it. 'Lord God,' I said, 'if my will crosses thy will, then my will must be *wrong*; for thine cannot but be *right*.' Now I cared not what he commanded me to do, or to leave undone; I stood ready to obey. I felt assured clear light from God on some points would soon reach my soul; and I was fully prepared for it. But I no more expected such an order as came soon after, than I expected he would command me to fly upward and preach the Gospel in another planet. During three days I cried to God without any answer. On the third day, in the afternoon, I obtained an audience with the Lord. Here, and in a moment, the following passage was given me to plead: 'And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.'—Exod. xxxiv. 5—7. I took hold of this; many of the words were as fire, and as a hammer to break the rocks in pieces before the Lord. The fountains of tears were opened, and the great deep of my

heart was broken up. I left the place, however, without receiving any light; but my heart was fully softened and subdued, and I felt assured I had prevailed in some way with God. I was confident light and direction were coming; but of what nature I could not tell.

“This was on the 9th of July, 1839. The same evening, about twilight, eternal glory be to God! when reading in a small room adjoining my study, a light, as I conceived from heaven, reached me. My soul was singularly calmed and warmed by a strange visitation. In a moment I recognised the change; the following, in substance, was spoken to my heart; but in a manner, and with a rapidity, I cannot possibly describe. Every ray of divine glory seemed to be a word that the eye of my soul could read, a sentence which my judgment could perceive and understand: ‘These matters which trouble thee must be let entirely alone. The will of God is, that thou shouldst visit Europe. He shall be with thee there, and give thee many seals to thy ministry. He has provided thee with funds. Make thy arrangements accordingly; and, next Conference, ask liberty from the proper authorities, and it shall be granted thee. Visit Canada first; when this is done, sail for England. God shall be with thee there, and thou shalt have no want in all thy journeyings; and thou shalt be brought back in safety again to America.’

“The above is far beneath the dignity and grandeur of the impression. It came in a way which left no room for a doubt. A heavenly calm, a powerful persuasion, and an intense glow of divine love, accompanied the whole. It was like the breaking forth of the noon-day sun at midnight. I fell upon my knees before the Lord, my whole mind consenting to the orders, which I believed had come from heaven. O, the sweetness of that communion I then en-

joyed with God! My sky was cloudless. My rest of soul unutterable.

"I arose from my knees under a strong conviction that God had called me to take this tour. Letters were written immediately to Canada, &c. The next day my soul was calm and happy. My books were unpacked, and everything in my study arranged with a glad heart and free. Eleven months were before me, to criticise the impressions on my soul. With delight I commenced my pastoral work, visited from house to house, and had the pleasure of seeing a most powerful revival of religion in my circuit. During this period, not the least wish entered my heart to form any connection or engagement whatever that would entangle or hinder me from fulfilling what I conceived to be the high and solemn commission I had received from the Lord. I continued to resign the whole matter to God, entreating him to overrule all to his glory, and to hedge up my way if it were not his will I should leave America."

This was the foundation of Mr. Caughey's first evangelistic sojourn in these islands, reaching, with brief interruptions, from July 29th, 1841, to July 20th, 1847. The terms of the high and holy commission with which he was honoured were, in every respect, exactly fulfilled. He opened his commission, under apparently accidental circumstances, in Dublin, and immediately encountered those severe buffetings from the enemy of souls and those harassing mental trials which are inevitably the lot of those who aim in the right way to do most damage to Satan's kingdom. His success was most encouraging—about seven hundred persons professing to receive pardoning mercy. The cost to himself, however, was terrible: "Sometimes it appeared as though the devil would have torn me to pieces. Fiery darts were cast at me as thick as hail. My soul was almost



continually pressed down by a weight that was scarcely supportable; and yet the adversary could not touch either my justification or sanctification. His evident design was to drive me out of the city. He constantly insisted—‘You shall not be permitted to enjoy any comfort in Dublin; so you had better be off.’ The Lord, I believe, on the other hand showed me, if I would leave before he gave me liberty, I should be no better off in any other place. I therefore determined to fight it out, and bear patiently the grievous curses of this infernal *Shimei*, 2 Samuel xvi.; and curse me he did, by day and night; from street to street; in the pulpit and out of it; but I continued, with all my might, to win sinners to Christ. He never insinuated that he would have me in hell, nor that I was a hypocrite, nor anything of the kind; but that if I would injure his kingdom, he would injure me; that, if I should keep up hostilities, he would do the same; and, at least, deprive me of all comfort.”

But, overwhelming as were these attacks, his deliverances and consolations were not less remarkable. With reference to this very time of trial, Mr. Caughey writes:—“The first real check the devil received from God, was when I was walking in the Phoenix Park, near the city. God there came down upon my soul in mighty power. The enemy was silent, and I rejoiced ‘with joy unspeakable and full of glory.’ Satan returned again with more caution, and less confidence. God then put a hook in his jaws, and said, ‘thus far thou shalt go, but no farther.’ There were other particular seasons of divine visitations to my soul, in which God ‘half revealed his face.’ The consciousness of the immediate presence of God to my soul was deep and unutterable.

“Before I left America, God condescended to converse



with my spirit, and gave me many special directions for the guidance both of my present and future movements. It was in the same manner, though far clearer, and with greater power and unction, an invisible agent seemed to hold conversation with my soul; in which promises, directions, and encouragements were given in quick succession. My spirit was often as still as the midnight hour, and the communings of an active agent were as perceptible as any conversation I ever had with a visible friend. More I cannot venture to say at present. Of this I am persuaded, I shall see some striking displays of the power of God, in the conversion of sinners. The following came with uncommon force, 'I will be with thee, whithersoever thou shalt go, to deliver thee.'"

We need not follow Mr. Caughey in his career through Ireland and England during the period he was permitted to labour among us. The Lord wonderfully opened his way, and gave him success almost unprecedented, until within six years nearly *twenty-two thousand persons* professed conversion under his immediate labours, and upwards of *nine thousand* entered into the rest of full salvation.

It is unnecessary also to revert to the painful and grievous circumstances which led to the return of Mr. Caughey to his adopted country in 1847, further than to express the hope that,—as the effects of many grievous and bitter wounds, since given and received in the heat of strife among estranged brethren, have already been softened and mollified, and the scars remain but as the indications of a contest past, while mutual Christian and fraternal recognition is tending to heal breaches, and cause Christian love to abound,—even that most bitter and lacerating wound, which cut off the father from the children

and separated between chief friends, shall be healed, and the grief it inflicted be no longer remembered for the joy of the happy re-union that in the providence of God is consummated for a season.

Of the work that Mr. Caughey has come to do, but one word need be uttered:—That work is *soul-saving*: let every lover of souls shun the responsibility of making it subservient or subordinate to *any other object*.

Since Mr. Caughey left England, his labours in the United States and in Canada have been attended with the unction of the Holy One, and with triumphant results. His summers were generally spent in literary labours at his own residence in Burlington, Vermont, and his winters occupied by preaching.

The following estimate of his mental character by the Rev. DANIEL WISE, an American, will be read with pleasure on this side of the Atlantic:—

“Mr. Caughey is a self-educated man. He has been an extensive reader, and his mind is richly stored with the best thoughts of the best English writers. He possesses a remarkably vivid imagination, which, in its ardent flights, sometimes, though not often, soars into the suburbs of fanciful regions. His perceptive faculties are superior, his reasoning powers good, though not logical in the highest sense. His memory is both retentive and ready; hence he has a large treasury of ideas at command. His mind possesses great force; his manner is earnest and persuasive; his gesticulation natural. His voice possesses remarkable compass; if not richly musical, it is very pleasant, and the more it is heard the more it charms. His discourses bear the mark of originality. It is true they often flash with the intellectual jewels of great writers, but these are faithfully acknowledged; and his

sermons, both in thought and structure, are manifestly the offsprings of his own mind.

“Such is the man, some of whose marvellous movements and personal experiences form the topic of these pages. Nature formed him a man above the mediocrity of men, but she did not endow him with the highest gifts of genius. The church has many ministers of larger powers, more highly cultivated, better read, and of higher intellectual rank, but whose successes in God’s work will not bear comparison with those of Mr. Caughey. Whence, then, has his superior power proceeded? Why has he won such victories in the church of God? We must leave this question unsolved, or attribute his surprising success to the Holy Spirit, who finds his instruments among the herdmen of Tekoa, or at the feet of Gamaliel, as his sovereign wisdom may decide. To this source Mr. Caughey himself ascribes the glory of his fruitfulness. We do the same, and invite the reader to the pleasant work of tracing the influence of the Holy Spirit as displayed in his private mental exercises and public labours. We are assured that no candid man can peruse the following pages without feeling himself moved to become a holier man, and a more earnest labourer in the vineyard of the Lord.”

We will no longer keep the reader from the company of Mr. Caughey himself; for such and so realising and life-like is the experience this book unfolds, if it be read with a disposition to catch the spirit of the writer, and enter into the workings of his earnest, loving heart. Let the reader lay hold of the salient points indicated in this brief sketch:—The emigration of an embryo minister of Christ to a country where such a ministry might be conferred upon him as would permit of his being driven or led to the uttermost parts of the earth by the direct operation of God’s Holy

Spirit, without any infringement of the "rules and orders" by which his standing is regulated; the cherished remembrance of the country of his birth, which no doubt the Spirit of God used to direct his thoughts towards Europe, and make him willing in the day of visitation; the distinct influence and impulse imparted to him through the words of a distinguished divine of the country on whose behalf the Lord was preparing him for unexampled usefulness; the trial of his fidelity to his Master, and of his fealty to his ministerial engagements on the subject of matrimony; the wonderful and impressive plainness and clearness of the terms of his commission to visit Europe; its minute fulfilment in every particular; his conflicts of soul; his searchings of heart; his conquering progress, and his glorious success;—let the reader bear these points in mind as he steps at once into the midst of the operations, exercises, and perplexities of Mr. Caughey's peculiar vocation, and he will find that he is reading no common book, and adding to his stock of knowledge an experience of no ordinary character; and may the Lord give him understanding in these things!

## CHAPTER II.

## A WEEK OF AGONISING CONFLICTS.

IN this chapter we find Mr. Caughey toiling to overcome the hindrances which a spiritless church, and a state of hardened indifference to divine things in the community generally, placed in the way of his opening movements in Huddersfield. The peculiarity of this portion of his journal lies in the full *exposé* its author makes of the workings of his distressed spirit. It lays his heart open to the reader's eye, and reveals the mental agony of which he was the subject. Perhaps his soliloquies are, in some parts, too long continued; but they are so true to the experience of every Christian who knows what it is to travail for souls, that we are sure the spiritual reader will peruse them both with interest and profit.

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*Huddersfield*, December 2, 1844, Monday morning.—Preached in Buxton-road Chapel yesterday morning and night. Had some power. The chapel is a hard place to speak in; it is large, but the difficulty is a vast compartment behind the pulpit, for the accommodation of hundreds of Sabbath-school children and teachers. All is *vacancy* behind the preacher: and if his head be somewhat vacant of *ideas*, woe be to him! But though his head be full as the

rich farmer's barns of old, it avails him little, so long as that void in the rear quite divides his voice,—nothing to react and send it forward,—so “*divided* it falls” into *feebleness*, unless he puts on a strength that will quite exhaust him before he has half finished. Such a construction is a great error; but the preacher is the sufferer.

English Wesleyan chapels, usually, are the easiest edifices in the world to speak in. Their pulpits project out into the congregation. The *orchestra* and *organ* (for they are nearly all furnished with organs) are behind the pulpit, with a front sufficiently high to serve as a “*sounding-board*,”—not, indeed, *over* the head of the preacher, but close behind, upon which his voice *reacts*, and sounds forth with great power, and little effort comparatively. I have found it easier to make three thousand people hear in such chapels than seven or eight hundred in some of our American churches, with pulpit close to brick or stone wall. Buxton-road Chapel is a sad exception, for the reason already given.\* A few souls were saved yesterday.

Tuesday, Dec. 3.—Prayer-meeting last night; a *cold*, *hard* time, surely; people cold,—looked as if they had been praying but little in secret, but expecting to light their torch at somebody else's fire,—perhaps *mine*; but for some reason or other mine burned so low, there was little for anybody except *self*, and not enough at that, for I was very uncomfortable. Had the Bridegroom come, there would have been trouble in the camp, I fear. Matt. 25.—“Give us of your oil, for our lamps have gone out. Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.” Nor did there seem to be much *disposition* for that either,—with one exception, a poor *backslider*, whose lamp had long gone

\* For some remarks on the structure of churches, see Appendix.

out; he got *oil* from above, and *fire* to kindle it, and shined among us like a Pharos over a sea of gloom.

There is much *green wood* in Huddersfield, or I am much mistaken,—not easily kindled into a flame, indisposed to catch Gospel-fire,—as much so as the drenched wood on the memorable altar on Mount Carmel. However, Huddersfield wood is on the altar of our God. But the devil, instead of Elijah, has thrown a dozen barrels of the water of *lukewarmness* upon it. Hush, my soul! when the fire of the Lord comes down it will burn the wood, and lick up all the water. May it be so, until all the people shall cry, as of old on Carmel, “The Lord, he is the God! The Lord, he is the God!”—1 Kings, xviii. It is thus, my Lord, that thou dost prove the heavenly origin of revivals! Amen!

Wednesday, Dec. 4.—A gloomy time last night. No freedom. The people, too, were *somewhere else*. Satan is going to usurp upon me here. His legions are in “*the hill country*,”—veteran *fiends*, who *curse* the throne of God, and *scorn* these poor sinners, though they know it not; ay, my *weak* soul, that would snatch them from a gaping hell. In the eyes of devils I am one of “the weak things of this world;” but *my* soul knows their scorn; but devils know, and I know, that God often uses such “weak things,” and things which are not, and things which are despised, to bring to naught the things which are, that no flesh, yes, and no devils, may glory in his presence.—1 Cor. i. 27.

We shall see. With the psalmist, my eyes are unto the hills, from whence cometh my help. Infernal opposition comes over these Huddersfield hills,—doubt it not, my soul! If *angels* from heaven were my *confidences* I should fear for the result; for one devil withstood an angel sent on



a divine mission twenty-one days,—a great angel, too,—Dan. x. 6,—his body like the *beryl*, his face like the *lightning*, his *eyes* like *lamps* of fire, his arms and feet in colour like to polished brass, and the voice of his words like the voice of a multitude: and yet one devil *coped* with him in a conflict of twenty-one days, and how much longer nobody can tell, had not Michael, the archangel, rushed down from heaven to his assistance,—poor Daniel praying all the time. If *one devil* is so strong, what shall we say of the combined force of all those legions, of whom it is said,

“They throng the air, and darken heaven?”

Great as are the *angels* in *power and strength*, I would despair if left altogether to their aid. But with him in the Bible my soul cries out, “Our *help* is in the name of the Lord, who made heaven and earth.” It was not an *angel* which Jesus promised to the church, to *indemnify* her for the loss of his visible presence, and by which to convince the world of *sin, righteousness*, and judgment; no, but the Holy Ghost, the Comforter, the Spirit of Truth, the third person of the Godhead. He might well tell his disciples to tarry at Jerusalem until they were endued with power from on high, promising them a baptism of the Holy Ghost not many days hence; otherwise they would have been helpless as withered leaves before “the Prince of the power of the air, the Spirit that now worketh in the children of disobedience,” and with *amazing energy*. For this Holy Spirit I wait; no victory over *opposing powers* without his aid.

Thursday, Dec. 5.—Knocked hard and loud at the door of closed hearts last night; but the *trio* of voices within—Ignorance, Prejudice, and Unbelief—was louder and more influential than my poor voice. My heart groans within



me; my spirit is stirred. Thought best to open all the doors and windows, so to speak, of my soul, for a thorough *airing*, this morning; nor are the *breezes of grace denied*, diffusing a heavenly sweetness through all within. Walked out for a while. How sweet the reflection that by *prayer* one reaches out the hand of the soul to God! nor is it ever refused when offered sincerely in faith and love. Want of *success* is apt to be the death of *joy*, or to make it very languid. At such times one is more inclined to *groan evermore* than to “rejoice evermore;” especially when Satan and his fiends, and sinful men, like *Sanballat*, and *Tobiah*, and the *Arabians*, who said of Nehemiah and his keepers on the ruined walls of Jerusalem, when they were almost buried in rubbish, “What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the *heaps of the rubbish* which are burnt? Even that which they build, if a *fox* go up he shall even break down their stone wall.”—Neh. vi. But if one cannot “*rejoice evermore*” just now, the spirit may retain a gracious aptitude for it, like a bird on the branch, ready, on the first blink of sunshine, to burst out into a song of joy. Till, then, one may *watch* and “*pray without ceasing*,”—*ejaculatory* prayer, Paul means, I suppose,—*broken fragments* of desire and prayer, *projected* upward continually to God; *arrows of thought* in soul-wishes, darting heavenward as arrows from a *bow*,—the bow of *confidence* in God,—feathered with *faith*, and *hope*, and *love*. May my *quiver* be full of them these days!

Past 1 o'clock, P.M. — *Sadness* is a *dyer*; it *discolours* everything, and *drapes* the soul in *sable*. How charmless and dreary all appears under its influence! How it drives the soul back upon itself, and shuts one up within one's

self! "Faith without joy is like a ship without sails," said a Swiss divine. Just so. And what strength to wrestle with the waves has a *sailless* ship?—unless a *steamer*, with the propelling power in her own bosom, her motions and motive power from within, acting against wind, and waves, and tides, from the individuality of her own character. There is little of the *steamer* about me, these days; rather like the "sail-ship," depending too much upon outward circumstances,—a *feeling* that must be overcome before the *changes* that are desirable can come.

The *air* in one's lungs and the *blood* in one's veins are two main sources of strength. Deprive the most *robust* of either, weak as infancy is not the word—DEATH! And what can a *dead man* do? *Faith* is a source of strength, but it should have joy for a companion,—as the *blood* to the *air* in the lungs. Paul speaks of "the joy of faith,"—Phil. i. 25. "The joy of the Lord is your strength," says Nehemiah. My "*life-blood*" runs low; joy seems like the life-blood of one's religion, so to speak.

Well, if I have not *gladness*, may my soul be full of goodness! If *success* be wanting, *honesty of purpose* need not. A *decrease* in *usefulness* may be attended by an *increase* of *holiness*. If the Lord intend this, through his grace, he shall not be *disappointed*. If there be no *showers* from above, let me have the distillings of the heavenly dew. "The *dew* may fall, though the honey-comb may not drop," as one remarked. "I will be as the *dew* unto Israel," said the Lord by Hosea. What the effect? "He shall grow as the *lily*, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon: they that dwell under his *shadow* shall *return*; they shall revive as the *corn*, and grow as the vine; the scent thereof shall be as the wine of

Lebanon." — Hosea xiv. What a cluster of figures are here! all of God's own selection, pleasant in the *outward letter*, spiritually sweet in the *inward sense*. I must preach upon that text. In the mean time be a *dew* unto my soul, O Lord! *Dew* is nature's *ally* against *drought*. It is a God-send, as one may say, in the absence of rain.

There is a *temperature* at which *dew* begins to form, called the *dew-point*; and there must be deep *tranquillity* in the atmosphere, besides. The *soul* has her dew-point, also,—that precise state when God becomes as dew unto it. I have often realised it, and shall again, through Divine mercy. This, however, is the time when *faith* must most predominate. It seems God's order,—I must *believe*, and go forward; the old *joy-surprises* will not be wanting. The Lord reigneth, and my heart shall rejoice.

I observed, the other night, that *whitish belt* which encompasses the sky,—the *galaxy*, or milky-way,—a puzzle to those not familiar with the revelations of the *telescope*, which is only the commingling glory of a vast assemblage of stars, in a higher planetary arrangement, in other *firmaments*. I thought of another galaxy, which is like *another belt* of glory, but drawn across the Scriptures, shining resplendently in Hebrews xi.; an assemblage of stars, brilliant characters, eminently attractive in their sphere. They were all *signalised* in their times for some great quality or other. *Noah*, for his ship architecture, sacrifices and courage; his ark and his voyage over a shoreless ocean; a mountain-top for a harbour, and monarch of the whole world at last. *Abraham*, for his wealth. *Joseph*, as a dream-interpreter, and for his political honours. *Moses*, for his learning. *Samson*, for his strength. *Joshua*, for his courage. *Jephthah*, for his fidelity to his vow. *Gideon*, for his victory,—three hundred against an army which "lay along

the valley like grasshoppers for multitude,—and their camels without number, as the sand by the sea-side for multitude.” *David*, for his *military* achievements, regal honours, statesman-like abilities, and for his poetical and musical celebrity. *Samuel*, for his integrity. *Sarah*, a joyful mother of a son and heir when ninety years old. *Rahab*, for her *hospitality* to the spies. Besides an untold number of lesser and *nameless* stars, all *distinguished*, doubtless, in their times, by some particular traits of character, at which the world might gaze with admiration. But mark! no credit is given to Abraham, Noah, &c. &c. Their *faith* is the honoured gem in their character; all other accomplishments are eclipsed by its brilliance. “*By faith*” they did so and so. Lord Jesus, increase my faith! Surely much faith is needed at this *crisis* in my ministry; an *overcoming* faith, ay, and *love*,—what Mr. Wesley calls “*humble, gentle, patient, Christ-like love.*” But not that diluted, “milk-and-water, wishy-washy” sort of an affection,—a *good-for-nothing* against sin, the devil, and carnality, without *vitality* and strength, smiling upon everything feebly as a wintry *moonbeam* on ice and snow, which neither thaws, nor disputes, nor alters the form of anything. But a *love* that burns or melts, moves, disputes and changes the aspect of affairs; that knows to *frown* as well as *smile*, when to oppose and when to yield; a sparkling *fountain* at the heart’s door, fed from the living Fountain above, which will *find a way* or *make it*. A *love* burning in the soul, and beaming out on the tearful cheeks, like that ever-to-be-remembered burst of sunshine on the wild, dark waters of the Atlantic, in the hour of storm and conflict. O, give me such a love, without which I am but as sounding brass or a tinkling cymbal! separate from which, *faith*, though *mountain moving*, would profit me nothing.

An old writer says, "Faith and love are the two poles upon which all true religion turns,"—ay, and the two poles upon which every true *revival* turns. They are, besides, two of the mightiest weapons in battling for God and souls. By *these* Jesus has often enabled me to *turn the tide of battle* when nothing stared us in the face but disorder and defeat.

Past 4 o'clock.—Have been walking out and pondering over matters. Small congregations all the week. Cannot get the *ears* of the people, although a fine audience on the Sabbath; their ears are not towards me in the week services. The *sabbatical year* has come. It has no charms. Spiritual freedom is not desired. They prefer the servitude of sin. And so Satan has bored their ears to his doorposts, by the *awl* of temptation, to serve him for ever.—Exodus, xxi. 6. God being my helper, their ears shall be *troubled* or *torn* therefrom.

There were *good indications* at first, and sixty-one saved. After that came death. The meetings *dwindled*,—*empty pews* in abundance. Buxton Road is the place of trial. "Retreat?"—No! When Greece pledged herself to be invincible, she sent Leonidas, with his three hundred Spartans, to Thermopylæ. Let me make a Thermopylæ of it, though as many devils oppose as Persians against Leonidas, —five millions of them. This is "*speaking big*," my soul! But, if I be *God-sent* and *God-placed*, it is right to be strong in purpose and in hope. If not, woe be to me!

My stand is taken. There is nothing for it but a *stand-up* fight for the rights of Christ. The cause is *good*, whatever becomes of James Caughey. Christ is on our side, and angels are around us. This is my *cross*. Though it turn into a *serpent*, I must not run away from it. But *more grace* is needed to seize the serpent by the tail, like Moses.

It may turn into the rod of God in my hand, and shake the throne of the infernal Pharaohs. Amen.

There may be *honey* at the end of the rod, as at the end of Jonathan's stick,—1 Sam. xiv. 27,—which I may eat and not die. The *cross* is heavy and joyless now, as if made of *hard wood*, yet it is a *pledge of joy* and of victory, as of old. I would think with that good man in *prison* for Jesus, but now with him in glory. I know no man has a *velvet cross*, but the cross is made of what God will have it. Yet I dare not say, O that I had liberty to *sell* the cross! lest therewith, also, I should sell *joy, comfort, sense of love*, and the kind visits of the Bridegroom. Amen. If truths falls like seed by the way-side in Huddersfield, I must wait and see. Lord, help me! I am but as a *feather* in the wind, unless thou dost give me *solidity* by a weightier baptism of thy *love*.

This is the fact,—the Sabbath sermons created no spiritual appetite for more; a *bad sign in me or in them*. The *preacher* was in fault, or the *souls* of the people are out of health. Jesus gives his blessing to those who hunger and thirst after righteousness, everybody *knows*, but who *cares?* who *believes* him? Christ and the world never do agree in their reckoning,—in nothing more than in this matter of spiritual *hunger and thirst*. The world little knows, and cares as little, that these *restless* and often painful appetites are but a *means to an end*. They are God's methods of calling us to the Gospel feast. They stand in the same relation to the soul, as their *namesakes* to the body. Why are such *blessed?* Because of what they *indicate*. *Life*, for instance. A dead man neither *hunger*s nor thirsts. *Returning health*.—When an *invalid's* appetite returns, physicians and friends have hope of him! *Established health*.—The Greek of our Saviour's words for

*hunger and thirst* is, in my old Greek Testament, in the present participle, thus, "Blessed are they which are *hungering* and *thirsting* after righteousness, for they shall be filled,"—not by *fits and starts*, then, as some individuals, or like my last Sabbath congregations, having a *voracious* appetite for a sermon or two, and *puny* all the week after. It is a bad sign in a *patient*; he wants medicine more than food, and medicine he does not like, poor man! But when the appetite is good for one meal, and better for the next, and so on, then is *health* returning like a *tide*. It is not medicine he wants then, but good, wholesome food, and plenty of it.

Next comes *usefulness*,—a good appetite and strength for business go together. But the contrary holds good,—a disordered stomach, loss of appetite, debility and unfitness for work, are companions. All this is "easy of *spiritualisation*." I really feel as if I could preach from this text. But not till the Huddersfield folks get a better appetite. No use to expatiate on the goodness of *viands*, when there is nobody to dine. Everything is beautiful in its season, I suppose. Besides, people are not fond of hearing they are really out of health, until they are made to *feel* it with sorrow and alarm. We shall see, by and by, O my soul!

Jesus says, "For they shall be filled;" one reason why he pronounces the blessing upon them, they shall not *hunger* in vain; "*they shall be filled*," with as *much* as they expected, and with as *good* as they expected. The *world* does not usually fill after that fashion! and with an *ability* to enjoy it,—there the world fails again! and with no *charge* upon the purse,—this would bankrupt the world to fill without charge. All Christ seems to ask at his table is, that his guests bring a good appetite. "Ho, every one that thirsteth, come ye to the waters, and he that hath no



money come, buy *wine* and milk without money and without price."—Isaiah. What! "buy without money and without price?" Yes, those are the terms of the Gospel market, as well as at Christ's table. It is fact! And yet Huddersfield sinners will not accept, though on the point of spiritual starvation. But it is thus Christ *fills*, nevertheless; and thus *Satan* fills not. Poor sinners pay dear for his filling. His slaves neither get as *good* as they expected, nor as *much*, nor *capacity* to enjoy,—“negative happiness” or positive misery. An empty heart, a lean soul, secret discontent, warring and dissatisfied passions, prevent the enjoyment of some; a chastising or a disappointing *Providence*, others; while some, like one of old, have their “loins filled with a loathsome disease;” while “the backslider in heart is filled with his own ways,” as the Bible threatens. Water in the *bucket* is the same as water in the *well*; the *stream* resembles the *fountain* from whence it proceeds; *fire* in the *grate*, the same as that which fills Vesuvius; the *filling* which the wicked receive upon earth differs more in *quantity*, perhaps, than in *quality*, from the filling received by the damned in hell. I must sound these things *aloud* in the ears of these sinners; may be they will cease to feed at the devil's tables,—*costs* have restrained many an epicure. Burns thought of this:

“O, would they stay to calculate  
The eternal consequences;  
Or your more dreaded hell to state,  
*Damnation of expenses!*”

The cost of the devil's filling *here* is pretty heavy on health, purse, and peace; on character, liberty, and life. The devil's *service* is expensive. His *pay* is *dearly earned*. His *pleasures* are high in the market. “Thou hast done evil



as thou couldst," is the Lord's *retort* upon some of the ungodly,—according to thy time, or purse, or station, or opportunity. Sinners are called "dogs" in Scripture; perhaps from the fact that so many of them feed on crumbs beneath their master's table. The *great ones* of the earth are not the majority in the devil's family, but they sit around his tables, and they are well furnished; the *dogs* catch at the *sinful crumbs* which fall through the fingers of *those above them*, or are turned off with their *leavings*.—too bad, seeing they are all to share the same hell! Devils *grin* and angels mourn. Poor *creatures*! they try to be content, and will hardly believe that Jesus has anything better at his tables, or a richer *reward* for his service. I must try to create discontent and mutiny in Satan's family. I shall *try*. The "*dogs*" will *bark* before long, as their namesakes do when they hear or see anything extraordinary. Let them! Satan will miss them from under his tables before long, I verily believe. Amen!

Jesus has no *aristocracy* in his family; the *poorest* saint of his is *fed* at the same table and upon the same dainties as the richest. Of the two, the poor, who are rich in faith, have the *preference* to the *best* and highest seats, being *heirs* peculiar to a kingdom, as St. James hints.—James ii. 5. if there be anything like an aristocracy, it is in holiness; but that degree is open to the poor as well as the rich,—more of the poor in it, in fact, than the rich! It is open for all who are ambitious to be like Jesus,—for the *lowly and the light-pursed*, as well as for the wealthy.

His yoke is easy, and his burden is light. "How rich his entertainments are," and how *free*! "They shall be *filled*." Blessed promise! How often have I realised its truth! He fills the *hungry* with good things, free of charge without impoverishing himself. When Jesus was

upon the earth he fed five thousand people at once. No *collection* to defray *expenses*. Instead of sending his disciples round to collect pay, he ordered them to gather up the *fragments*. And such were the *profits*, I question whether Judas himself complained. They had but *five barley loaves* and *two small fishes* to begin with, and these a lad carried probably in a couple of baskets. But when they gathered up the fragments they filled twelve baskets full!—John vi. O, there is enough for all the multitudes of sinners around these hills of Huddersfield!

My solitary soul lingers around the promise, “*Blessed are they that do hunger,*” &c. But is there not a *reverse* to this blessing? an implied *curse*? a terrible *malediction*? as much as if he had said, “*Cursed are they who do not hunger and thirst after righteousness*”? Are they not cursed already with a *sickly soul*, as a loss of appetite is with a *sickly body*? Are they not cursed with *dismal prospects*, as he whose appetite is destroyed by *disease*? The one *forebodes* the grave: the other, hell. Are they not cursed with *fearful retributions*? Those who do not hunger and thirst after righteousness will do so after something else. Are these spiritual appetites of the soul ever *inactive*? But those who hunger and thirst after something else despise the grace of God; they do so *perversely*,—that is, *contrary* to God’s order. Then *trouble* comes, in the soul or body, *business*, or family. The Lord treats them *perversely*, contrary to their order. Are they not cursed with a *terrific doom* on the *death-bed*? They may wish to have *grace* then; when, alas! they may not have the *grace of repentance*,—which is often the case,—and are quite void of *saving faith* and *right motive*; hungering and thirsting after righteousness is a sort of necessary *passport* for heaven. Not for the *love* of heaven, or any con-

*geniality* with its *employments*, but because it suits them better than to sink to hell,—as I desired a *passport* to France once, and sought it earnestly, not because I *loved* France or its religion, or desired to, but because it suited my *convenience* to visit that country. Poor souls! they would feel themselves as much out of their element in heaven, as I did in France. But, then, think of the terrible doom of *hell*! Dives *thirsted* in vain for a drop of water to cool his tongue. O, how much better had it been for that rich man, in his lifetime, to have said, with the psalmist, “As the *hart panteth* after the water-brooks, so *panteth* my soul after thee, O God! My soul *thirsteth* for God, even for the living God: when shall I come and appear before God?”—Ps. xlii. 1, 2. This *hell-thirst* is the alternative, without parable or hyperbole. Huddersfield sinners must hear of these things. There are *weapons* in this armoury. The Holy Spirit alone can set them on, however. My dependence must be in Him, and not in the weapons themselves. Well, I did not think of writing so much. This is enough for one day. It served to relieve my solitary heart. It is easier to write than to *fight* or *reason* with the devil and unbelief! I see the fulness there is in Christ for sinful man,—I *feel* for poor deluded sinners, and am *resolved* to attempt their *rescue* from the devil, and to bring them to Christ.

Dec. 6th.—The *loadstone* will not draw. An old writer says it failed in his day, because of the depth of *rust* on the iron! There must be much rust here, or the Gospel would draw more people to it: for I am sure Jesus, the heavenly *magnet*, is in my sermons. “And I, if I be lifted up, will draw all men unto me.” He who knows the *power* of free agency, and the *rust* of depravity, will not suspect the veracity or sincerity of my Lord. No, my soul! The Sab-

bath sermons left no *softness* for the week ; there was a shower, too. But it is with *mind* as with the *fields*, I suppose, after a long drought. A *shower* falls, and runs off quickly, without penetrating the grounds,—it is too *hard* to receive it, and though made a little soft, it is as hard as ever in a few hours. It is not till after a succession of showers, the earth is fit to absorb it. There is sound philosophy in these continuous meetings, whatever some may say to the contrary. But they include a great trial of one's faith and patience. It is not easy working against the *grain* of depraved nature. It is easy sailing with the tide ; all the easier when *wind* and *tide* are favourable. *Revival efforts* have not this advantage. I know it to my sorrow, and have in many a campaign. What then? The finger of God is the more evident in victory. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." A *steamer* asks no favours from wind and tide. The *sail-ship* is liable to be carried by winds and currents whither the captain and crew would not. She is a creature of circumstances. Not so the steamer ; the *propelling* power is within, and bids defiance to outward opposition. Be it so with my breast, O Lord ; and so with all my helpers. These words of Haggai, the prophet, thrill one's soul,—  
 "So my spirit remaineth among you : fear ye not." Amen.  
 to what my Lord doth say ! I can say with the old poet :—

"As for me, I'll ride secure  
 At thy mercy's sacred anchor,  
 And undaunted will endure  
 Fiercest storms of wrong and rancour ;  
 These black clouds will overblow,  
 Sunshine shall have his returning,  
 And my grief-wrung heart, I know  
 Into mirth shall change its mourning.

Friday noon.—*Difficulties* must be looked in the face. The *mill of trade* drowns my voice as yet. Each night some new feature of discouragement. Late attendance, vacant countenances, sad tell-tales to a preacher. The *needle* in the compass points in the direction of the influence that draws it; the heart is with the business it left behind,—the countenance indicates it. Duty done or not done *there*, is of more consequence than what should be done *here*. *Vacant looks* are poor pledges for *heart attention*; as if those hearts are talking with the world, while the preacher is talking to them; “away from duty while on duty,” as one observes. Ay, that is it,—minds playing with *feathers*, in the hearing of *solid truths*.

Satan takes great advantage of these things, as Shimei of David’s troubles—2 Sam. xvi. 9, 10—*curse*s and *jeers* at my ministry. O how mysterious is this diabolical agency, and one’s impression of it! But I have an High Priest, one who can be *touched* with the *feeling* of my *infirmities*. What *changes* in his own history, “from the *grandeur* of heaven, to the *wants and sorrows* of earth!” His *ear*, once familiar with heaven’s acclamations or songs of adoration,

“That undisturbed song of pure consent,  
Aye sung around thy sapphire-coloured throne,  
To Him who sat thereon!”

On earth he was saluted with the *jibes, jeers and reproaches*, of those he came to *redeem*. That name to which every knee in heaven bowed became a term of reproach. That *face* at which the flame of angelical love was kindled was covered with spittle from blaspheming mouths. “Let all the angels of God worship him,” in one place,—“Crucify him! crucify him! Away with him! away with him!”

in another. Here, sought to be worshipped and adored by *wise men* and *shepherds*; and yonder, a little after, sought to be butchered!

“O Lamb of God, was ever pain,  
Was ever grief, like thine!”

No *contrasts* in human history can equal thine! A *glorious throne* in one part of his dominions,—a *black cross*, red with his own blood, in another!

“Can we thy houseless nights forget,  
The cold dew on thy temples lying,—  
The *taunts*, the *spear*, the *bloody sweat*,  
The *last, long agony of dying*?  
Thy present gifts, so large and free;  
The transports of eternity?”

*Personally*, what are my little *annoyances* and humiliations? What honest man desires to be above the par of his real worth? He that is *nothing*, and *knows it*, can well bear *to be nothing*. This only is to be thought of,—*souls* are at *stake*, Jesus is not glorified in their salvation. If Christ falls in human estimation, I desire to fall with him. *Weak* as I am, and *small*, *his* interests and glory are mine. If Jesus is little thought of, it distresses me more than any personal humiliation. O, but if mortified self-love!—did I believe it lay concealed under this *guise*, how I would *hate myself*! Lord, search me, and know my real thoughts! If there be any of this in me, cast it out for ever and destroy it! But it is *sweet* to identify oneself with the interests of my Lord. I know it to be so. How can a servant feel *honoured*, if his master be dishonoured?

It is well, however, to look unto Jesus, as St. Paul advises. “Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your

minds. Ye have not yet resisted unto blood, striving against sin."—Heb. xii. 3, 4. No, my Lord, no! St. Paul was called *Mercurius*,—*the god of eloquence*,—in *Lystra*, and oxen and garlands were brought forward to do him and Barnabas divine honour. A few days after, those same Lystraian applied a shower of hard stones to Paul's head, instead of garlands, till, prostrate and senseless, he was dragged out of the city as *dead*; but, recovering in the presence of a few disciples who had gathered around his body, he set off for *Derbe* the next day. Onward, through honour and dishonour, until he gained the crown of *martyrdom*.

Mr. Wesley visited this town nearly *fourscore* years ago. In his Journal he says:—

"Monday, May 9, 1757.—I rode over the mountains to Huddersfield. A wilder people I never saw in England. The men, women, and children filled the street as we rode along, and appeared just ready to *devour* us. They were, however, tolerably quiet while I preached; *only a few pieces of dirt were thrown*, and the *bell-man* came in the middle of the sermon, but was stopped by a gentleman of the town. I had almost done, when he began to ring the bells, so that it did us small disservice. How intolerable a thing is the Gospel of Christ to them who are resolved to serve the devil!"

What a change in H. since then! No *mobs* now. Methodism is *honourable* now. Many of its families stand high in *reputation, respectability, and wealth*. It is not persecution, but *indifference*, we have to contend with now. But, really, the *latter* is almost as bad. Perhaps, if Satan gets wounded, he may roar again. Amen! But, O my Lord! do not suffer my ministry to become *fruitless*, nor my *seals* to it to fail!

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My sorrow is, want of liberty in preaching; *words* light as *snow-flakes*, and as *cold*; impressive as a "snow-fall;" in yonder mill-pond,—gone, lost instantly. Hard to fix upon *text*, going from one to another, as a *bird* from spray to spray. O, for

"The spirit of fervent days of old,  
When words were things that came to pass, and *thought*  
Flashed o'er the *future*, bidding men behold!"

O, for *weightier metal*! for *lightnings* of eternal truth! for *louder artillery*, with "*words like things which fall in thunder*," to wake these dreaming thousands around me! O that my soul were "an *electric rod*, a lure for lightning feelings!" Rather, O for the power of the Holy Ghost, without which all this would be little better than *lightning to the blind or thunder to the deaf*! without whose aid

"To raise the devil were an infant's task  
To that of raising man."

Lightnings of eternal truth! "As lightning to the deadening sea," unless accompanied by the Spirit of God from heaven. The poet meant it not for *theology* when he spoke of "as lief coax a *star* from its orbit to perch upon his finger, or the *winds* to follow him like dogs, or wring the *lightnings* from the grasp of God," as do so and so,—ay, as to coax a sinner out of his depraved orbit to follow Christ to Calvary as a penitent, or to wring his soul from the grasp of Satan without the instant and continued aid of the Holy Ghost.

He spoke the sentiment of my weary heart who finally concluded that we may stand and knock at man's heart till our own *ache*, but no opening can be made till the Spirit come. It is he alone can fit a *key* to all the *cross wards*



of the will within, and, with some *sweet efficacy*, open it *without force or violence*. O, I do believe this! Like Peter in chains, my ministry must wait the coming of the Angel of the Covenant. Like the disciples, rowing in vain among the waves, I must toil on till my Master's voice booms over them: "Be not afraid; it is I." That voice I have heard when his power was manifest amid the waves of the people in other sanctuaries.

The *cross* is still heavy and joyless. Were it *lighter*, I might be colder. Those who carry a *heavy burden* are sure to be *warm*. *Faith* would soon reach the *freezing-point* without a cross. If it be *hard and heavy*, what then? It is the Gospel fashion; *velvet linings* to the cross have not yet become the Heaven-approved fashion. People like to be in the fashion—would almost rather be out of the world than out of the fashion. An old Christian once said, "Let my Lord *weave* my piece of *Time* with *white and black*, with *weal and woe*; let the *rose* be neighbour with the *thorn*. *Sorrow* and the saint are not *married* together; or, suppose it were so, Heaven shall make a divorce. *Life is short, therefore crosses cannot be long!*" They are the very sentiments of my soul, regarding the *fashion* of the *cross* my Lord may lay upon my shoulder to bear after him!

The cross is ever a pledge of *joy*, as on ancient banners it was the pledge of victory. It has been and shall be both to me!

There is a *crown* as well as a *cross*. The crown is in *perpetuity*. The cross is *temporary*, and vanishes away *with life*. The crown for the *head*; the cross for the *shoulder*. The *head* is not to be crowned till the burden shall have been for ever removed from the shoulder,—

unlike the *coronations* of earth,—for with the crown comes the burden and responsibilities of government.

Well, it still does me good to write a little. Have often found relief to my private feelings with the *pen*—pouring out my soul to *God in prayer*; next to *self*, on *paper*! *Electricity* comes by *friction*; *courage* and *energy*, by *collision* with difficulties—in private first, then in public. So have I found it frequently in prayer and meditation,—tongue and pen alone with God, then play the man among men and devils. Amen!

Dec. 10th.—Some *power* on Sabbath, and some success. *Small* congregations. Last night almost an empty house. But the Lord took our part, and saved fifteen souls. Praise the Lord! Still the signs of the times are greatly forbidding. How are people to be *awakened*, if they come not within hearing of the word? We must have timber to hew down, or the axe is useless. We want a *great revival*, but then we must have the people. “Faith cometh by hearing,” says Paul.

My soul is in a *waiting position*. Divine guidance is much needed. *Persecution*, rather than *indifference*, is the cry of my soul—for then the Gospel has fair play. It has nothing to fear from persecution; everything from *indifference*. The devil knows it, although, if *wounded*, like another dog, he will howl. He seldom *barks* till his kingdom begins to be shaken. The Gospel is in its *glory* when Satan is in his fury. It has always been so; that is, when its *preachers* have been *true* to it, and *unflinching*. It is by *collision* with the *devil*, and *sin*, and *error*, and *opposition*, that Gospel weapons are *sharpened*. *Flints* will kindle *fires*, if hard struck. O for a *conflagration* by the strokes of persecution, hard or soft, light or heavy—from men or devils! Amen!

Afternoon.—There is a *noble few* in Huddersfield, who are truly alive to God;—*choice families*—the Mallinsons, Webbs, Butterworths, Dysons, Booths, Brookes, Shaws, and others with whom I have not yet become familiar,—the *cream* of Methodism. The leaders are men of God, burning for the conflict; but, like myself and the pastors, Revs. Messrs. *Greeves, Ryan, and Brice*, feel the discouraging aspect of things. What are officers without *soldiers*? and what are both without an enemy? The devil, like the Russian general in Napoleon's disastrous campaign, refuses *fight* and *retreats*, who knows where? and would *starve* us to death midst the *snows of indifference*. With such officers and men as we have here, could we bring the enemy into the field, *victory* would not long be doubtful. But we are jaded and weary in looking for his *whereabouts*.

Thursday afternoon.—A *cold heart* and *vacant look*,—how chilling when general in a congregation!—A death symptom to a physician—so to a preacher—would freeze or frighten *eloquence* out of its *proprieties*, poor thing, were it “on hand” these times!

*Green wood* will *burn*, if one has enough of *dry wood* to mix with it! *Dry wood* soon burns itself out unless mixed with *green wood*. *Dead coals* will soon blaze amid *live ones*; but the *live ones* grow *dim* unless there are *dead ones* to kindle upon. There is much of this apparent in revival effort. And “*there is the rub*” here in Huddersfield. When here last May, we had dry wood and wet wood, live coals and dead ones, in abundance; enough to set all the latter in a blaze, with a few good *blasts*. That was the time for Huddersfield; the *power* of God was present in every meeting. But I had to leave for *Sheffield*. The *Pentecost* of my ministry occurred in Sheffield, where, in about four months, *three thousand three hundred and fifty-*

two souls were JUSTIFIED, and eleven hundred and forty-eight souls were sanctified! What was gain for that town was loss to this. No matter; it is all Immanuel's land,—his cause there as here. True, but it makes it harder here now. I engaged to come back here on my return to England from the continent. That gave Satan time to get ready. He sprinkled the dry wood with vain trust in an arm of flesh, and made the green wood greener still; threw cold water on the live coals, and removed the dead ones to a safe distance, and so had all in readiness after his fashion. Ah! who can believe such things, but those who have had the trial in soul-saving effort!—a work Satan can never be indifferent to, while he owns a single soul upon earth.

However, the fire may be only smouldering. I went into a blacksmith's shop, the other day. What splashes of dark, dirty water he dashed on the fire!—enough, I thought, to put it out. But when the bellows got a going, a few blasts, and it blazed out again with increased flame and intensity of heat. The smith expected this, whether he knew the philosophy of it or not. It may be so with the Lord's forge—the Church. An excellent man remarked some years ago, that a great deal of spiritual good comes to the Christian by the malice of his enemies; that the raging and rallying enemies of God's people serve as scullions to scour the Lord's vessels of honour; as shepherds' dogs to hunt Christ's sheep into order, and to greener pastures.—Ps. xxvii. 11. A scullion is a kitchen menial—a scourer of pots and kettles, and other dirty work. So he thought the wicked serve as scullions for the benefit of the church. The devil loves dirty work himself! Perhaps the Lord allows him to act the smith, to dash dirty water on the church's fires, which makes them burn with more

*intensity* after a few *blasts* of the Gospel. Satan is a poor philosopher, after all. His *malice*, I think, and *precipitation*, often get the better of his *wisdom*. God only is *infinitely* wise. All beneath him are *finite*,—that is, *limited* or *bounded* in their capabilities. *Satan*, of all the *fallen*, stands at the top of the *finite*,—an angel once, perhaps an *archangel*,—one of the greatest intellects in the hierarchy of heaven,—yet a *finite* being, therefore *circumscribed*; and, since his fall, partaking largely of a *finite's infirmities*.

He is called, in Scripture, “That old serpent.”—Rev. xii. 9. The *wisdom* of the serpent is spoken of also; but it is finite and changeable, and often degenerates into *cunning*; and cunning folks are not always wise, especially when *out of temper*. A *revival* conflict teaches one much of the *character* of the devil; more, perhaps, than any other department of the work of God. It is on the battle-field opposing generals study each other's talents. He is often the *best* general who best understands the *tactics* of the enemy. Lord, help me! I am but a child. I shall know more about this matter hereafter. O for a larger increase of that *faith*, and *hope*, and *love*, of which Satan is an eternal bankrupt, and with which he has no power successfully to cope! Amen.

Thursday, four o'clock, P. M.—*Difficulties* are to be met and overcome. The *end* does not appear in the *beginning*, but to God only. There is often a vast *disproportion* between a first and single effort and the *magnitude* of intended results. A *nicety of comparison* is apt to produce *depression to a nicety*. It is a *weakness* to overlook these facts, and to set that down as a *useless cipher* which is necessary to the main sum. For a *cipher*, though it be nothing by *itself*, yet makes ten with a unit to the left of

it, and by its aid half a dozen such ciphers will make a *million*. Let Jesus place himself beside my ciphers, and I shall soon be a million strong. Paul was but a cipher in Rome, till Jesus stood by him. "The Lord stood with me," he tells us, when all forsook him; and he was delivered out of the mouth of the lion.—2 Tim. iv. 16, 17.

*Courage* is needed, and *industry*, and perseverance. The pyramids and the railways had small beginnings; and so had the grotto of Posilippo. But the pyramids were built; the railways stretch over the land like ribbons, and the grotto of Posilippo gave a glimpse of sky through a mountain, and a highway for travellers to the Elysian Fields. It may be so with this revival effort. This view of things *encourages* me.

There is a way of salvation among these hills. I love to believe the Bible: "Salvation is of the Lord." It is written, also, "The Lord is at hand," to *help*. But my soul is *humbled*; it seems as if I am ploughing upon a rock, or hewing adamants with *straws*; and if anything in my preaching has sounded to me like *sharp* metal, O, what shall I say? It has been like cutting *flints* with razors. I say little about these things in public; it would not be good policy. A *cheerful front* and a *deeply-humbled* heart;—neither is it *hypocrisy*; for the Lord makes me bold as a *lion* before the people, and *strong*; but in private, with Himself, *timid* and *weak*.

But have I not been making matters worse than they are? *Rocks* have been thrown down by the Lord, and broken and melted by the hammer and fire of his Word. God, who has said, "I will make a *worm* thresh a mountain, and beat the hills to chaff," has made my straws thresh rocks, and shiver them, and my *razors* to cut flints; and the fragments, by divine miracle, have been converted into

sparkling diamonds,—such as one day may grace the royal diadem of my Lord Jesus Christ.

Behold, my soul ! that goodly cluster of new converts,—the seals to thy ministry. They share, indeed, somewhat in the gloomy aspect of things ; but they *are* happy—new creatures—clad in divine armour, panting for battle and for victory. Do they read despondency in my pale face ? What are their thoughts ? That they are as *nothing* in the estimation of their spiritual father ? O, this must not be ! The *success* already vouchsafed would cheer most ministers in ordinary times. Why should this *large-heartedness* in *calculation* produce *weak-heartedness* in *operation* ?

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Yes, my Lord ! I see my *difficulties* ! Like the man in a *storm*, who saw nothing but sea and heaven, and cried out, “If yonder *heaven* does not *save* me, this *sea* will *drown* me !” The *hand* that reached Peter, and the voice, “O thou of little faith, wherefore didst thou doubt ?” are near me also.

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Ay ! Jacob hid *gods* and the *ear-rings* under the oak which was by Shechem.—Gen. xxxv. 4. There are *oaks* of Shechem and oaks of Bashan here, and other gods than our God concealed under them. They must be *overthrown* from their *rootings* : *unmanageable oaks* and *hard knots*. I must examine my *wedges* ; soft ones are good for nothing here. *Sermons* fit for one place may be unfit for another.

The Lord has said, “The *Amorite* was strong as the *oaks* ; yet I destroyed his *fruit* from above, and his *roots* from beneath.” — Amos ii. 9. Yes ! the work is thine, O Lord, my God ! but thou dost work by *instruments*. Am I *fit* ? am I *acceptable* ? The prophet felt deeply when he cried, “Howl, ye oaks of Bashan.”—Zech. xi. 2.



The oaks reply to the *winds* among the branches, and roar to the *power* of the *tornado* that brings them to the ground. A *tornado* is wanting, or *thunderbolts* of truth. The Lord may not be *wanting* in sending them.

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Remember the *emblem* on the *seal*, O my soul! A hand, with a pickaxe, digging through a rock, with this motto: "Either I will *find* a way or *make* it."

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God's word is compared to *arrows*, in the Bible; *hard hearts* call for *hard-pointed arrows*,—ay, and a *bow* with a back of steel! The Lord has promised to strengthen the *arms* of his messengers; an indication that the *bow* they are to bend is not a *limber* one.

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There is a great deal said in the Scriptures about the heart; such as blindness of heart, hardness of heart, brokenness of heart; an evil heart of unbelief, a stony heart, a proud heart, a slow heart, and a heart of flesh; a double heart, a froward heart, a clean heart, a pure heart, a liberal heart, an understanding heart, a good and honest heart, without heart, &c., &c. What a *Proteus-like* thing is the heart! It takes so many shapes and states as to remind one of the *devil* himself. The *heart* of man travels to and fro in the Bible, as Satan over the earth. The evidences of its *evil presence* and *evil doings* meet one almost on every page of the Bible; it is mentioned, in one form and connection or another, *one thousand times*! The Bible, like history, is a record of the human heart, and proves that, like its father the devil, it has been wicked throughout all its generations. Every effort for a *revival* of religion is but an illustration of the great truth. The evil heart meets one like an *infernal presence*; and proves that if the devil



were dead and buried, it is a devil *sufficient* of itself to try all the faith, and patience, and strength, of the militant host of God.

Alas, this is a *gloomy theme*! Some writer says, the heart is the *worst* part of man before his conversion, and the *best* afterwards. I believe that, too; and, wicked as it is, Christ greatly desires to have it, as we see in various Scriptures. No wonder, if he *died* for man, and desires to save him. The heart is the *helm*; whatever hand grasps the helm steers the ship. It is a *mint*, and is to the currency of the thoughts, desires and actions, what a *national mint* is to the currency of the nation. If the mint be *base*, so will the currency which proceeds from it. Must lay down the pen. Ah! who can properly estimate the difficulties which lie in the way of a successful ministry?

Six o'clock, P.M.—Returned from a solitary walk. The *sky* is seen to greater advantage from the bottom of some lone, deep pit, than when one stands above ground. It is something so with one in the *depths of humiliations*,—when *earth fails*, and all our plans are *futile*, and help is expected from *heaven only*. But *night* is the time to see the *stars*,—ay, and the *promises*, too. Thinking, also, that every true Christian is an *anointed one*.—1 John ii. 20, 27. How important to receive such an “*unction*,” and the “*anointing*” which *abideth*! But *my heart* is weak; my *feeble knees* need to be confirmed, and the sinking hands to be strengthened.—Isa. xxxv. 3.

I am entertained at the house of *Joseph Webb, Esq.* What a comfort to have such a sweet and pleasant home! Poor Jonah, outside the walls of Nineveh, had but a fragile *gourd* to shelter his head; but a worm killed it at the root, and it withered away. Then the vehement east wind had beat upon the head of the forlorn prophet, till he *lost his*

*temper*, perhaps his soul,—for we hear nothing more of him after that angry fit. What, am I, O Lord my God, to have such a home as this, with such a lovely family? It is mercy all. “He *tempers* the winds to the shorn lamb;” “stayeth the rough wind in the day of the east wind.”—Isa. xxvii. 8. Both the *human* and *divine* proverb are fulfilled for me in this retired sweet spot,

“Where *fireside comforts* sit  
In *wildest weather* !”

Past eleven o'clock.—My soul is low, heart heavy, great vacancy within; little of God; could enter into deep agony. Matters are *worse and worse*. The audience smaller than ever to-night, and *very heartless*. The chapel cheerless as a *sepulchre*, and badly lighted withal, and full of sullen spiritual death. Felt as if I had no *heart* to preach, and did not. I prayed and *dismissed* the people, telling them I feared I had missed my way in coming to Huddersfield at all; and to leave at once might be the best way to *redeem* my error. O my soul, where art thou? What *ails* thee? Why art thou cast down within me? Has thy Lord, for the first time, failed thee? Whether this act be *weakness*, or *folly*, or *wisdom*, or of the Lord, it was entirely *unpremeditated*,—but from an *impulse*, right or wrong. God knoweth. Behold, here I am, O Lord, to *repent*, or to trust and wait upon thee in the *cloud*. Things sometimes *mend* at the *worst*; *break of day* is near the darkest hour; *man's extremity* is often God's opportunity. Be strong, then, my soul,

“—— as the *rock* of the ocean that stems  
A thousand wild waves on the shore.”

## CHAPTER III.

### BEAMINGS OF HOPE.

THE following chapter, like the preceding, exhibits the movements of Mr. Caughey's mind, but under more encouraging circumstances. The pious reader will find many useful hints in the quaintly-expressed meditations of our journalist.

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Dec. 11.—Good news from our *spiritual troops*! Last night's adventure quite awakened them out of their deceitful dream. Their *human confidences*.—Jer. ii. 37,—their *trusts* in an arm of flesh, have died *the death*! My refusing to preach, though in the pulpit, came like a thunder-clap! Such a thing was not *thought of*, was *unheard of*. They had fully expected a *great revival*, and was this to be the *end of it*? It was quite *overruled* for good; for though there was the appearance of *grief*, or *impatience*, or self-will, or *wounded pride* and *vanity*, or *precipitation*, and some were stumbled and offended, yet the really spiritual part took it to heart, were *alarmed*, fled to their closets, betook them to prayer! Some prayed *part of the night*, I understand; others, *most of the night*, and a few, *all night*! Praise our God! This will do! The *crisis* is past.

As to *self*, last night I went to my *knees*, also with *sighs and groans*. But, taking up my pocket-Bible, my

eye rested on the old promise given me of the Lord, on first catching a glimpse of England's shores, as we neared the coast from America. This was it.—Isa. xxxiii. 16, 20. O, I remember that moment! Standing on the deck of the *steamer*, Bible in hand, as England rose out of the waves, I opened it upon that passage, which was sweetly applied to my heart. I felt assured the Lord would be with me in that strange land. It has often been a comfort to me since, when in any trouble. Last night it sweetly *soothed* me. I closed the book, and believed. It was oil upon the troubled waves within. But soon sorrow and sighing came over me again, like a sea. I laid down,

“ ——— where sorrow sighed itself to sleep,  
And man, o'erlaboured with his *being's strife*,  
Shrinks to that *sweet forgetfulness of life*.”

I arose this morning refreshed, but to groan and sigh and pray.

And now, what shall I say? Is the hand of God in all this? Is the affair between Christ and us? Have the people been *trusting in an arm of flesh*? And has the arm of flesh been *trusting in the people*? — Jer. xvii. 5. They relying upon my *past successes*, and hoping for *popularity*, which came not; and I trusting in their wonted *zeal and ability*. Then it was *right* we should be mutually disappointed and humbled together. Farmers sometimes speak of “catching the tail of a shower,”—have we just caught the tail of that curse? “Thus saith the Lord: Cursed be the man that *trusteth in man*, and maketh flesh his arm, and whose heart departeth from the Lord!”—Jer. xvii. 5. Let us humble ourselves before the Lord, lest the *curse* come round again as a deprecated shower does sometimes, giving “the head and front” of its *offending*,

instead of the tail. If *I* have been *trusting in self*, or *pulpit preparation*, it is well I should know it, *confess* and repent before the Lord. He will *humble* us all, till we learn to trust in himself alone. "Salvation is of the Lord," therefore the glory should be all his own. Trust verified in man is apt to bring *glory* to man, or largely divides the glory due to God alone. This he will not bear; but will either *punish* for it *afterwards*, or *crush* in the *beginning*, as we would a young *viper* in the shell, that we may learn not to think of men or of self above that which is written.

God will not part with his glory; he has said, "My glory will not I give to another." He gives us *life* and *health*, and *food*, *raiment* and *knowledge*, *wealth*, *distinction* and *influence*, if need be, and *friends*, and pardon, his Spirit, and holiness, and happiness, and success in his work,—yea, himself, and will share his heaven with us; but he will not give us his GLORY! It is right, my Lord, it is right! Amen to what my Lord doth say! Amen to what he has done and does!

He ever calls upon us to *cease from man*, and to trust only in himself for victory. To this *reduction* of all *human confidences* God has evidently brought us all at this *crisis*. If we sink from him, also, as it sometimes happens, abandoning all *hope* for a revival now, and ceasing all effort, then the *chastisement* has not been *sanctified*. In this case Satan's evil will has its way; the advantage is on his side, and further *humblings* are to be expected.

Let me *examine* myself, *try* my own self, know my *motives*. Is there any *energy* in my soul? Surely I have not backslidden. These *tours*, even to recruit health, are dangerous, I am aware. The soul is apt to lose its *fine edge*,—its *secret power* with God may be *weakened* by travelling about in strange countries, and among a people

of a strange language; it may become *soft* and *effeminate*, unwilling to endure *hardness*, and to become a fool for Christ; *unbelief* may tinge the spirit, and many other *ener-vating* thoughts. What sayest thou, my soul? Judge thyself, that thou be not judged; condemn thyself, if need be, that thou mayest not be condemned. Let me say, with an ancient Christian and preacher, "Go up, my soul, into the *tribunal of conscience*,—there set thyself before thyself, hide not thyself behind thyself, lest God bring thee forth before thyself." Is there life within? A dead fish, if cast into a stream, will go with the stream; but a living fish will stem it. What is wanting? O, I want more of God, and more faith and love.

Cecil says, *faith* is the master-spring of a minister; he sees *hell* before him, and thousands of souls shut up there in everlasting agonies; he beholds Jesus Christ standing forth to save men from rushing into this bottomless abyss; he feels himself sent to proclaim his ability and love; he wants no fourth idea; every fourth idea is contemptible,—every fourth idea is a grand impertinence. I beg pardon, Mr. Cecil, but another idea rushes upon me with *irresistible force*,—I want more love,—fire sent down from heaven into my soul,—a signal baptism of the Holy Ghost, to enable me to *believe* and *feel* the full force of those *three great ideas* to which earth and heaven might well assent with *acclamations*! *Feigned* zeal is *false* zeal, as *painted* fire is *no* fire; it *warms* nobody, *burns* nobody. It is *easy* to be what one *really is*, and safe and pleasant too. One is *natural* then; the contrary is but *acting*, feigning a character,—which, by the grace of God, I never will. Amen.

Let me get a fresh glimpse of God, of Jesus, of heaven, of hell; so certain, so near, as to say, with a minister now in Paradise, "*Yonder glory! Yonder flames!*" pointing

directly thitherward, as if he saw them plainly with his eyes. O, I must,—yes, I must preach with just such a *vivid faith*; must imitate my blessed *Lord and Master himself*, who, as Mr. Harris says, entered into the busy mart of the world, where nothing was heard but the monotonous hum of the *traders*, and, lifting up his voice like the trump of God, he sought to break the *spell* which infatuated them, while he exclaimed, “What is a man profited if he gain the whole world, and lose his own soul? or, what will a man give in exchange for his soul?”—who brought the sinners of his day to the threshold of the *infinite*, and showed it *flushed in one part with living glories*, and in another, *burning with fiercest flames of wrath*; while he assured them that in one or other of these states they would shortly be fixed for ever! Ay! this is the sort of preaching that is wanting in this nineteenth century! God help me! I must imitate my Lord, then! and I must have clearer views of the *cross*, too; a higher estimate of the *value* of the soul; more vivid views of its *peril*; a burning, consuming ardour for the glory of God, and the salvation of souls. These principles are linked together like *chain-shot*, which sweep everything before them. O, thou eternal Spirit, *charge* the chambers of my soul with them! Think of these things, O my soul! As in the days of martyrdom, so now,

“Mighty are the soul’s *commandments*  
To *support, restrain, or raise.*”

Friday afternoon, Dec. 11th.—My soul engages itself with God. “But I gave myself to prayer,” says the Psalmist; or, as an old writer renders it, “But I prayer.” As if he had said, “I and prayer are one; my whole being has resolved itself into prayer; my heart, my hopes and



desires, my reason and conscience, my eyes, my tongue, my lips, my knees, my all. I am prayer all over!" O, there is much need of this in my case, now!

Sinners are *hard*; one spoke truly, that they appear as if they had been on the *anvil* of hell, and Satan himself had beaten them into adamant. However, they are not harder than some American sinners I have encountered. I must not forget I have battled harder and longer in America, with less success. But we have set our hearts upon a great revival; have been urging our faith, and screwing it up to a high figure; believing that if we set our *mark* for *small things*, we shall act accordingly, and it will be unto us according to our low mark. There is much in this. Yet Satan has taken some advantage, just here. Well, let him,—the *promise* stands sure,—there is a faith that will remove mountains, as well as *wither* the fruitless fig-tree.—Matt. xxi. 18—22.

Satan was more strongly *intrenched* in Huddersfield than we expected. Now for a *siege*, if need be! We must have victory. If our *weapons* were *carnal*, we might despair. They are of other metal. There are "towers of pride and walls of confidence," which may not be taken by *storm*, but they may yield to a *regular siege*,—to *sapping* and *mining*, and other means of attack. We must be ready for every advantage. Jesus, our great Captain, will direct. Let us cut off, if possible, *Satanic supplies from the besieged*. When Satan fails to *relieve*, they cannot long hold out. Look out for *flags of truce*, or offers to *capitulate* upon honourable terms. The *carnal mind* glories, if it may but evacuate *under arms*. This shall not be, God being our helper. No! the arms of rebellion must be *grounded* at the feet of Jesus; *submit* to terms, not *dictate* them. This is our "war instruction;" it shall sound and rever-



berate like a *thunder*. Then look out for the *flag of defiance*; but renew *hostilities*. The contest must be thorough and determined; no parleying with the enemy. "I am doing a great work, and cannot come down; why should the work cease, while I come down to you?" said Nehemiah. So let us say. When reduced to extremities, they will *surrender at discretion*.

These *Yorkshiremen* are sturdy sinners. Like Job's Leviathan, their "heart is as firm as a stone;" they "laugh at the shaking of a spear."—Job xli. 24—29. I have met many such, in my time. Transatlantic sinners are not a whit behind them. Human nature is the same, the world over. As Cowper says:

"*Man* is the genuine offspring of revolt,  
Stubborn and sturdy, a wild ass's colt."

There was truth in that remark, "Their eyes are not like the fish-pools of Heshbon, *full of water*; but like the mountains of Gilboa, which have neither rain nor dew upon them." Ay! as well try to draw *oil* out of *flint* as tears from some *eyes*; or, as soon melt an *ice-bound* river by breathing upon it, till the Holy Spirit comes, and then,

"As the great sun, when he his influence  
Sheds on the *frost-bound waters*, the glad stream  
*Flows to the ray, and warbles as it flows.*"

Be it even so; eyes void of tears, as flints of oil. There was a *rod* once in mortal hand, which melted the granite rock, and turned it into a fountain:

"The rock into a fountain flow'd."

*That rod* I look not for, but the *Word* of the Lord I have; the *power* is what I need,—the same power that attended the touch of the rod of Moses. The *Word* then

will make hitherto dry eyes like fountains of waters. The sooner, perhaps, my *own cheeks* are wet in crying with the Psalmist, "Rivers of water run down mine eyes, because they keep not thy law," the sooner it may be so with others. The *weeping-time* is coming, I trust. The *wells* are filled with *earth*. Like Isaac's servants, we must dig hard to have the wells opened, in spite of all the Philistines of earth and hell!—Gen. xxvi. 15—19.

Let me not say, with the poet, "Not to *triumph* is worse than not to *win*." Nay, that is selfish! But, triumph or no triumph, let me *win souls*.—Prov. xi. 30, "He that winneth souls is wise;" *wisdom* does not always attend a *triumph*. It is worse *not to win* than not to triumph; although success in *soul-winning* has often with me been the prelude to *sore temptation*. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," said Paul. But he immediately added, speaking of the contrasted effects of their preaching, "To the one we are the savour of *death unto death*, and to the other of life unto life. And who is sufficient for these things?" Who is he that has not only courage to *incur*, but ability to *cope* with, *troubles* which are sure to follow, from devils and men. He, and he only, it may be presumed, who is called of God, as was Aaron; otherwise he would be utterly cast down and destroyed.

It is well thus privately to *count the cost*. My eyes look to where the Psalmist did,—to the *hills*, to the heavenly hills, from whence cometh my help; from thence came my former vigour, in the bygone days of my sanctuary strength.

A poet speaks of the *eagle* careering in his own course of joy; relying firmly on his own mountain vigour, breasting

the *storm*, defying the red bolts; his *eye* on the *sun*, his *wing* on the *wind*, swerving not a hair, but bearing onward, right on. Ay, that is it! I would be an *eagle*, to thus mount up high at God's command; or to dwell and abide on the *ROCK*, on the crag of the rock, and the strong place; to behold the prey afar off; where the slain of the Lord are, there to be.—Job xxxix. 27, 30.

The eagle was an emblem of victory upon ancient banners, and is upon the modern. I would be one of Isaiah's eagles, that *wait* on the Lord; that renew their *strength*, mount up on wings, that run without weariness, and walk up and down conflict's field without faintness.—Isaiah xl. 31.

Well, this "*noting down*" my feelings does me good; it enables me to say, with David, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight;" ay, and the tongue, by and by, as the tongue of a ready writer. David says, the tongue of the wicked is their sword, and that they take good care to *whet* it. Why may not the tongue of a God-sent preacher be the sword of the Lord? "bathed in heaven," as Isaiah says. It "reacheth unto the soul," echoes Jeremiah. Why, then, may not such an one *whet* his tongue, also? The *pen* is a good *hone* after the word of God and prayer. Isaiah speaks of the tongue of fire devouring the stubble. St. James says, "The tongue is a fire,—setteth on fire the course of nature, and is set on fire of hell." Why, then, may not the tongue of a preacher be a *fire* also? The devil kindles many a *bad fire* with the human tongue; "sets on fire the course of nature" in the *tongue-owner*, and in *others*. Why may not God kindle *his* fires by the tongue, also, and set the devil's kingdom in a blaze? Strange, if Satan can "set the tongue on fire of hell," and Christ cannot set it on fire

of heaven! How often have I felt the fire of God begin to burn in my soul, when my pen was set agoing! The pen has converted many a *tongue into flame*,—set a country on fire, and revolutionised nations.

And now for the conflict in right good earnest,—the Law, Calvary, Repentance, Faith, Regeneration, the Witness of the Spirit, Holiness, Perfect Love, the Resurrection, Judgment, Heaven, Hell, in lightning and thundering truth. O, my soul! what themes are these, if thou wert more fully baptised with the Holy Ghost! Come on, then, as thou art! Christ shall endue thee with *power* from on high, when thou art in dreadful conflict:—

“Set thyself about it, as the *sea*  
About the earth, *lashing it day and night*;  
And leave the stamp of thine own soul in it,  
As thorough as the fossil flower in clay.  
The theme shall start and struggle in thy breast,  
Like the spirit in its tomb at rising,  
Rending the stones, and crying, RESURRECTION!”

## CHAPTER IV.

## A CHARACTERISTIC DISCOURSE.

PERPLEXED, tried and tempest-tossed, by the apparent impossibility of achieving great success in Huddersfield, Mr. Caughey addressed himself to the task of stimulating his brethren and fellow-labourers to renewed endeavour. How he did this the following curious discourse will best explain. Unique and quaint as it is, we can readily conceive of its effects when delivered with the wonderful unction so peculiar to Mr. Caughey in his best moments. It doubtless fell upon their ears like the thrilling war-cry of some old warrior on the field of battle.

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Hearken to my text! 2 Cor. xvi. 13.—“Watch ye, stand fast in the faith, quit you like men, be strong.”

Men, brethren and fathers, mothers, brothers and sisters! Grace be unto you, and peace from God our Father and our Lord Jesus Christ! You have heard the word of command from the Holy Ghost,—“watch ye,” &c. It is in a high degree *military*, as you may perceive; more of this by and by. I want to speak to you of our circumstances, prospects and duties, in the present *crisis*, on the *rough edge* of this war for God and souls.

Our late trials have done us all good; have driven us to our knees, to God, in mighty prayer. My *own faith* is brighter. My heart is *warmer* and more *tender* towards God and you,

and *extremely humble* withal: the reasons you know very well. If I acted with too much *percipitation*, or with the *appearance of impatience*, in refusing to preach on that *bleak and dismal* night to us all, forgive and forget. I was sorely tried, and *pressed* out of measure. There was a *cause*. Let that pass. Perhaps I ought to have preached,—perhaps not. The results might not have been so good. It may have been of the Lord. We shall know more in a few days. Some of you slept but little or none, but you got what was better,—more of God. You are better prepared now to fight the good fight of faith. Your *sympathies* are awakened for perishing sinners. Your hearts *yearn* for them as never before, and *burn* for the *glory* of Christ in their conversion. Praise the Lord! If I caused you sorrow and tears, his love has turned all into joy. Therefore you have suffered damage by me in nothing. Larger *incomes* of grace are at hand, when you *thoroughly* use what you have. When Christ sees of the *travail* of his soul and is satisfied, as Isaiah speaks, then you shall *share* in his satisfaction; and that will be *exceedingly sweet*!

My *faith* brightened in the night of trial, as a star in darkest night. The stars you noticed the other night were all the brighter for the *blackness* that lay upon the ground below. It was so with my faith, and I am persuaded with yours also.

The darkness that night was like that supernatural darkness which once fell upon Egypt,—*such as might be felt*.—Ex. x. 21. We all felt it,—I more, perhaps, for it was intended, by “the prince of darkness,” to drive me from the field,—as if my work was done in Huddersfield. But faith grew brighter, as things grew blacker, till stars were not brighter. *Melancthon* tells us that *trouble and perplexity* drove him to prayer, and *prayer* drove away trouble and

perplexity. It was so with us. The Jews used to say the *world* would not stand without *standing prayer*; no, nor a REVIVAL neither. Let this prayerful agony for souls continue, by day and by night. What goes up in *vapours* comes down in showers. If *much ascends, much descends*, at one time or another. What goes up in prayer comes down in showers of blessings. If *little ascends, little descends*. The contrary will hold good the world over,—ay, and here in Huddersfield! “Hallelujah!” Yes, shout it to your hearts’ content.

It is said that *battle* proves the *sword*, and *need* the *friend*. Late events have certainly *tested* you as the unflinching friends of Jesus, and of this *hoped for* revival of his work. And now our *swords* are about to be tried of what *metal* they are made.

Battles are not fought, nor fields won, without hard fighting. It is so in every great conflict for souls. Truth and error, light and darkness,—the arms of God Almighty and his enemy,—must now come in collision on thy “brief round,” O Huddersfield! This is God’s order. The standard of our Immanuel must higher wave, with rallying hosts of more determined spirits around it! ay, and *opposition hosts* as well,—visible and invisible. Hear St. Paul. “For we wrestle not with *flesh and blood*,”—with men like ourselves,—“but against *principalities*,”—one rank of devils, *ruling spirits*,—“against *powers*,”—another rank of them, ruled and authorised to rule by the higher rank,—“against the *rulers* of the darkness of this world,”—still another rank, whose power is over *spiritual darkness*,—“against *spiritual wickedness* in high places,”—or, as the margin has it, “*wicked spirits* in high places,”—in *commanding, advantageous places*, having chosen their ground, may be, and taken their positions here, before we were born,—



"wicked spirits,"—more *vicious* than others, *foul*, *crooked*, *unruly*, *baneful* and *accursed* in the highest degree; the *schoolmasters*, or drill-officers, of the whole tribe of sinners, who are *emphatically wicked*.—Eph. vi. 12.

Behold the infernal army, "countless, invisible!" *Two wings* and a *centre*; and "the wicked spirits," the *corps de reserve*,—a select body of infernal troops, most like the devil, their master, and "*red* with the blood of souls," drawn up for battle in the rear; *reserved* there for time of need, to support the *lines* as occasion may require; they are troops for an *emergency*. Satan depends upon them, as Napoleon Bonaparte did upon his Imperial Guard.

All these infernal legions are united under *one head*, called, in Scripture, Satan, or the devil,—for he has various names,—our great enemy and the adversary of our God, whose *power* Paul deprecated, "Lest Satan should get an advantage of us, for we are not ignorant of his devices,"—an *advantage* something over and above his *present* advantage, a vantage-ground taken by our *ignorance* or *inadvertence*,—that is, our *inattention* or *heedlessness*,—and then *usurp* upon us and over us. He is as full of "devices" as he is of *malice*, *subtle means* to accomplish his ends, *policies* and *stratagems*. The allusion is *military*. It is a mark of an *able general* to select the *best* and *most advantageous positions*, in case of a battle. *Apollyon* is up to this. *Napoleon*, almost his *namesake*, never had tactics superior. He is, besides, full of *malice*, *envy*, *sagacity*, and *cruelty*, and *fury*. He *scorns* mankind, and *hates* God and his monarchy. He is called in Scripture, That Wicked One, The Old Serpent, and Apollyon,—which signifies the *destroyer*. He is also called a Lion, an Accuser, a Tormentor, a Tempter, Satan, the Devil, a Murderer, Lucifer,—perhaps you may remember others of



his titles yourselves. But these are sufficient for one devil, I think. They are all *significant*, however, as I could show you, did time allow *definitions*. He is, in fact, the *great centre* of all the *wickedness* in the universe, and the rallying-point of all rebellion against God in earth and hell. This Goliath of hell is in the field against us. He has slain his thousands and his tens of thousands, his millions and his hundreds of millions. It may be there are few families now present who have not had some of their ancestors, near or distant, slain and carried by him into hell. He has an *eye of burning hatred* upon every member of every family present; nor has he ever yet, in our opinion, lost hope of having some souls out of every family circle present. You will never in heaven impute it to his lack of will if he fail in the perdition of any one or every one of your families. It is with him and his troops we have been lately *skirmishing*,—feebly enough, God knows.

I have said nothing of the multitudes of your fellow-citizens who are also in arms against God, and therefore cannot be *friends* to us. They are *marshalled* and *inspired*, and *commanded*, by *infernal* powers. Strange to say, they know it not. But they shall, and before long, if our God comes down in his power. But *opposition* first, and then they will get their eyes opened. When our *artillery* begins to thunder about their ears, and the sparks of *celestial fire* to fall upon their consciences, and the *two-edged sword* of truth to lay open wounds within, then look out; *opposition* will begin in good earnest!

I say not these things to discourage you, but to *apprise* you of the enemies you have to encounter, in order to victory. Contrary to the mode of some generals, I have given the enemy *credit due*. Prepare for them! St. Paul says it is through much *tribulation* we are to enter the kingdom

of heaven. Expect *tribulation* of some sort or other, before we gain this victory,—that is, if it is going to be an extraordinary one. If *ordinary*, then, probably, ordinary trials. My soul has been crying to God for a great work. I am willing to face, through divine help, whatever *blasts* of opposition may assail us in consequence. Are you willing? Every soul-saving minister is a witness of the truth of diabolical agency. He is made to feel, with an *aching heart*, as many times as there are *hairs* upon his head, the power of the enemy.

Let him who *doubts*, or estimates lightly such a power, enter the field for *the conquest of souls*. Let him give battle against sin and Satan, in downright earnest, night and day. Let him measure his success by the number of *sinner*s driven to their knees *with cries for mercy*,—and *converts* to Christ. O, I will say it, he shall be made to acknowledge in *sorrowful defeat*, or in *agonising conflict and victory*, that he has encountered a power the strength of which he never had properly estimated! A power

“From thrones of glory driven,  
By flaming vengeance hurled.”

To hurl vengeance back again, is their *element*. Their malice and revenge are *inextinguishable*. To *baffle effort*, to defeat the *victory*, to intercept *divine power*, to neutralise *truth*, to *harden sinners*, they never *tire*, never give over, till driven from the field.

There are points of time in every *revival* when their *power* is unmistakable; when their *shadow* is thrown across the Christian host; when the *gloom of their presence* falls like a *pall* on hopes of victory. It is, as I remarked before, a darkness that may be felt, like that which covered Egypt.

But, ye followers of the Crucified, listen! There is another great Captain in the field,—Jesus, whom St. Paul calls “The Captain of our salvation.” If all is right in our little army, he is in the midst of us with his angels. It stands to reason; it is not against Scripture. It accords with the promise, “Where two or three are gathered together in my name, there am I in the midst.” “Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world.” Where the Lord of the universe is, there, undoubtedly, will be a concourse of angels. Where Christ is, angels are. He is never alone, never unattended; and where interests are pending such as we have here, never *unprepared* to take the part of those who are battling for his glory with pure intention. Let none of you doubt this. Besides, is it not written, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—Heb. i. 14. Not *are* heirs, but “*shall be*,”—to assist in *making* them heirs. But where are they more *needed* than on such a *spiritual battle field*?—to minister to the *wounded*, the *weary*, the *dejected*, the *disheartened*, the *faltering*, the *fallen*. To *heal*, to awaken, to inspirit, to strengthen, to *cheer* to glory and to victory.

The servant of Elisha cried, “Alas! my master! what shall we do?” For he saw, by morning light, that the host of the Syrians, with horses and chariots, had quite encompassed the city, and there was no way of escape. “Fear not,” said the prophet, “for they that be with us are more than they that be with them;” and prayed, “Lord I pray thee open his eyes, that he may see!” Elisha saw what the servant saw not. So it is said, “The Lord opened the eyes of the young man; and he saw, and behold the mountain was full of horses and chariots of fire

round about Elisha.”—2 Kings vi. If the enemy had a host, so had Elisha. Had they horses and chariots, Elisha had them also,—but “horses and chariots of FIRE!” So it is *now*; so it shall be in this battle of Huddersfield. I had a vision of this on Shelburn Point, in Lake Champlain, before I left America for Europe. The Lord’s host met me there,—in *spiritual vision*, with my eyes open. How *inexpressible*!—how *inexplainable*! But it *encouraged* me then; for it regarded my visit to the British islands; and success there. That scene *cheered* me then,—it *cheers* me now! If it was an *illusion*—some *hallucination*—it did me no injury, but inspired *emotions sublime, humiliation profound, zeal ardent, courage, faith, determination*!

There was nothing in it contrary to that declaration of the Bible, “The angel of the Lord encampeth round about them that fear him, and delivereth them.”—Ps. xxxiv. 7. *Thronging angels* are round about us; their *breasts* burning with *loyalty* to Jesus; their *hearts* rejoicing in the evolutions of his wisdom in bringing about this *crisis*; their *weapons* burnished for the fight!

I looked up among the clouds, the other day, and noticed two *layers of clouds* moving in contrary directions, one underneath the other, owing to contrary currents of *air* aloft. It reminded me of what I had been thinking of,—contrary influences, *heavenly* and *infernal*, which we have been realising of late. A few hours after, and all the clouds were moving in one direction,—one of the air-currents having ceased. Let us look up and expect the prevalence of *divine influences*, to the exclusion of the *diabolical*.

*Angels* are with us. The lightnings are not swifter than they, to do the will of our Jesus. They are also great in strength. “Forty centuries look down on you from the top of yonder pyramids,” said Napoleon to his troops, on

the eve of "the battle of the pyramids." How many centuries of souls are looking down from the heights of heaven upon us this moment! Napoleon hinted to his soldiers they were about to add *another leaf* to the four thousand years of history which belonged to those pyramids and surrounding plains. *We* are about to add another leaf to the spiritual history of Huddersfield. God grant it may be a bright one, such as may be read in heaven with joy by those there before us, and by ourselves in glory afterwards! Brethren, there is no *vagrancy* of fancy in all this! Hearken. Luke xv. 7.—"There is joy in heaven over one sinner that repenteth." Hearken again. Luke xv. 10.—"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Why did our Lord make two such remarkable declarations almost in the same breath, but to *assure* and *encourage* us regarding heavenly *sympathy*, at least—ay, and *assistance* by inference? Epiphanius, of old, said of the prophet Elijah, that, "He sucked *fire* out of his mother's breasts." The Lord help me! but I would suck *revival fire* out of these two texts!

In all this, O Christ, let us look unto thee! To *trust* in *man*, *men* or *means*, or in *self*, or in anything short of *thyself*, is to lean upon a bruised reed; to seek *light from darkness*, *warmth* from cold, support from bruised reeds, victory from weapons of straw. Victory is of the Lord!

O Jesus! *all* that *I have*, or *am*, and all *I shall* be, now, hereafter and for ever, I consecrate eternally to thee, and to thy glory!

"To do or *not to do*, to have  
Or not to have, I leave with thee;  
To be or *not to be*, I leave:  
Thy *only will* be done in me!  
All my requests are lost in one,—  
FATHER! *thy only will* be done!

" *Welcome alike the crown, the cross !  
 Trouble I cannot ask, nor peace,  
 Nor toil, nor rest, nor gain, nor loss,  
 Nor joy, nor grief, nor pain, nor ease,  
 Nor life, nor death ; but ever groan,  
 FATHER ! thy only will be done !*"

Now, my soul, *rouse* thee ! Gird on thy armour ! It is on, my Lord—it is on !—buckled tight upon my soul, and to remain till the victory. Now, is it *unsafe* to say :

" Rouse thee, heart !  
 Bow of my life, thou art full of springs,  
 My quiver yet hath many *purposes* ?"

Unsafe ? No, it is *safe* ! My *trust* is wholly in the Lord. *Self* is conquered : the battle has been fought, the victory won, *there* ! *Self* and *unbelief* have been made "to bite the dust" before the Lord ! O, how unwilling a preacher is, sometimes, to become a *fool* !—1 Cor. iii. 18. A fool for Christ, that he may become *wise* in winning souls for Christ ; unwilling ever, till he gain this victory over *himself*. Now, I am willing to be as a *madman* in the eyes of the world, of the great and the wise ; at least, to preach so as they will call me such ; or a hypocrite, or knave, or schismatic, or *any other name*, old or new, coming as if "glowing from the lips of eldest hell ;" all is well to me if souls are only saved, and Jesus glorified. *Sin* is the only evil I fear : *God* the only being I dread. Ye followers of the Lion of the tribe of Judah, hear me ! I have counted the cost. Have you ? I know you have, by your looks. Amen.

The *effects* will be seen. Truth honoured. Yes, but he who sets *truth* on against error will be an offender ; like his Lord and Master, a stone of stumbling, and a rock of

offence—Isa. viii. 14; Rom. ix. 33. Nor will the *patrons* of the offender and his *helpers* escape. You will all be called a parcel of *fools*, if not something worse. Will you bear it unflinchingly, till they know themselves to be fools? till they become wise by *cries for mercy*, or shouts of praise to Him who is mighty to save?

I said to my heart, "Rouse thee, my heart!" Now, then, rouse ye, ye soldiers of Christ! To arms—to arms! The powers of hell surround; legions of wily fiends oppose; devils and men combine. The fallen souls of backsliders, and "the general wicked," are under their control. Paul declares that the devil works in them, the children of disobedience—Ephes. ii. 2. If devils oppose us, so will they, for the devil is in them. The herd of swine capered tremendously when the devils got into them—Matt. vii. 32.

Be ready for all alarms—*false ones, real ones*; for all *reports*, evil and good. Be surprised at nothing that may come; *make nothing* of all DIVERSIONS,—that is a military word, you know, signifying the tactics of a general in drawing away the attention of an enemy from the point where he intends to make the principal attack. The devil is full of these. He counts us all his enemies who are true to Jesus. If he mean to weaken or attack us upon any point of our lines, he will *feign* an attack upon something else,—such as the *noise* in the meetings, or the hearty "Amen," and "Glory," and "Hallelujahs," during the sermons,—which, when they come in the right place and time, from four or five hundred believers at once, are effective as a shock or discharge of artillery against the fortifications of an enemy; like the thunder-shout of Gideon and his three hundred, "The sword of the Lord and of Gideon." I have seen many a Midianitish host routed by such a shout. The devil has been so busy, of



late years, that he has silenced this artillery in most parts of Methodism. A minister may preach as energetically as he pleases now, there is *no response*; the happiest and holiest believer dare not so much as chirp a note of "so be it!" May it never be thus in Huddersfield! The devil will leave no means untried to effect it. I could give you a whole list of diabolical *diversions*, to call the church off from her grand design, the conversion of sinners and overthrow of Satan's kingdom; but time will not permit.

*Be ready for action!*—in the *temple or street*; in your counting-rooms, drawing-rooms, parlours, kitchens, shops, highways, byways, and hedges; everywhere, ready to speak,—that is, fight for God and souls!

See to your *armour*!—Your *infernal foes* are armed. "Stand firm; for in their looks defiance lours," as Gabriel speaks in Milton. *See to your armour!* Your visible opponents are *armed*, not with *civil power*,—thank God for that!—nor with *carnal weapons* to wound your persons. But they are *armed* with *prejudice, ignorance, error and enmity*, and unbelief; with *pride, profanity, sinful lusts and evil tongues*; their *eyes, and hands, and feet* are evil; the devil uses them as *automatons* without entirely outraging their *free agency*; he leaves them enough of that to render them *accountable and damnable*,—a harsh word; but terribly fitting and awfully true!

*See to your armour*, then, that it is *on*, and *tightly on*, and *kept on*; like Nehemiah and his builders on the walls of Jerusalem, "none of us put off our clothes, saving that every one put them off for washing!" as he tells us, Neh. iv. 23,—wearing them night and day, and building with one hand, while they held a weapon in the other,—always ready for *battle*, though *builders*, confounding their wondering foes. Thus keep on *your spiritual armour*,

working or fighting;—at your tables, with the *blessing craved*; around your *family altars*, with your Bibles and your prayers; in secret, on *your knees* in mighty prayer and supplication; about *your daily business*, be clothed in the full *panoply* of God, ready for every good word or work, to reprove, invite, comfort, or alarm, as occasion may require.

*Keep your armour on, then! Keep it bright by use, and free from rust.* But see to it that you have on the *whole* armour of God,—not a *part* of it, but the whole panoply of God. Hear St. Paul, “Take unto you the whole armour of God, that ye may be able to stand in the evil day; and having done all, to stand. Stand therefore, having your *loins* girt about with *truth*, and having on the *breastplate of righteousness*, and your *feet shod* with the preparation of the Gospel of peace; above all, taking the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the *helmet* of salvation, and the sword of the Spirit, which is the word of God; *praying* always, with all *prayer* and *supplication* in the Spirit, and *watching* thereunto with all *perseverance*; and for *me*, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; that therein I may speak boldly, as I ought to speak.”—Eph. vi. What an expressive passage is this! Here you have the whole armour, the title of each part, its *use*, and *how to use it*.

St. Paul, like a true general to his troops, “on the rough edge of battle,” while it yet trembles to begin,

“When the work of life and death  
Hangs on the passing of a breath,”

reverberates his watchword along the Christian ranks, “Put on the whole armour of God, that ye may be able to

stand against the wiles of the devil." Thus *twice* in the same chapter, and as if in the same breath, he commands on "the whole armour of God," as if tremblingly alive to the importance of it.

Satan dreads this armour. An old writer says, "It *dazzles* the devil's eyes, and *daunts* his courage, and drives him from the field." Not so fast, my old friend! Satan is not *so easily* daunted or *dazzled* as all this comes to. He will examine it and try its *metal*, to see whether it is *all* on, and whether it be genuine. He is an *old veteran*. He and his troops have been too long in the field to be outwitted by a son of Adam. Though a *deceiver*, he is not willing to be *deceived*; not fond of being the laughingstock of hell. Your armour must be *genuine*. However, a sham armour will neither *dazzle* nor *daunt* Apollyon. He will soon *try its metal till it ring again!* "The whole armour of God." That is it. If only *part* be on, what cares he for the remainder?

For instance: Paul says, "Take the *helmet* of salvation,"—in another place, "and for an helmet the *HOPE* of salvation." Now, you may have your *head* defended by such a helmet, but if your "*feet* are not shod with the preparation of the Gospel of peace,"—peace with *God*, with your *neighbours*, with your *brethren* in Christ; with your own family, with *conscience*,—what cares the devil for *you* or your helmet? He will *cleave* it through and through, and your *soul* with it!

Instance again: "Take the *sword* of the Spirit, which is the *Word of God*." Now, you may take up that sword, but if you have not on the *girdle* of truth,—that is, true *sincerity of heart* and a *conscientious belief* in the whole Gospel of truth,—if these be absent from the *loins* of thy soul, Satan will care no more for your sword than a soldier would for a

*straw* weapon on the battle-field. He will smash its power and application out of the hand of your soul, as you would an *icicle* from your house-eave in winter time.

Again: "Above all, taking the *SHIELD* of faith, wherewith ye shall be able to *quench* all the fiery darts of the wicked,"—faith in the Bible, in eternal things; above all, faith in the blood and atoning merits of Christ, which is truly a shield to the soul against the devil's fiery darts. But mark! You may have *such a shield*, but if "the *BREAST-PLATE of righteousness*" be wanting,—*outward morality* and *inward holiness to the Lord*,—a *holy life* and a *holy heart*, or, at least, a sincere desire for purity and a panting after it,—if these be absent from your breast, what cares the devil for your shield? No more than a soldier would care for a piece of *brown paper* hung before an enemy on the field of battle. Satan will riddle it through and through with his *fiery darts*, and make a blaze of it speedily!

The whole armour of God, then, if you intend to fight his battles, or out of the ranks with you! You will do more harm than good with your deficient armour. A *sham* armour will make you a positive *curse* and nuisance in our ranks. The whole armour, then! Arise! ye soldiers of our God, arise! *Examine* your armour *piece by piece*, I conjure you. Let it be the *real, genuine* metal of heaven,—*heaven-wrought*, polished and resplendent in the beams of "the Sun of Righteousness." Then, and not till then, will it daunt the devil's courage, dazzle his eyes, and *drive* him out of the field. Then, and not till then, can you have any *glorious share* in that victory, which I believe in God is about to be awarded to Immanuel's arms on this field of conflict.

Such an armour is the admiration of angels themselves, although it does differ so much from their *resplendent*

*shields* and *starry helmets*, and *spears*, with diamond flaming and with gold, and *swords*, in glittering zodiac hung, fresh from the celestial armoury, of which *Milton* discourses so eloquently, — all of *celestial touch immortal*. Yet to us our armour is of equal importance, and they know it, and will not *despise* it. If *England* should ever again become the *ally* of another nation in the field, her soldiers may see *uncouth* armour on the troops they have come to assist. But if those soldiers do good execution on the field of battle, the English soldier will give him honour due, although his own armour is beautiful and perfect as the genius of England could invent. Let us only be ambitious to quit us like men in the presence of angels. Be assured we are encompassed by a great cloud of witnesses, who have come from afar, to take a deep interest in what involves the eternal destiny of the multitudes around us. The angels of God will notice our *courage*, and the *use* we make of our armour, more, perhaps, than the armour itself. They have no *fancy* for a do-nothing soldier of Christ, though his armour were inlaid with gold and diamonds, and in his hand the true Jerusalem blade.

Lord Nelson, you remember, before the first gun was fired at Trafalgar, signalised his waiting host with these words: "England expects every man to do his duty." And what was the effect? Was there a hero in all that mighty host the words did not thrill? Ay, the *humblest* sailor in that agitated fleet felt they made his very heart *burn* within him. "England *expects*," — as if Nelson desired that, in imagination, every soldier should realise twenty-five millions of his countrymen were now present as spectators of the fight. Breathed there a heart among all that armed throng, along the decks of that heaving fleet, those words *thrilled not, fired not, nerved not*, to deeds of noble daring,

throughout that conflict, which convulsed sea and air, ocean and sky?

You all realise the application. *Heaven expects!* yes, expects every *man* to do his duty, — and *woman*, too. The eyes of angels and of disembodied spirits are upon us, — “a great cloud of witnesses.” — Heb. xii. 1. Let us *behave* ourselves accordingly.

We must *conquer*; victory through the blood of the Lamb. The *honour* of Christ, his Gospel, of revivals, demand it. Let us not think of *defeat*, but of victory over hell, in the salvation of multitudes!

An eminent divine in Switzerland asked this question, “What was the grand *secret* of the *invincibility* of the Roman legions?” He replied, it is found in that one foundation principle in Roman empire, “*Never to treat with an enemy except as conquerors.*” The Romans persuaded themselves at their origin that they could found an eternal city. This conviction was the principle of their disastrous greatness. It was perpetuated from generation to generation, and *conquered the world*. What an *unheard of policy*! Never treat with an enemy except as conquerors! Brethren, it would require no great acuteness in argument to prove this also a *foundation principle in Methodistic empire*! To it, under God, Methodism owes her *greatness*, — *disastrous* indeed to Satanic power. Alas! if we as a Church abandon this *primitive* principle, it will be disastrous to Methodism!

It is a fact. It was one of our first principles as a people. But let us not make the idea *sectarian*. It is wrong to make a *local idea* of it, as the Jews and their expected Messiah. It belongs to *Christianity*, and not to Methodism in particular. It is one of the *foundation principles* in the kingdom of Jesus Christ, expressed, indeed, in other words, thus,

“Know ye not that the *friendship* of the world is *enmity* with God? Whosoever therefore will be a *friend* of the world, is the enemy of God.”—James iv. 4. Now,

Observe, 1st. To *treat* with the world is to *connive* at its vices by forming *friendships* or *alliances* with it.

Observe, 2nd. We cannot do so without being at “*enmity with God*.”

Observe, 3rd. No “enemy of God” is a subject of Christ’s kingdom.

Observe, 4th. We are *necessitated* to *treat* with the world only as *conquerors*; otherwise we must be at *enmity* with it,—otherwise at enmity with God. *Middle ground* there is none. We must *oppose* the world, or *oppose God*!

Observe, 5th. If we cannot be *conquerors*, we must enter into no *treaty* with the world, involving principle, on pain of *eternal outlawry* against ourselves.

Observe, 6th. According as this *principle* is maintained, the kingdom of Christ prevails anywhere and everywhere.

Observe, 7th. On this principle I draw the line of *demarcation* between you and the world. I demand, in the name of Christ, that every soul of you *dissolve* your *worldly friendships* from this hour. Is this *harsh*? Is it unwise? Is it *impolitic*? Impute it not to me, but to that primitive principle I have quoted. Nor is that the only text to prove it. Harken to God himself, “Wherefore, come out from among them, and be ye separate, and touch no unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”—2 Cor. vi. 17, 18. I call upon you, then, to obey God, or else leave our ranks. O, I conjure you, do not, by your *friendships* for a world at enmity with God, constitute yourself an *Achan* in the camp. If you do, we may possibly suffer for your sake. But be assured God



will require the injury at your hand. Your punishment will be terrible.

Now, my brethren, we understand each other. "Quit you like men!" by *quitting* the world,—that is, by *departing* from all its evil maxims and spirit,—*renouncing* it for ever. "Quit you like men!" That is, *behave* yourselves *manfully*, as becometh the soldiers of Christ. O, that a noble *ambition* to signalise yourselves in this holy war, in this great and decisive battle, may fill your hearts! and the spirit of *burning*,—an *inextinguishable* ardour for the glory of Jesus, and an *unquenchable* love to poor, perishing sinners,—may it also inspire you!

To arms, then, ye soldiers of the cross! "Be strong" in the power of His might. "Watch ye" for *opportunities* to injure Satan's power. "Watch ye!" Look out lest he take you by *surprise*,—lest he *steal a march* upon you, and so get the advantage. "Stand fast in the faith," in the true doctrines of the Gospel, in the *great principles* involved in this war against Satan in his works, and in the *primitive principle* of Christ's kingdom,—Never to *treat* with the world except as *conquerors*! "Stand fast!" be *FIRM* to *sustain*, to *endure*, to *bear*, to *resist*. "Stand fast!" *Keep in your RANKS*, without *yielding*, or *receding*, or getting into *disorder*! "Stand fast!" in *unity* of mind and purpose. "Stand fast!" in the faith, with good courage, *believing* that our Lord Jesus is leading us to victory. "Quit you like men!" in full accordance with your *principles*; "like MEN!" in *strength*, in *vigour*, in *bravery*, *honourably*, *courageously*, *unflinchingly*, and with *magnanimity* and judgment!

"We're soldiers fighting for our King,

Let trembling cowards fly!

We'll stand unshaken, firm and fix'd,

For Christ to live and die!

"Let *devils* rage, let *hell* assail,  
 We'll fight our passage through;  
 Let *foes* unite, let *friends* desert,  
 We'll seize the crown, our due.

"A Saviour! let creation sing!  
 A Saviour! let all heaven ring!  
 'Tis almost done, 'tis almost o'er!  
 We're joining those who are gone before,  
 We soon shall meet to part no more."

*My fellow-soldiers!* what do you propose? What are your intentions? Anything short of throwing your *whole selves* into this conflict,—*independent* of wind, weather, or circumstances, — to *conquer or to die*? I need not ask you; I see it in your eyes, your looks, your motions, your uplifted hands! Yes, Hallelujah again! and in your shouts, your acclamations for Christ, for truth, for souls, for victory! There is the shout of a *King* in our camp! "The Lord of hosts is with us! The God of Jacob is our refuge! Selah!" Mark that! Yes, let it be inscribed on the *banners* of our faith in letters of flame. "The Lord of hosts is with us! The God of Jacob is our refuge! Selah." Amen! Hallelujah! Now is the battle of *Hudersfield* to be fought and won!

O for the spirit of that *Swiss warrior* of which I was reading to-day, in poet's song,—"*Victory or death!*" Ay, that was his watchword! It *fires* my soul *now*. Let anything fire us now, if it lead to Christ and victory, to *Gospel arms* and to *Gospel power*.

The Austrian phalanx stood upon usurped soil,—a *living wall*, a human wood, a forest of armed men, every man a tree, with a spirit within ready to strike death to every soul of yonder patriotic band, who stand up for their right on native soil against the Austrian invaders.

There is a solemn pause, the mark of life and death hanging upon the passing of a word from lips of Austrian commander. The fire of conflict *burns*, the battle trembles to begin. The words "Forward! Charge!" have not been given.

O, poor Switzerland, this is thy hour of trial! God help thee, or thou art undone! Thy children, a *hovering* band of peasantry, love thee, Switzerland, even to the death, but *falter* to strike the first blow for Liberty! Behold them, *armed*, indeed, for the *fight*, to fight for *fatherland*, for fathers, mothers, sisters, wives, little ones, for their homes and sanctity of their household hearths; but against well-fed, armed and highly disciplined troops; besides, at fearful odds in numbers, but against the hated Austrian yoke and tyranny. They, poor souls, have *beaten* their *plough-shares* into *swords*, and their *pruning-hooks* into *spears*, and have come out to learn war on the bloody field. They are there at Freedom's call, as Freedom's sons. Their hands *grasp* the *sword* as firmly as their *hearts* a *trust* in the God of their fathers. They *cannot*, *must not fly*,—cannot, *must not fall*. What is to be done?—*die* or *fight*, *fight* or *die*. O, Switzerland! gather thy departed spirits around thy hills and mountain-peaks, like yonder *mist-wreaths*, to cheer their sons in battle strife,—in this their final struggle for their rights, and lives, and liberties! What are they to do? Must they assail yonder waiting host, "all horrent with projected spears?" Where is the *point of assault*? *Strength* is everywhere, and *weapons* *bristling* at all points. A gap must be made in yonder *blazing hedge* of lances. Who is to make it? Has Switzerland, like Rome, a *Marcus Curtius*, who will plunge into the gluf of destruction, and perish to save his country? Yes, there stands one amid that patriotic band who will do

it! Victory, phoenix-like, is preparing to arise out of the ashes of that heroic one, mid battle's blaze! Where is he? Yonder he is, out in bold relief, ruminating, his face all thought, his heart all prayer, his *affections* now with *loved ones* at home, next in a blaze of love for his oppressed country,—hatred and death to tyrants in his compressed lips and flashing eyes. Angels protect that poor Swiss, that fearless *mountaineer*! See! as a bounding hart, as the chamois leaps along Alpine crags, he rushes headlong against yon hedge of spears, with the cry upon his lips, "*Make way for LIBERTY!*" *Ten spears* are dashed aside by his impetuosity, the eleventh pierces his heart,—he falls in the breach his valour has opened! His comrades enter it like a thunderbolt, re-echoing his cry, "*Make way for Liberty!*" Panic seizes the Austrians. "*Make way for Liberty!*"—it has the power of an earthquake, as if the voice of God is in it. The Austrians are mown down as they fly in all directions, and Switzerland is *free*!

All this for love of country, home, and friends, and liberty. What, then, may we not expect from the love of Jesus, heaven, souls, victory? "*Make way for liberty*" from sin and Satanic tyranny! Jesus, our great Captain, was the first to enter the *breach*, where he *fell* in death, but rose again, conqueror of hell, death, and sin, and lives to die no more. "*His own arm brought salvation.*" He is with us now, as with his people in ages past. Millions now in glory once cried upon the earth, in revival conflict, with *Jesus* at their head, "*Make way for Liberty!*" and won it. It is *our turn* now. "*Make way for Liberty!*" Yes, and the slaves of sin and hell in this town shall soon *their* liberty receive. Hallelujah! To God and the Lamb Hallelujah! To the Holy Ghost be Hallelujah! Amen.

Forward, then, to the fight of faith! And, as a good

brother said, "Be sure you take with you to the fight that great *giant* LOVE!" Ay, so be it,—*Love* unspeakable; this war must be led on by Love:

"STRIVE with spirit, soul, and mind,  
For the *mighty mastery*;  
Fling the *scabbard* far behind,  
'Heaven and Christ' the watchword be."

To God the Father, Son, and Holy Ghost, be all the glory! *Let us pray.*

## CHAPTER V.

## THE BEGINNING OF VICTORY.

THE effect of such discourses as the one contained in the preceding chapter is visible in the following passages from Mr. C.'s journal, in which various signs of victory over the adversaries of the revival are recorded.

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December 14th.—*Occasional flashes* of divine power last night, “laying open the sepulchral recesses of iniquity,” as one expresses it, but closing again. “The people had a mind to work.”—Neh. iv. 6. There were twenty-five saved, I learn. A good *omen*.

The Theban general, who marched with an army of six thousand men against an enemy four times his number, was annoyed, on setting out, Rollin tells us, by the *prognosticators*, who had marked this and that *bad omen*. But he cut them all short by quoting a verse from Homer to this effect: “There is but one good omen,—to fight for one’s country; *forward*, men!” He marched on and won the victory,—and a great one, too, and over *Spartans* as determined as devils, whose motto was *to conquer or die!* We have had some *sad and bad omens*, and not a few to prognosticate upon them. Last night we had good omens,—a general *disposition* to fight for Jesus with right good will; that is, with the *weapons of faith and prayer*. “If they are *praying against us*, they are *fighting against us*,”

said a monarch of old. So the devil understands it! There was good fighting last night, then,—general prayer all over the house of our God. The leaders were flames of fire. The superintendent the Rev. *John Greeves*, and his colleagues, Revs. *Ryan and Brice*, entered into the work with ardour.

The aspect of the *congregation* is changed,—so *bright, animated, and determined*, and increased. I thought of the general who defeated the *Lacedemonians* three hundred and seventy-seven years before Christ. He ordered his army to their *knees*,—rather upon *one knee*,—with spear at rest on the ground, supported by the other knee, and covered with a *shield*, and in their looks *defiance*. The enemy charged upon them, were *daunted* by the unusual appearance, were *repulsed* and defeated! Thus appeared our spiritual troops last night. Grand sight and *inspiring*! The servants of the devil came flooding in to see what was the matter, but found *something the matter* with themselves before they retired. So they have carried out the news, and others will come, and the Lord will make bare his arm. *Indifference* must die the death. Public attention once fairly and fully awakened, we shall see that enemy no more here. Huddersfield people never do things by the *halves*, when fairly aroused, either for Christ or Satan.

Afternoon.—A *spirit of prayer* and power in my soul, with deep humility. It is wise in me to *pause and reflect* over things lately past. The *events* of that memorable night I refused to preach have been overruled for good. But remember, my soul, that *impatience* is a dangerous rock in a revival; must guard against it ever hereafter. One is as liable to get upon this rock in the *calm* of *popular indifference* as in a *storm of persecution*. A treacherous calm amidst a perilous current is often a greater



tax upon the wisdom of a *pilot* than a tempest. The Greek word for *patience* is a metaphor alluding to one who stands up *invincibly* under a burden,—a definition that does little credit to *my patience* on the night in question. I was rather inclined to cast the burden off my shoulder, and fly from it, as Moses did from the serpent in the wilderness. O, what *feathers* we are before the wind of temptation! Lord Jesus, do not leave me to myself ever!

However, it *humbled* me well, and *those who invited me* here. That was well. We were driven to prayer. Our cries reached the throne of God. We won the attention of the skies. It was not *social* prayer, but single, separate, and alone with God,—like Jacob by the ford of Jabbok, or Moses by the Red Sea, when his heart cried to God, though his voice was silent. It would bear the Welsh preacher's definition of *ejaculatory prayer*. He said it is the Christian's secret *hiding-place*; his *express* to heaven in circumstances of difficulty and peril. But he had many comparisons, such as—It is the *tuner* of his religious feelings; it is his *sling* and his *stone*, with which he slays the enemy ere he is aware of it; it is the *hiding* of his *strength*, and of every religious performance. It is the *rope* of his *spiritual belfry*; the *bell* is in one room, the *rope* in another; he *pulls*,—those near him hear nothing, but those in the *distant room* do. Moses laid hold of the rope of ejaculatory prayer, on the banks of the Red Sea, and pulled hard upon it; and though no one heard or knew anything about it in the lower chamber, the *bell* rang louder and louder in the upper one, till the whole place was moved, and God replied, "Wherefore CRIEST thou unto me? Speak unto the children of Israel, that they go forward."—Exod. xiv. 15. *Imaginative* preachers these Welsh. The church would be nothing the worse for more of them.

Dec. 16th, Monday morning. — Clouds of mercy overshadowed us yesterday, but not clouds without water. The Lord gave me *searching words* in answer to prayer; mighty through God to the *pulling down* of what never should have been up. Had *masses* of truth given me from above, with *illustrations* singularly black and *portentous*. “*A storm a brewing*,” said a weatherwise one. It came like *hail*,—that is, harder than water. Words seemed *weapons* indeed, and the slain of the Lord not a few. To the Lord alone be all the praise! He doeth the works; but

“*Sorrows remembered heighten present joy.*”

Jacob called his darling boy “Benjamin,”—that is, “son of my right hand;” but, for all that, he could not forget that his birth bereaved him of his lovely Rachel; could never forget the name given by his dying mother,—*Benoni*,—that is, “son of my sorrow.” But his father called him *Benjamin*, “son of my right hand.”—Gen xxxv. 18.

These spiritual children are the *sons* of our sorrows. But, unlike Rachel, behold, we live. Now they are our Benjamins, “born of God,” and the sons of our right hand. How little some understand St. Paul, where he says, “My little children, of whom I *travail in birth* again until Christ be formed in you.”—Gal. iv. 19. We will not forget they are our *Benonis*,—all the dearer for that recollection.

An old divine compares *common* blessings, that come without prayer, to the *corn* which grows up to the hand of the husbandman, with all its *chaff* and husks about it,—some *vanity* or other about it, to remind him of the *blasts* of sin; or to *acorns*, which swine gather as they fall, without ever looking up to the tree from whence they fell. But blessings which come as the fruit of prayer are *pure manna*, which falls upon the Christian, and for which he is sure to

look up, and which he will *devoutly acknowledge*. Praise the Lord, I feel it to be so in this *accession* of seals to my ministry! for some of them, I do know, are my spiritual children in deed and in truth.

I was thinking to-day of *Samson*. He had a hard *tussle* with the lion which met him in the wilderness. Afterwards he found a *honeycomb* in the sun-dried carcass. The honey, I have no doubt, was all the *sweeter* from the recollection of that perilous exploit. It is so with this *honeycomb* we have found amid the carcass of our conflicts. How evident the change in the spiritual atmosphere! "The *creeping pestilence*" of indifference and lukewarmness has been driven away,—“the breath of God has chased it,”—may it never return! The leaders are all alive; they have been thrown upon their own resources, which are laid up with God, and found them quite available in time of need. What a *shower* of salvation last night! “In vain we have not wept and strove.” An old writer says, “Prayer finds God *free*, and leaves him *bound*.” Bold sentiment! Bound to fulfil his promises. The Lord is pleased with *such* bonds. The prayer of faith puts them on. It finds God free from *obligation*, and leaves him bound to fulfil his promise in the best possible time and manner. A fine writer, referring to Mark xi. 24,—“Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall receive them,”—remarks that this is really *binding* himself, resigning voluntarily the sceptre into the hand of faith, even at the tremendous risk of seeing us blot from our creed the doctrine of his *absolute liberty*,—*irrevocably binding himself* to the askings of faith, without the possibility of a refusal or failure. He throws up the high prerogative, and brings himself under obligation. He added another fine thought,—that to calculate

on miraculous interposition in the ordinary affairs of life savours of presumption and romance; but that in the sphere of Christian hope Jesus has made the extravagance of romance *impossible*, by promising to exceed hope; he has given wing to our expectation, which disdains all limit. He gives us immediate access to the treasury of divine benevolence. In this world we can not only ward off and suspend around us every evil, but we can draw around us every good; as though we possessed an omnipotent charm, we can create around us an atmosphere of peace and joy. He grants us introduction to the armoury of God, and to all his resources of strength; so that, like the angel who has the key of the bottomless pit, and a great chain in his hand, we can fetter the operations and restrain the power of the Prince of Darkness; or we can enter the field of conflict, and overpower him; rendering us, while moving in the line of duty, *invincible* and *irresistible*! This is certainly strong language. He referred to more promises than the one already quoted, to bear him out,—such as, “Ask and ye shall receive.” “If ye shall ask anything in my name, I will do it.” I have hardly done justice to his sentiments, having quoted from notes in part; but the pith of them is there. We have realised in some degree their *truthfulness*, and shall *more fully* before many days.

Dec. 17th.—A powerful prayer-meeting last night; ten or twelve saved. The earth and the sea supply the atmosphere with exhalations and clouds, and these prepare and bring the rain. It often happens, however, that considerable time elapses before that descends in *showers* which went up in vapours. But the shower comes at last, true to some great laws with which we are imperfectly acquainted. Such is the phenomena attendant upon prayer. But how *quick* the *returns* in this instance! It is true they have

been praying since last May for this ; still, I do believe "the effectual prayer of faith" occurred close upon this time.

Dec. 18th.—Easy preaching now. The sword has a new edge,—more *apt to penetrate* ; more *strength* in my soul's arm to set it on and lay it around me fearlessly. It seems as if approaching to what one speaks of, "The sword of the Spirit seemed newly-edged with power, and bathed in the *lightning of heaven*, flashing convictions on the consciences of sinners, and piercing to the recesses of the soul !"

Dec. 19th.—Another piercing time last night. The *battle-sword* was sharp, reaching unto the soul. A great outcry among the wounded. It is of little account to persuade sinners to *think* as we do, or even with the Bible. But to make them *feel* and repent, pray and *believe*, as it directs, is a work of *power* ; it requires Omnipotence. Many saved. Praise our Almighty Jesus ! Have profited by those fine hints of *Mr. Harris*, of London, regarding the *condition of man* when Christ came, and the method of salvation. "The *rights* of justice and the *condition* of sinful man were essentially hostile ; they had diverged to an infinite *remoteness*, and stood frowning at each other as from opposite sides of the universe. He *laid hold* on the nature of man ; and, planting his *cross* midway, created a point of attraction which reached and drew them across the separating gulf back to itself, as to a common centre. JUSTICE moved from its high and awful position on Sinai ; and, with all the armies of holiness, brightening and still brightening with complacency as it approached, bowed with reverence at the *cross*, and said, 'It is enough.' The sinner, detached by the same magnetic power from the strong *confederacy of sin*, approaches, relents and changes as he draws near, till he falls prostrate before the cross, a

new creature in Christ Jesus. By giving his *heart* to sinners and for them, *holiness* finds that it has nothing to ask, nothing to do, only to raise the sinner from the dust, and to become the guardian of his new life: the *sinner* finds that nothing is left him to desire, except that he may never wander from the sight of that *cross* which has made him the *ward* of infinite holiness, and is preparing him for heaven. Here God erects his throne, and man adores; to each the cross is ineffably precious, for it is only in its immediate presence that sin can be vanquished, and yet the sinner saved!" What a body of divinity is in the above! My soul exclaims with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." How gloriously illustrated last night! Rank behind rank of broken-hearted penitents detached from the confederacy of sin by the magnetic power of that cross; lines of benches behind benches filled from end to end, and all the place vocal with their cries for mercy!—but drawing nearer and nearer to the *cross*, one and another, and another, and so on, are *changed* into new creatures in Christ. This will do. Hallelujah! More of this, my Lord! Satan is having the worst of it now. The town begins to be moved.

Dec. 20th.—A hard time last night; the greatest pains brought the least success. Have had free, heavenly seasons in preaching with *little preparation*; an easy carelessness followed by an amazing *elasticity* and power; a sort of slap-dash, off-hand talk has had in it somewhere "a chosen shaft," which somehow reached the *mark*, and did its work in the conscience, and won the field. Perhaps there is *peril* here. The Lord may not be willing to trust me here; might become too *EASY* and *careless*, *trifling* and *prayerless*, before preaching, and *presume* upon divine help. Satan may lie in ambush hereabouts, tempting to a *careless spirit*,

to superficial preparation, to offer *unbeaten oil* in the sanctuary, which was a crime under the law of Moses. That which *costs nothing* is apt to go for *nothing*. Have often been tempted thus, and punished for yielding; driven back again to my knees, to my face on the floor, in humiliations, groans, cries, and tears; the Lord telling me plainly, as if I heard his voice, that he would never make an *exception a general rule*!—that a free, happy, elastic time in preaching, with little *previous* preparation of *head and heart*, was an EXCEPTION; but *close thought* and *close union* with himself, with *earnest cries* for help from above, was his **STANDING RULE** for a good and successful time in the pulpit. After such a lesson, I have returned to the pulpit with a tightly-bent bow, and the arrows of the Lord flew thick as hail and straight to the mark, as if *barbed* and *feathered* by an angel's hand! Now to my knees.

Past two o'clock.—Prayer and action! blessed words. Christian *honeycombs*! — O, what *sweetness* there is in them! “Then most existence with herself is satisfied.” A great fact this. God has wonderfully woven our *duty*, his *glory*, and our *happiness*, together; may the *web* of my experience be this, till I enter upon duty in worlds above! *Amen*.

That was a noble sentiment of that dying saint, “I repent of all my life but that spent in communion with God and in doing good.” That, also, was a fine remark of another, who had stood high in the world, that the best state of mind a man can attain is, to be at *leisure to do good*! ay, if he will but employ that leisure in doing good. These gentlemen tasted largely of this honeycomb. I would go on eating of it, as Samson did his, and give of it to others, as Samson to his father and mother, and then like him go down among Philistine sinners, and slay heaps



upon heaps, with *sermons*, crooked, may be, as the *jaw-bone* of the ass. *With it* he slew a thousand men; *in it* God gave him a miraculous *well of pure water* to quench his thirst after battle, just as he refreshes my soul in *prayer and action*! Samson called the place *En-hakkore*, that is, the *well* of him that called, or cried.—Judges xv. Many such *wells* does the Lord *cleave* for my thirsty soul in the heat of action. Hallelujah!

A larger number of souls saved last night, I understand. The work advances with such impetuosity that a poor sermon, if it does no good, has no power to retard. Praise Jesus for that! The people light their torches from above. The angel of the Lord has no lack of coals on the holy altar to scatter among the people, if my poor words do seem like coals fallen out of the grate till *cold and dead*.—Rev. viii. 5.

Past five o'clock. — There is a great *thaw* upon the hearts of the people. *Spring* has come indeed, with “the singing of birds.” He caused the wind to blow, and the waters flowed. He sent forth his commandment, and his word runs very swiftly. He sent out his word and melted them, and the hills flowed down at his presence. He prepared the rain for the earth, and made the grass grow upon the mountains.—Psa. cxlvii.

I was thinking, to-day, that when winter is disputing the advance of spring death is in the aspect of everything. There is nothing around to give sign of a change of season. But how *deceitful* are such appearances! Break a *twig*, how rife it is with *sap*! Scrape away the earth, behold the *germs* and *buds* of life! The sap is ascending dead-looking trees vigorously, and circulates noiselessly and unseen over all the branches; by and by the infant green is appearing everywhere with buds and blossoms. It is just so previous

to a revival, frequently. *So it has been and so it is in Huddersfield.*

There is a great *bowing* among the people, with *groaning* which sometimes cannot be uttered, but now and then *loud* enough, with entire consecration, “irreclaimable burnt-offerings to Christ,” as *Fenelon* expresses it. The wise men of the East bowed before the infant Christ. It was wise in them to bow the knee, and wise to offer gold, frankincense, and myrrh. It is wise in this people to bow the knee, but wiser still to present an offering more valuable than gold, and frankincense, and myrrh !

“Say, shall we yield him, in costly devotion,  
*Odours* of Eden and offerings divine ?  
*Gems* of the mountain, and *pearls* of the ocean,  
*Myrrh* from the forest, and gold from the mine ?

“Vainly we offer each ample oblation,  
 Vainly with gifts would his favour secure ;  
 Richer by far is the *heart's* adoration,  
 Dearer to God are the *prayers* of the poor.”

Sinners are laying down their weapons in considerable numbers daily. There appears to be an extensive disposition to surrender. Thinking, when out around, of the old stories I used to read of battles and sieges, and surrenders of besieged castles,—how vigorously they resisted, how obstinately they held out, but, in extremity, to save themselves from the horrors of famine, they surrendered upon *terms*, or at *discretion*—Acts ix. 6 ; thus it comes to pass in these days.

Saturday morning, Dec. 21st. —Preached last night on sanctification.—Acts xxvi. 18. “Sanctified by faith that is in me.” Dwelt on the *substitutes* for faith employed by some to obtain sanctification,—such as abandonment of sin,

prayer, entire consecration, deep conviction, and substituting the *blessing itself* for the faith that brings it. Showed their *inefficiency*. Guarded my sentiments by insisting upon the necessity of *these things* previous to sanctification; that God never cleanses a heart where sin is indulged; faith in the world's rotundity would as soon purify the soul, as faith in Christ's veracity, when sin is held on to, where prayer is restrained, consecration refused, and conviction unfelt. Yet, these may all be practised, but, if *faith* be wanting, so will purity. They are to the soul what Moses was to the Israelites,—a *guide* to the verge of the promised land. *Faith* is the Joshua to conduct the soul through Jordan over into the Canaan of perfect love. Believe that ye *do* receive it,—Mark xi. 24,—was *pressed home*. Many saw their *error* and embraced the Gospel plan, and were saved.

## CHAPTER VI.

## PERSECUTION—CONTINUED TRIUMPH.

THIS chapter records Mr. Caughey's trip to Hull on a brief missionary campaign. His reception there by the *enemies* of Christ was singularly annoying, as the reader will see. But they overreached themselves, and what they meant for evil was overruled for good. This chapter also relates to the further success of the truth in Huddersfield. It will both please and profit the reader.

December 24th.—On Saturday, 21st inst., I visited Hull for the purpose of preaching some missionary sermons. Found the *wicked* in a great stir to render my visit *disagreeable* to myself, and to defeat the hopes of the friends of *missions*. *Handbills* had been scattered broadcast over the town, and *placards* posted upon the walls, designed to prejudice the people. One of them read thus:

## KINGSTON NEW THEATRE,

HOLDERNESS ROAD.

## FIRST FASHIONABLE NIGHT.

(By Command and under the immediate patronage of his most Sulphuric Majesty Beelzebub.)

To-Morrow, Sunday, December 22nd,

His Satanic Majesty's Servants will perform, for the first time, a New, Grand, Serio-Comic Extravaganza Burlesque, from the pen of MESSRS. SELF-CONCEIT and VAIN-GLORY, entitled

## YANKEE HUMBUG;

OR, A NEW WAY OF RAISING THE WIND.

Being for the Benefit of the Foreign Missions (?)

The leading character will be performed by **YANKEE DOODLE**, who has been engaged expressly for this stunning occasion. This distinguished gentleman has, on former occasions, acquitted himself in a pretty considerable tarnation sort of a manner, and who, we calculate, will on this occasion astonish the Britishers.

The Proprietors beg to state that this powerful production must be seen to appreciate its excellence. Its effects upon the audience are electrifying, some being so excited, that, in spite of all decorum, they cannot refrain from throwing off the mask of politeness, and giving vent to their enthusiasm in various shouts, screams, groans, grimaces, contortions, hysterics, transformations, &c. &c., surpassing everything on this side the **RIVERS HUMBER, STYX, and MISSISSIPPI.**

SONG ... .. "I'm owre Young to Marry yet," .. .. BY **YANKEE DOODLE.**

The Entertainments will conclude with the exhibition of the

### **RESTITUTIONISTS AND THE FAIR PENITENTS;**

In which the celebrated **DR. CANTWELL**, King of the Hypocrites, will appear, aided by a number of local and itinerant auxiliaries of various denominations.

GRAND FINALE—THE NATIONAL ANTHEM.

**"YANKEE DOODLE'S COME TO TOWN."**

*Previous to which a Collection will be made.*

A nice *Satanic compliment* this,—a pretty revenge for the injury his cause sustained here last year, when he lost more than two thousand of his subjects, and the destruction of his works in the hearts of about nine hundred believers! No wonder his *Satanic* majesty is angry, and would have revenge! Besides, his *servants* had but just recovered from the *blows* and wounds received in that great conflict, and were *spiteful* enough to render ready obedience to their old master, the Devil!

However, I doubted whether they had not gone beyond his wishes in the matter; for it gave a *notoriety* and *importance* to my visit which it might not otherwise have had. Our friends were a good deal excited and displeased. Tried to *cheer* them to believe that Satan had been unable to keep the control of his own family,—that I questioned whether they had not quite exceeded the limits he had assigned

them before the Sabbath, whatever he intended to do with them on that day; that they were just *publishing* for me through every street and lane; thus many poor souls would come to hear and see, who would not otherwise: that they might keep themselves quiet; there would be some *sharp and hot artillery* from the pulpit that would *preserve order*!

Well, Sabbath morning came. The town was *stirred* wonderfully,—a congregation of three thousand in the morning, and a perfect jam at night. The devil's children commenced their work; but they were divided, for some of them wanted to hear a little,—*curiosity* overcame enmity. However, the *disturbance increased*, and they would have *succeeded*, had I kept to my intended *system* in the sermon. But, seeing the *peril*, I cast *firstly, secondly, and thirdly* to the winds, and went at them with the *broad-axe* of truth, wielding it unfalteringly, and without pause, *hewing* on the right hand and left. The wicked were *stunned, silenced*, forgot their errand, mouths open wide, *eyes staring*, as if they would start out of their sockets! O, glory be to God, *forty souls* were saved during the day and night! Blessed be God! This was worth bearing a little ridicule for. We read of a plant that *lived by dying*, and *grew by cutting*,—an emblem of every successful minister. He lives by *dying to the world daily*, and *grows by the cuttings of sore temptations and persecutions*! Elijah, the prophet, told the Lord in *Horeb*, "I have been very JEALOUS for the Lord God of Hosts." Does Satan know that *opposition* awakens this jealousy in a soul-saving preacher? That *jealousy* is an *intense feeling*; as Solomon says, "The *coals* thereof are as *coals of fire*, which hath a most vehement flame." O, what *ardour* for Christ and souls *burned* in my soul, with *love and pity* for those led captive by the devil at his will!—2 Tim. ii. 26. One can understand how the Church of

God was such a *pillar of fire* among the nations in times of martyrdom.

*Mr. Wesley* had a pretty rough reception on his first visit to Hull. Looking over his Journal, I found the following:—

“Friday, 24 April, 1752.—When I landed at the quay at Hull, it was covered with people, inquiring, ‘Which is he? which is he?’ But they only stared and laughed; and we walked unmolested to Mr. A——’s house. I was quite surprised at the miserable condition of the fortifications; far more ruinous and decayed than those at Newcastle, even before the rebellion. It is well there is no enemy near.

“I went to prayers at three in the old church,—a grand and venerable structure. Between five and six the coach called, and took me to Mighton Car, about half a mile from the town. A huge multitude, rich and poor, horse and foot, with several coaches, were soon gathered together, to whom I cried, with a loud voice and a composed spirit, ‘What shall it profit a man, if he shall gain the whole world and lose his own soul?’ Some thousand of the people seriously attended; but many behaved as if possessed by Moloch. Clods and stones flew about on every side; but they neither touched nor disturbed me. When I had finished my discourse, I went to take coach; but the coachman had driven clear away. We were at a loss, till a gentlewoman invited my wife and me to come into her coach. She brought some inconveniences on herself thereby; not only as there were nine of us in the coach,—three on each side, and three in the middle,—but also as the mob closely attended us, throwing in at the windows (which we did not think it prudent to shut) whatever came next to hand. But a large gentlewoman, who sat in my lap, screened me, so that nothing came near me.



“The mob, who were increased to several thousands, when I stepped out of the coach into Mr. A——’s house, perceiving I was escaped out of their hands, revenged themselves on the windows with many showers of stones, which they poured in, even into the rooms four stories high. Mr. A—— walked through them to the mayor’s house, who gave him fair words, but no assistance; probably not knowing that himself (the mayor) might be compelled to make good all the damage which should be done. He then went in quest of constables, and brought two with him about nine o’clock. With their help he so thoroughly dispersed the mob, that no two of them were left together. But they rallied about twelve, and gave one charge more, with oaths, and curses, and bricks, and stones. After this, all was calm, and I slept sound till near four in the morning.”

The devil’s chain is greatly shortened since those days. He has great power yet, but he cannot exert it in these quarters as he was wont. Mr. Wesley visited Hull many times after that, but never again met with such a reception. He lived to see Methodism the glory of Hull. The last time he visited it was in 1790, when he made this touching entry in his Journal: “Sat., 26 June, was a day of satisfaction. I preached at seven in the morning and at six in the evening, to as many as our house could contain; the ground being too wet for the people to stand abroad. Mon., 28th.—This day I enter into my *eighty-eighth* year. For above eighty-six years found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated; but last August I found almost a sudden change. My eyes were so dim that no glasses would help me. My strength, likewise, now quite forsook me, and probably will return no more in this world. But I feel no

pain from head to foot; only it seems nature is exhausted, and, humanly speaking, will sink more and more, till

‘The weary springs of life stand still at last.’ ”

About eight months after, he slept in Jesus, and rose to worlds above.

On Monday night, 23rd Dec., attended a missionary tea-meeting at the *Victoria Rooms*, Hull, and gave a short address. *The Rev. William Illingworth*, one of the stationed Wesleyan ministers, gave an excellent speech, and most ingenious and eloquent. His theme was *Charity*,—her work at *home* and her mission abroad. At one point he paused and asked, “Shall Charity *begin* at home?” “Yes,” replied some voice, and “Yes,” cried another. “Shall Charity *always* stay at home?” “No!” shouted a full Yorkshire voice. “Shall Charity go upon an errand of mercy to the heathen?” “Yes!” rejoined the zealous voice. “How much will you give, then, to help pay her travelling expenses?” That was a *clincher*! The voice was silent, and the audience were highly amused. The *travelling expenses* of Charity,—*who* should defray them, and why they should be paid, and the glorious results of her angelic-like mission,—afforded him a fine field. The *effect* was delightful, and left a most pleasing impression, and *lasting*, doubtless. Mrs. Osgood’s pretty stanza would have been a good motto to begin with:

“Let more than the domestic mill  
Be turn’d by feeling’s river;  
Let Charity ‘begin at home,’  
But not stay there for ever!”

The collections on the Sabbath were £53 sterling. I preached again on Tuesday morning for the same cause,

and got £20,—making in all 365 dols. American currency. Thus Satan quite *overshot* himself, or his children did so for him;—the thing recoiled on him and them, and I left Hull, on Tuesday afternoon, victorious and triumphant. Hallelujah! He will hardly allow such a *trumpet to herald* me again.

Dec. 25th, Huddersfield again.—I arrived here last night from Hull, in time to preach. Had a very solemn time. While I was offering salvation to sinners, an unhappy man passed by and threw himself into deep water and perished. He was the owner of a low "*show*," which he had brought into town to take advantage of the Christmas holidays; but "*lowness of spirits*," as they talk, seized him, and suicide was the result. He had not attended any of the meetings, I believe. *Sad* to enter eternity on a Christmas eve, a self-murderer! at a period so full of *joyful* interest to heaven and earth, to begin the *sorrows* of eternity is *mournful* in the extreme.

Eleven o'clock, Christmas night.—Blessed be God for one more birth-day of my risen Lord! A happy day it has been to my soul, and a busy one. Preached twice in Buxton-road Chapel. The forenoon was a gracious season. *Prayer-meeting* in the afternoon,—several saved. To a *crowd* at night urged the *claims* of God, and the terrors of eternity. Struck some hard blows on the necessity of *restitution*, which excited hard feelings in some. The power of God was wonderfully revealed. About *thirty-five* were converted, and *fifteen* sanctified.

Brother John Unwin and a company of the Sheffield warriors were over and spent the day. They came over for what they call "a regular field-day;" and they had it,—the house of God the field,—and truly they acquitted themselves nobly. They were in *action* from morning till mid-

*night.* Such noble souls are *invaluable* in a work of God like this. The Lord *reward* them, for they have fought his battles this day with astonishing power. Bro. Unwin's prayer after the morning sermon was attended with an extraordinary influence upon the congregation.

I forgot to mention that the new converts in Hull are standing fast; very few of them have gone back; all seem marching forward for heaven at a rapid pace. Now, thanks be unto God, who causeth my soul always to triumph in him!

Dec. 27th.—My soul is alive to God. Great *sweetness* and *purity* in morning prayer. *Cramped* some in preaching last night; *overdid* the night previous. My poor soul so lifeless, and *feeling* had no place. "We have this treasure in *earthen* vessels." It is well that the excellency of the power may be of God, and not of us. But the *work* went on as usual; a score or more were saved.

Dec. 28th, Saturday morning.—The necessity of *holiness* for a happy *death-bed* was my theme. The *re-touching* of *life* by dying persons convinced and touched many—*sad retrospections* make *sorrowful death-beds*. Besides, the existence of sin in the heart is painful at such a time; creates a sort of death-bed purgatory, so far as *gloom* and *misery* are concerned. The *re-touching* of a life of *holiness*, and *comfort* of such in dying, were contrasted. What a heavenly glow I felt within my soul! *Thirty* believers were sanctified in the prayer-meeting after the sermon, and *twenty souls justified*:

"The *peace* of God, beyond description sweet,  
Filled every spirit humbled at his feet!"

Jesus is *precious*. His smiles are my sunshine. My soul shares in the *prosperity* of his cause. I share his honours

somehow, as a wife those of her husband—when he is honoured, I feel so too.

Some have imagined that the *sun shines brighter* after an *eclipse*; my *faith* is certainly brighter since that sorrowful eclipse a few weeks since; and so it is, assuredly, with God's people,—*zeal* for God fills their hearts. Now that God has lighted *their* candle (Ps. xviii. 28), they are trying to give light to their neighbours who sit in the darkness and shadow of death. *Activity* for God is a consequence of a *healthy* soul, as *green* to a healthy *leaf*, as *colour* to the *rose*, as *weight* to *lead*, as *heat* to *fire*, and as *light* and *sunshine* to the *sun*,—*inseparable*, where there is opportunity; consequently they are *increasing* in life, in numbers, in happiness, and in holiness. "Everything," says some old writer, "answers the end of its creation; the *star* shines, the *bird* sings, the *plant* bears, the *Christian* labours,—the end of life is *service*." Just so! and he that does not answer the *end* of life in respect to *usefulness* cannot enjoy the end of his desires—*happiness*. It is in vain we look for *that* in ourselves, when we disappoint our Maker in the other. Our Lord speaks of "one *pearl* of great price," and again of a merchantman seeking *goodly pearls*. Every *promise* in the Bible is a *pearl* of great price. *Faith* makes a chain of *pearls* out of the promises, by which she graces her neck, and secures her armour; but *activity* is a *thread of silver* running through the chain of pearls! *Usefulness* does not *impoverish*, but *enriches* the soul, and faith. When we *water* others, we are *watered*, also, *ourselves*,—Proverbs xi. 25. Solomon says, again, "There is that *scattereth*, and yet *increaseth*, and there is that withholdeth more than is meet, but it tendeth to poverty;" and again, "The liberal soul shall be made fat." Luther used to say, activity made faith grow *fat*! There

is a *liberality* with the *intellectual talent* as well as the *golden talent*,—the one enriches as well as the other. This is a great mercy, for many have the former who have not the latter, and some have the *latter* without the former; so none need have a *poverty-stricken faith*, unless they *will it!* Thus the *poor saint* may be equal with the *rich saint*,—sometimes, indeed, far *above him*, for *covetousness* is a *malaria* that hangs around the atmosphere of gold! There may be a *large-heartedness* in *working*, as in *giving*. We see this every day, where people are alive in religion. The *ears*, the *eyes*, the *face*, the *tongue*, the *feet*, the *knees*, may be as busy for God as the *hand*, and as profitable. The head and the heart may *disburse* as well as the *purse*. *Actions* in cross-bearing may save more souls than *fractions* in Mammon. *Character*, *activity*, *holiness*, exceed pounds, shillings and pence, in *moral power*. Dr. Chalmers thought there is no more effective *persuasive* to religion than the *beauty of a holy life*; that the beauty of holiness, *beaming* through the life of a loved relative or friend, does more to *strengthen* such as stand in *virtue's* ways, and to *raise up* those that are bowed down, than *precept*, *command*, *entreaty*, or *warning*; that the *seen* but *silent beauty of holiness* has an energy and a moral suasion about it which surpasses the highest effort of the *orator's genius*, and speaks more eloquently of God and duty than *tongues* of men and angels; just as the *beauty of holiness*, which is enshrined in the four brief biographies of the man of Nazareth, has done more to *regenerate* the world, and bring in an *everlasting righteousness*, and to *spread his religion*, than all other means put together, or all that has ever been written on the *evidences* of Christianity!

Some months since I saw a *bee* dip into a *flower* successfully; but it did not rob the flower of a *single tint*,—it

looked as *beautiful*, and smelt as *fragrant*, as ever; the *perfume* seemed to be increased by the *activities* of the bee. It is thus with one's soul. *Activity*, like the bee, carries away the honey, but leaves the *heart* lovely and fragrant as ever, more so through the motions of the *active principle* within. I have often found it so—that by *diffusing* more of God, I *obtained* more of God. Religion in the soul is like *water* in the fountain, *odour* in the rose, and *sunshine* in the sun, *diffusive*, *dispersing* without *impoverishing*!

What one said of an *estate* we may say of our religion: it may be *imparted* yet not *impaired*. I have often realised this in *preaching*, *scattering* Gospel truth, *pulpit material*, and yet *increasing*; the five *barley* loaves, and the two *small fishes*, multiplied into twelve baskets of fragments, each enough for a *sermon* by and by. The oil *increased* by *pouring out*.—1 Kings xvii. 16.

Dec. 30th, Monday morning.—What an *amazing* work of God is this *shaping* to be! likely to sweep all before it, “like mighty winds, or torrents fierce.” Within a short time past *hundreds* have been saved. The town is shaken, just by the simple preaching of a *felt* Gospel. A glorious *blaze* this, surely! and out of *materials*, too, apparently as indisposed at first to catch fire, as the wet wood upon the altar on Mount Carmel, after Elijah had poured *twelve* barrels of water upon it! When God answers by *fire*, and his *Spirit* blows it into a *flame*, how swiftly, deeply, extensively does it spread and prevail, from heart to heart, from house to house, from street to street, from family to family! Let the holy flame spread thus in every land, and how soon would our sin-cursed earth be in a blaze!

*Forty* sinners found mercy yesterday, and *thirty-five* the blessing of purity of heart (Matt. v. 8); all carefully recorded by the secretary, brother William Mallinson, with their



places of residence, each new convert receiving at the same time a *ticket* of admittance to a class, telling him *where* and *when* it meets, and the name of his *leader*. This is an excellent plan, for it gathers the lambs into the fold at once, out of the *wolf's* way. Now and then one objects to join, for this or that reason ; but there is a spare column on the book for "Remarks," such as "To be visited," or "Has not made up his mind what church to join," or "Wishes to consult his wife," or father, mother, or the wife desires to consult her husband, as the case may be. If the *convert* lives out of town, and there is a class in the vicinity, he receives a *ticket* to the class, and the leader or pastor is notified. At a leader's meeting, each week, the *register* is examined, and the "*visiting calls*" settled upon. This is the true way to preserve the credit of revivals, and to secure the benefit to the church.

Dec. 31st.—Surely the word of the Lord is verified : "He sendeth forth his commandment upon the earth, and his word runneth very swiftly."—Psa. cxlvii. 15. What a change in our spiritual atmosphere! what hath God wrought! It seemed as if we were going to have a *double* winter, but, lo! the spring has come. Jesus seems to be saying to his spouse, the Church : "Rise up, my love, my fair one, and come away. For, lo! the winter is past, the rain is over and gone ; the flowers appear in the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land ; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, let me see thy countenance, let me hear thy voice ; for sweet is thy voice, and thy countenance is comely." And the Church is replying : "The voice of my beloved ! behold he cometh, leaping upon the

mountains, skipping upon the hills. My beloved is mine, and I am his. He has come to the mountains of myrrh, and to the hills of frankincense; until the day break and the shadows flee away, turn, my beloved! and be thou like a roe, or a young hart upon the mountains of Bether!"—  
Cant. ii. O, with what power the Church sings!—

"Before my faith's enlightened eyes  
Make all thy gracious goodness pass!  
Thy goodness is the sight I prize  
O, may I see thy smiling face!  
Thy nature in my soul proclaim,  
Reveal thy love, thy glorious name!

"O, put me in the cleft! empower  
My soul the glorious sight to bear!  
Descend in this accepted hour;  
Pass by me, and thy name declare.

"There in the place beside thy throne,  
Where all that find acceptance stand,  
Receive me up into thy Son,  
Cover me with thy mighty hand!  
Set me upon the rock, and hide  
My soul in Jesus' wounded side!"

Praise the Lord, O my soul! He has made thee to remember thy sorrows, as waters gone by. I was thinking of that question in the Book of Psalms: "Who can stand before his cold?" And who can stand before the cold of spiritual indifference? I was tempted to fly before it, as Moses from the *serpent* in the wilderness. As the Lord recalled Moses, saying, "Put forth thy hand and take it by the tail," so, it would seem, he called me. It was well. The serpent became a *rod* in the hand of Moses, and by it he plagued the Egyptians with thunder and lightning, and hail, and sickness, and darkness, and other annoyances, till he shook the throne of the Pharaohs, and made Egypt tremble, and

by it led forth all Israel from the house of bondage, and over the Red Sea, with songs and acclamations on the further shores :—

“ Sound the loud trumpet o’er Egypt’s dark sea!  
Jehovah hath triumph’d,—his people are free! ”

Amen! so let it be, my Lord! As thou didst enable me to take the serpent by the tail, and it has become a *rod*. The Lord has opened me a great door, and an effectual; but many *adversaries* and hard *fighting* for further victories are yet before us. The *wisdom* that comes down from above is needed. There is no cause for *fear*, so long as our hearts remain right with God, and he is King in our midst. Those words of the Lord by the prophet Haggai are near: —“ According to the word that I covenanted with you when you came out of Egypt, so my Spirit remaineth among you; fear ye not.”—Hag. ii. 5. Then comes the promise, in the next verse or two, of a *shaking* in the heavens, earth, and sea, and dry land,—the shaking of the nations, and the coming of Him who is the desire of all nations, and the filling of the house of God with his glory, the glory of the *latter house* to be greater than that of the former. Would that the glory in the *Queen-street Chapel* may be greater than this glory in Buxton Road! Amen.

## CHAPTER VII.

## RODS FOR CRITICS AND HYPERCRITICS.

To understand and appreciate this chapter, the reader must understand that Mr. Caughey is accustomed to publicly defend himself against the numerous objections which his critics are wont to make to his manner of preaching. What they *write* to him privately he answers openly. The practice, though it works well in his hand, is not recommended to ministers generally. As a rule it is best to leave fault-finders alone. But Mr. Caughey has a method peculiarly his own, and knows how to turn a criticism into a powerful weapon of assault. The style of the following extracts is very *abrupt*. But the reader will be able to connect it by keeping in mind that each objection presented and answered is supposed to have been sent him by some one then present in the congregation. The replies were given usually before preaching, as a sort of preface to his sermons. There are many useful truths very pointedly put in this chapter.

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You shall hear my text in a few minutes. Let those whom it may concern *listen*; and those whom it may not may *judge* the matter, and be *profited* also.

1st. My first reply is to "*A MORAL but restless hearer.*"  
—What can I say to you more appropriate and emphatic

than that decision of your Lord and mine? John iii. 3.—“Jesus answered and said unto him, Verily, verily, I say unto thee, except a man BE BORN AGAIN he cannot see the kingdom of God.” What a *fearful exception* is this against “a moral man!” *Exceptions* in law, you are aware, have tremendous results often. It is to deny what an opposite party has alleged as *valid*, in point of *legal pleading* or *law*. “A bill of exceptions” in law will set aside *evidence* for the present, perhaps *finally*; it has even caused a *reverse* of judgment, with great loss. Do you understand me? He who expects heaven by virtue of his *morality*, and not from any *gracious change* wrought in his nature, is *met* in the Gospel court by our Lord himself, who there *files* this *bill of exception*,—“Verily, verily, I say unto thee, EXCEPT a man be born again he cannot see the kingdom.” This stands good in the highest court of the universe. Now, woe be to him who, in face of such an *exception*, persists in carrying his case to the court of eternity! He shall be *cast*, most surely; ay, not simply lose his *case*, but *himself*, his *soul*; not only be *cast* in his *suit*, but “*cast into prison*,”—Matt. v. 25, 26; “*cast into hell*,”—Luke xii. 5; “*cast into the fire*,”—Matt. iii. 18; “*cast into outer darkness*,”—Matt. xxii. 13,—“there shall be weeping and gnashing of teeth.” These phrases, everybody knows, were used by our Lord himself, showing the result of being cast in that *high court*.

Are any more Scriptures needed? Will you, or will you not, *depend* upon his word? Can you persist with your plea? Nay, nay! you must not! there is a more excellent way,—*repentance* towards God, and *faith* in our Lord Jesus Christ; *pardon*, a change of heart, a new birth unto righteousness, a new creature in Christ, a pure and perfect morality as the fruit of the same, the happy soul

sitting at the feet of Jesus, and singing her sweet little song:

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

"Bold shall I stand in that great day,  
For who ought to my charge shall lay?  
Fully absolved through these I am  
From sin and fear, from guilt and shame.

"The holy, meek, unspotted Lamb,  
Who from the Father's bosom came,  
Who died for me, even me, to atone,  
Now for my Lord and God I own.

"Lord, I believe thy precious blood,  
Which at the mercy-seat of God  
Forever doth for sinners plead,  
*For me, even for my soul, was shed.*

Hear me, thou *restless one*! If thou art not in love with error, if thou wouldst rather be *right* than wrong, rather be in safety than in *peril*, rest not until the above stanzas are representative of your happy experience!

2nd. To "A Serious Inquirer" a few words.—You have heard my reply to the *moralist*. You have marked the decision of our Lord,—John iii. 3. You have there the *true notion* of what it is to become a *Christian*; the one only *royal birth*, which gives you the only valid title to the *inheritance* above. It is the *second birth*; a *new birth unto righteousness*; a *change within*, of the heart, of all the affections; the making the *tree* good, that the *fruit* may be good; a *passing from death unto life*,—from death *within* to life within the soul,—righteousness, and

peace, and joy in the Holy Ghost. *Eternal death* is your peril, till this change occurs in your nature.

I wonder not that you, also, are "*restless and uneasy*;" an exposure to this peril is the great cause of all the *disquietude* that afflicts our world. You are *diseased* besides, and you have been applying a wrong remedy. It has made you *worse*, instead of better. *Self-righteousness* is no herb. It is a *weed* that grows in nature's garden. It has no business there. There is no healing virtue in a weed. *This weed* is not only useless and troublesome, but *poisonous*. He who seeks *medicine* in it might as well look for a *cure* in *common arsenic*. How many are *poisoned by mistake*,—a *weed* for an herb, a *poisonous root* for a nutritious one, such as we heard of the other day, killing one or two in a family, and sickening others cruelly! St. Paul mourns over those who are going about in search of such a weed.—Rom. x. 3. Ignorant of the *true root*,—"God's *righteousness*," God's method of saving sinners through faith in Christ,—they go about to plant the *false root* of "their own righteousness" in the garden of their souls, as a plea for salvation, as a method to cure their corrupt nature. But "Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. O, then be not one of those over whom Paul mourns! If you go about *any business*, you wish to do it in a *right manner*; pray carry this out in *soul matters*. Haste yourself. Trifle not with life. Death may be near your door. Let *soul affairs* be settled!

A young man once asked one of the *fathers* when was the best time to repent. "O, as to that, the day before your death will do!" But rejoined the inquirer, "Sure I *may die to-morrow*." "In that case," replied the father, "the safest way is to repent *to-day*!" I would



urge the same on you; repent, believe, and be saved to-day, this hour,—why not *now*?

Gregory, an ancient writer, compares *LIFE* to a *mariner* in a *ship in full sail*. A simple but great *truth* that. It is equally true, also, we are sailing either for the port of heaven or the port of hell. Nor is there anything below of greater importance than to be *certified* of the port for which we are bound. You have not ascertained that yet, you say; then that is the cause of your *uneasiness*. If a captain is traversing the sea without a reckoning, it is ten to one he is sailing in a wrong direction. How stands your *reckoning*? Had you ever a *correct* one, think you? Have you ever known by experience the meaning of Rom. viii. 16?—"The Spirit itself beareth witness with our spirit that we are the children of God,"—or "the love of God, shed abroad in our hearts by the Holy Ghost given unto us." Are you not risking your *soul* where you would not risk *property*?—I mean on an *uncertain* or *defective* TITLE-DEED? Do you serve the Lord with gladness? How can you, if you know not which way you are *steering*? How could a sea-captain be glad under such circumstances? Would his crew serve with gladness? Suppose he has *lost his reckoning*, or suspects he never had a *correct* one. *You* are now out on the high seas of life, — *his case* exactly illustrates *yours*.

Let me tell you, never have you seen a better time than this to ascertain your *spiritual latitude*. Besides, we are now in the "*trade-winds*" for heaven. Hear me, *all of you*! A finer *breeze* for the harbour of glory none of you may ever enjoy again. This is the day of salvation. *Huddersfield* is now receiving a *call* from heaven, a *Divine visitation*. Never had a people a *fairer gale* for heaven. What they know not now they shall know hereafter. The

"*trade-winds*" for hell will be along *by and by*. Those who neglect the one are about sure to be taken and carried away by the other.

3rd. Let "*One truly grieved*" hearken!—"Disrespect for the *aged*?" Not so! I dare not! God has commanded, "Honour the face of the old man." Did I not quote *Solomon* on the occasion,—"*The beauty of old men is the gray head?*" And again, "*The HOARY HEAD is a crown of glory, if found in the way of righteousness?*" Was that showing disrespect to the *aged*? Let *gray heads* in this audience judge between us. True, I did say, and perhaps the *rub* was there, "*If found in the way of righteousness,*"—mark that!—"the hoary head, &c., if found in the way of righteousness,"—otherwise a *dumb animal* grown gray in his master's service is more worthy of honour, at least in some respects, than he who has grown gray in the service of the devil. This was *harsh*, I admit; but, after pondering the matter, I cannot conscientiously unsay it.

O, it is a sad sight to behold one "upon whose head Time has showered its snows" giving evidence that sin has, and still is, showering its *follies*! It is difficult to meet a sadder sight, both as regards his *fearful destiny* and the *pernicious example* he is giving to the youth around. This may account for the fact that amid a population of thousands we behold, comparatively, so *few* gray heads. Men who are likely to *grow gray* in sin, he who rides on the pale horse, with hell following after, cuts down, usually, and *buries* them out of sight.—Rev. vi. 8. Here and there we behold exceptions, as if left to illustrate the forbearance and long-suffering of God,—like the *aged trees* scattered over the American landscape, remnants of the primitive forest, few and far between, spared by the *storm*, the

*lightning, the axe*, to wither at last, and die,—dead at roots, dead in trunk, dead at top,—they fall at length, and in *piecemeal* are given to the flames. The application, I confess, had something of the *terrible* in it, nor could I be so simple as to suppose such sentiments could be very palatable to those concerned.

But how *sublimely glorious* to behold “*the hoary head in the way of righteousness,*” standing almost on “*the stepping-stones, between two worlds,*” close to that dread outlet to regions invisible, yet

“Bold to take up, firm to sustain,  
The consecrated cross;”

firm in *cheerful trust* and holy hope; lending all his residue of strength and influence to God and goodness; standing in ways of goodness, “in all the monumental pomp of age,” fresh in the strength and majesty of mind and beauty of the heart! O, but I do sometimes wonder if earth has a *lovelier* sight than this! Such are the glory of Christ, and the honour of the church, the joy of good men and the delight of angels, whose *company* they are so soon to join! Such aged Christians are the joy of my eyes, and the delight of my heart. I *live too fast* to hope for it; but, should God spare me, I should like to become such an one, that I might tell it to generations coming that the “living waters” mentioned by the prophet are as sweet, as pure, as refreshing, in the *winter of old age*, as in life’s gay morning, or as in manhood’s summer!—Zech. xiv. 8.

But to return: that I did “*bear down hard*” upon such as put off religion till they are fit for no other work, and hardly fit for that, I confess. Where *Christ* is so *slighted* and *affronted*, it is *wrong* to be *silent*. The old sinner who said he felt it would be an *imposition* upon God to

offer himself to the service of the Saviour at so late an hour *realised* my meaning. That he was not *rejected*, shows that God does not *reject* repentance at the *eleventh hour*, although he has given it no *special promise*,—at least, no promise of the *grace* of repentance at such a time. *Several such* have lately found mercy,—“brands plucked out of the fire,” indeed; they have been spared and saved, while nearly all the generation to which they belonged are dead and buried. Let no *aged sinner* present despair, therefore. But, so *few saved of such*, and so *few such above ground* to be saved, is surely a *matter of alarm* to the *unconverted aged* among us, and a powerful argument against *procrastination* in all you who are *younger*.

The aged persons who have been saved had a *hard struggle*. Well might one say: “*Old age* is no good age to repent. When the *fingers* are hard and stiff, it is not easy to learn to play on an instrument; when the *heart* is grown *hard in wickedness*, it is but ill *tuning the penitential string*. *Poison* long in the stomach is hard to get out. It is bad to *adjourn* salvation, for that gives Satan a plea for *right of possession*; anyhow, it is hard to *dispossess* him. *Sunset* is no good time to begin a day’s work, and what is done is done to great disadvantage, and seldom *well done*; there is a *lazy weariness about it*, and dimness of light in doing it. But in matters of religion it is all this, and *madness* into the bargain. ‘The night cometh, when no man can work,’ the Scripture says, I think. Will God accept this *late* repentance?—that is the question. He once asked for the *first fruits*, but was refused; will he now accept the  *gleanings*? Cain was rejected, and why? I suppose he presented no *sin-offering*, like Abel, but it appears that what he did bring for an offering he was long about,—‘in process of time,’ the margin of my old, neg-

lected Bible has it, 'at the end of days;' alas! that was enough to *cast* him! put it off as long as he could—to the end of the season, may be, and then brought *gleanings*, or some *dried-up, worthless rubbish*, like what the poor old sinner brings,—good for nothing else! It is a wonder any old sinners get saved; but they do, and, therefore, there is hope. Dry, *marrowless bones*! what an offering for God's altar! Hard work it is! An *old sinner*, like an *old tree*, is hard to be uprooted. No wonder that young folks get religion so fast and so easy! These young sinners, like *young trees*, are *easy of transplantation*. He is an unwise captain who would lie in dry-dock till *hull* is leaky and rigging rotten, despising fair winds, high tides and good chances, and then and thus set sail in bad weather,—that is the old sinner's history. It was impressed upon my mind that, just as Peter slept between two soldiers in prison, bound with two *chains*, so an *old sinner* sleeps between Death and the devil, bound with two chains—*evil habits* and *unbelief*. I mean no *disrespect* to Peter; but if an angel of God were in mercy to come down and enter this prison, he would *rescue* the old sinner from a more *terrible doom* than that he helped Peter away from." Let us give God the praise, if *young sinners* have been saved, old ones have not been left to perish in their sins. More of the aged are coming. We shall have some of them to-night. Let the young, the middle-aged and the aged, hear the command of the Holy Ghost: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." —Eccles. ix. 10.

\* \* \* \* \*

A few hearers had their answers last night before the text. Let some others listen for theirs to-night.

1st. Let "A Protesting Hearer" hearken.—I like the word *protest*; it is the good old root from which came our good old title of *Protestant*. But our forefathers protested against *error* and *darkness*; *your* protest bears against *truth* and *light*. How is this? Are you unable to bear the sight of your *own principles*? Must they be shrouded in a "*dim religious light*," to render them at all *bearable* to yourself? The light in which you have lately seen them has been somewhat too *vivid* for your *faith* or the *weak eyes of your conscience*. You blame the *vividness* of the *medium* through which you have viewed your principles. What has that to do with them? It is like a *telescope*—it shows them as they are, adds nothing *fictitious*. Why blame the light? I climbed the *Apennines*, once, with a friend, in the darkness of the night; *morning* dawned, and *flushed with light* those scenes of savage grandeur. Did the light *create* that scenery, or *show* it only? It was *there* in all its savage aspects before we or morning visited it. But we were thankful for the light, as by it we were enabled to avoid perils on every hand. You have sense enough to apply this to the *light* which has lately shined upon the objects of your faith, rendering them so *terrifying* to your consciences.

Come, come, sir; pray try to look your *principles* in the face. If they are *anything*, they are everything; if *true*, they are tremendously true. If they are worthy of my attention, they are worthy of thine—of the attention of all present in this assembly. Learn to *look them in the face now*, or by and by they will look *you* in the face on the *death-bed*, and *frighten* you, as if so many devils were glaring upon you.

Perhaps you are not *accustomed* to see your Protestant principles in so strong a light. Besides, a vivid light is

painful to weak eyes. It is apt to make such like the *Swedish poet's* "blear-eyed man," who was always the first to *bawl* out against strong light; he became, at last, so nervous that the *smallest ray* made his eyes smart, and rendered him exceedingly *troublesome* to those who could bear a *good light*. Upon one occasion he *protested* so loud as to excite another, who became nervous too, till their *noisy protests* awoke one Mr. DULNESS out of a comfortable nap, and so abruptly that he leaped clear from his seat, *protesting* that there must be something outrageously wrong with the *lights*, or such gentlemen would not be so offended; while the shrewd poet pointed his quill at him thus:

"The senseless swine can do no less  
Than blush to be discover'd making  
The only *drone* amongst the waking."

*Protest* away, then, as loud as you please; ay, till they hear you at "*head-quarters*," up in London yonder! If no other good effect be produced than to awake Mr. Dulness and family here in Huddersfield, that will be something; for, certainly, I deprecate *indifference* more than *persecution*.

2nd. A few *hints* to another.—There is such a thing as a *spiritual apoplexy*—to be *sick*, and yet *insensible* of it. You remember my pause after reading Rev. iii. 17, the other night? "Because thou sayest, I am rich and increased with goods, and have need of nothing; and KNOWEST NOT that thou art wretched. and miserable, and poor, and blind, and naked." What! "*wretched, and miserable, and poor, and blind, and naked*," and *not know it!*—this is a *spiritual apoplexy*, indeed! There are a great many folks in that state in and around this town. They have lost both their *sense* and *motion* in



religion; the functions of the *conscience* seem as much *suspended* as the functions of the *brain* in the *apoplexed*. Thank God, some hundreds have recovered both *sense* and *motion* lately, and they begin to see and feel their *wretchedness*. Many have got quite cured. The same Jesus who cured the *ancient demoniacs* is doing the same for *modern apoplectics*. That you pray against sin is well; so did *Augustine*; and yet he tells us that even then his heart said, "*Not yet, Lord! not yet!*" Has *your* heart been so naughty? *If so*, what becomes of *sincerity*? *If not*, why do you remain unpardoned? Why yet unsaved from sin? This is *coming up with you* at once, regardless of your circumlocution! Man! "*Know thyself!*" a motto once written over the door of a heathen temple; I would write it over the door of your *dwelling*, or that of your *understanding*.

There must be a *screw loose* somewhere in the upper works, or your *will*, the *master-wheel*, has got badly warped by the *heat* of this revival. Its *eccentricities* may be but the putting forth of *new depravities*.

Perhaps you are troubled with "the plague of the heart."—1 Kings viii. 38. *Devils* may be saying of you, as David's foes of him, "An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more."—Ps. xli. 8. And, besides, as of old, there may be "the leprosy of the head."—Lev. xiii. 42, 44. A *troublesome* and *loathsome* thing was this plague of the head, and is so still.

I have thrown out these hints to assist you in self-examination. Much *evil* may be done by a *physician*, if he *prescribe* without knowing the *seat* of the disease. Ascertain, if you can, the seat of your malady, whether in your *head* or *heart*,—*error* in the mind, *vice* in the heart—two

forts belonging to the same enemy, and they hold correspondence with each other; the *outworks* may be found in the *life*. My figures do not hang together very well, but you understand me. It is necessary to *subdue* the *outworks* before the principal fortresses are taken. The Holy Spirit, however, often attacks the *heart* and the *head* *first*; these *subdued*, the outer *works* are silenced, as a matter of course. You discover something of this in my preaching, I suppose.

*Error* poisons; *sin* stabs the soul; the *world* surfeits; *pride*, *vanity*, and *doubting*, give the VERTIGO,—a spiritual giddiness or dizziness, a *wavering inconstancy*, which result finally in a *spiritual palsy*, which, like its namesake in the body, becomes a hopeless malady. The poor soul of man is a diseased thing, and needs the great Physician's skill. The prophet asked, "Is there no balm in Gilead? is there no physician there? Why, then, is not the health of the daughter of my people recovered?"—Jer. viii. 22. This is all I have to say to such an one at present, only trusting for some miracle this night in your perfect cure.

3rd. Another case: "*One thoroughly disgusted.*"—I should think something had produced nausea, else you would not have *exposed* such stuff as this. Your spiritual stomach must be greatly out of order. *Scepticism*, like the *liquors* of the present day, is notorious for deranging the organs of spiritual digestion. I shall offer you an antidote in my sermon; therefore you are *dismissed* for the present.

4th. To another: "*A doubter.*"—The *lamp* of your *reason*, to say the least, must burn but *dimly* when you reason thus. It may, however, be *convenient* for you to carry a *dark lantern*; but is it safe? is it *honourable*? is it free from *suspicion*? It is *dangerous* to have the *eyes* of your

*understanding* darkened. — Eph. iv. 18. In matters of *natural sight* this needs no argument; but people are not willing to be convinced there is peril in travelling *spiritually blindfolded* to eternity. One would think this also needs no argument; but it does. It is the theme of most Sabbath sermons. It is borne with, because the minister must be allowed to talk about something; and so long as he will keep his *distance*, and not use too *harsh means* to remove the *bandage*, he is praised for his eloquence or *ingenuity*. But if the *sword* of truth *cut into the bandage*, or if the *sparks* of truth fall upon it and *burn*, or if, by any *unusual boisterousness*, he *shake* it and loosen the fastenings, so that *daylight flashes* through the eyes of the understanding upon the conscience, then woe be unto him! he is a *troubler of Israel*, and the carnal mind is *indignant*!

*Ministers*, not a few, recoil from the deed, fearing the penalty, and so deal with a *gentle hand* and soothing words, — hoping such will consent by and by, or remove it of themselves. Thus Satan has his way. He leads the captives onward to the pit, and meets with but *trifling interception*. Thus multitudes never lose the bandage till the flames of hell burn it off. What is to be done? Must things continue so? Is there no help? By the grace of God assisting, there is. The thing must be done by somebody. The *bandages* may be removed from the eyes of thousands. The thing can be done. Where there is a *will* there is a way. Let none *meddle* unless he has counted the cost. If he has, then let him *unflinching proceed*, at all hazards. We think we have counted the cost, — *wishing* nothing, *desiring* nothing, *expecting* nothing but *souls* for our hire, with some hard thrusts and knocks from persecution, which we can bear with a pleasant face, if

sinnèrs are converted. I doubt you hardly understand these principles; or, if you do, may have the art, as in other things, of *doubting them away*.

Some are *necessitated* to wear a *veil* over their understanding, and so thick, withal, they cannot distinguish truth from error, friend from foe, light from darkness. If you are an illustration of the old proverb, "None so blind as those who will not see," you are more to be *pitied* than *laughed at*.

5th. Let another *hearken*.—There is one present who reminds me of the saying of a *shrewd* man,—“Many a one can remember a story who has forgotten his creed.” The memory of some resembles a *sieve*,—excellent for catching *bran*, but lets the *flour* quite escape. My preaching would not be human if it had not some *bran* for such sieves.

The *doctrine* may be *divine*, while the verbiage and illustrations are decidedly and significantly *human*. Pretending, as I do, not to any higher sort of inspiration than what any other God-sent minister may claim, *exemption* from such frailties should hardly be expected. The coming sermon will afford *something* for your *sieve*, I have no doubt,—that is, if you can find time to *sift*. One of your brethren came for that purpose the other night, but the *material* came so fast it overwhelmed and *buried* him, *sieve and all*, till his *sobs and groans* for help told the *whereabouts* of the poor sifter. He sits over yonder, happy in God; if you happen to be at the love-feast, you may hear all about it.

All you say regarding these *repenting sinners* may be true enough, but hear me,—If they have *sinned fervently*, should they not *repent fervently*? If they were *destroying* themselves *heartily*, is it surprising they seek to *save* themselves *heartily*? They are only *achieving* what you

should be doing,—“working out their own salvation.” If it be “with fear and trembling,” that is scriptural.—Phil. ii. 12, 13. And it is *God that is working in them to will and to do*, if you will consult the passage. If there is a *noise*, it is not as loud as that which awakened all Jerusalem on the day of Pentecost. Besides, it is a *noise* for something *worth* making a noise about. That is a fact which anybody not an idiot will admit,—*secretly*, at least. If you die without it, you will *noise it* louder in hell than these upon earth; ay, more *vociferously*, certainly more *hopelessly*; loud as the “*rich man*” there, when one drop of water to cool the tongue will be denied you, though you cry loud enough to be heard the other side of the *impassable gulf*.—Luke xvi. I shall, Providence permitting, answer other questions to-morrow night,—enough for to-night. Now for my text: 1 Kings xviii. 21, “And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.”

Having taken this text before, and related the history to which it belongs, you will excuse me from a *repetition* of it. I have one proposition, which you will please keep in memory. *That OPINIONS about religion, which may determine a man's course of conduct regarding it, are of far more importance than men generally imagine.*

There are several sorts of opinions which ruin men's souls; let us notice a few of them.

I. UNINVESTIGATED OPINIONS, — Opinions adopted as *principles of action*, without a proper search into their *truth or falsehood*; *espoused* without sufficient care and scrutiny.

II. SECOND-HAND OPINIONS, — Opinions received from *somebody else*,—a *wicked neighbour*, a *moral, unconverted*

neighbour, a *sceptical* neighbour, a *fault-finding*, *flaw-spying* neighbour, a *backslidden* neighbour, or from the devil himself. All these advance *opinions* characteristic of each. Many of you have been *receiving* their opinions into your souls, and acting upon them. You would not wear a *second-hand* coat upon your bodies, but you will a second-hand opinion on your souls. This is inconsistent. It is thinking more of your body, which is the inferior part of you, than your souls. You would not *discredit* the outer man in the eyes of your fellow-men, but you scruple not to discredit your soul in the eyes of God and angels,—ay, and in the eyes of those who love God and know something. He makes himself *contemptuous* who follows the opinions of others, without thinking for himself. If you will tell me, procrastinating sinner, what company you keep, I will tell you what *opinions* you are following.

III. SECOND-RATE OPINIONS, — Not the *best*, — *mingled* with truth and *error*, therefore *unwholesome* for the soul, to the family, and *detrimental* to the progress of the church. *Some good* in them, may be, but not enough to comfort and bless the soul; like a tight pair of shoes, or insufficiency of cloth to make the coat, it is made, but too tight for comfort; the *material* may be good, but too little of it. The prophet's illustration is good,—“For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.”—Isa. xxviii. 20. *Uncomfortable*, rather, for a weary body and a cold night, — decidedly so in *religious matters*. *Some good* in such second-rate opinions, possibly, but not enough to *save* the soul; like some *second-rate* ships, so pronounced, with materials for a swarm of leaks in *straining weather*,—a coffin for the passengers before they are half across the seas.

IV. BIGOTED OPINIONS,—Sustained by *blind* attachment; cannot tell why, perhaps; *unreasonably* blind, and *obstinate* as both; defiant of reason, argument, Scripture, and *ill-natured* withal. Such opinions have been the *curse* of the world. Edmund Burke, your celebrated statesman and orator, was heard to say that the loss of life by wars, since the days of Moses up till 1790, could not be less than five hundred and thirty-five millions of lives; adding that a great part of these were destroyed in *religious wars*, on mere points of *opinion* and forms of worship.

V. DOUBLE-MINDED OPINIONS,—Such as *divide* the mind, *halve it*, *weaken it*; as one mournfully explained, “Half of the mind hangs one way, the other half another, consequently easily moved either way with the least *breath of temptation*.” Just so,—half *God-ward*, half *devil-ward*; half for the *Bible*, half for *scepticism*; half for *religion*, half for the *world*; half *heavenward*, half *hell-ward*; about as safe a position as had that bewildered man, poising over the airy brink of Shakspeare’s cliff, subject to the least whiff of wind or motion to be precipitated into the abyss below.

In this class of opinions we find *unsettledness*, *indifference*, *neutrality* and *dissembling*, most frequently intrenched during a revival; *wavering*, *indeterminate*, *irresolute*, is what we find in *unsettledness*;—big words these, which is not my manner; but we will *mince* them by and by. What do we find in *indifference*? Want of *preference*, *wish*, or *aversion*. What is NEUTRALITY? It partakes largely of indifference; it takes *neither side* in a contest; it has no anxiety nor interest which shall be victorious,—a state of mind which seldom lasts long in a revival, for *truth* will *force* a man to take one side or the other decidedly.

What do we find in DISSEMBLING? *Hypocrisy*; it is



to play the *hypocrite* by *concealing* your real dispositions and sentiments. It is to act a *double part*.

It is to act a *double part*, to *temporise* between two parties, to conciliate *both* if possible. Like *Ayat*, the Jew, who took *bribes* from both parties, and did justice to neither. Or, like the priest of *Hercules*, who played with one hand for the *god*, and with the other for himself.

The prophet's *invective* was in this direction. It was at this *Elijah* slashed with the sword of truth upon Mount Carmel.—“How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.” *He would be the death* of *indifference*, *neutrality* and *dissembling*, showing that they could not avoid being at *deadly feud* with God himself or Jezebel.

When travelling in Holland, some time since, I was conversing with a gentleman on the necessity of *decision* of character in a Christian. He quoted those words of our Lord, “He that is not with me is against me; and he that gathereth not with me scattereth abroad,”—Matt. xii. 30,—and then added, “The doctrine of this text is, *neutrality* in religion is not admitted. These are Christ's words, and from him there can be no appeal. Christ and Satan divide the world, and we must belong to one or the other.” One of Switzerland's choice divines commented on the same passage thus: “This is the Gospel in all its *intolerance*; for its intolerance consists in considering every man an *enemy* who is not a *friend*.” “There is no *underground* road to heaven,” said another. “There is no *tunnelled* road to the skies; there is no *night passage* to glory; you cannot go *masked* to Paradise; nor can you ride into the *New Jerusalem* in the *chariot of neutrality*. Religion is *light*, and you cannot hide it. If you have it, it will cause you to do something by which you will be *exposed* and *known*. If

a man has it he *will* show it; it is like light in a dark lantern, it will sparkle through *some crevice*; if no light be there, it may well be dark. If a man has religion, he will show it; if he show it not, he has it not; if there is nothing of it *seen*, there is nothing of it *within*. *Visibility* is the *unchanging* feature of Christianity, wherever she is, among friends or foes. It is upon this principle we have a *visible religion*, a *visible church*, a visible membership." Hear me, all ye who are halting between two opinions. It was this principle which once filled the world with *martyrdom*, and *reddened* the earth with the blood of the saints.

The Romans and Greeks once declared war against each other. Hostilities commenced. Readers of history, do you remember the debate in the senate of a certain nation, at that time, whether they should join the Romans against the Greeks, or remain neutral? The debate was intensely exciting; *opinions* differed greatly. *Neutrality* had voices in its favour, as the most likely way to *retain* their friends and make no enemies. Others contended that this *middle course* was the *unsafest* of all; for by it they would procure *no friends*, nor would it lessen the number of their enemies. Aristenus wound up the debate, saying he had weighed the opinions on both sides; argued that in *neutrality* there was no safety, and for this reason,—the *Romans* had *peremptorily* demanded their aid against the Greeks; therefore they must of necessity enter into the confederacy and strict league with the Romans, or be at deadly feud; *middle course* there was none.

See, then, the importance, O sinner, of opinions! As sure as the Romans demanded the aid of that nation against the Greeks, so surely Christ demands thy aid against the *infernal confederacy* of devils and sinners against his government. This is a *Bible fact*—more *certain* than the historical

incident. He demands your *alliance*, on pain of his displeasure on body and soul, in this world and the next. *Middle course* there is none. "Come out from among them, and be separate," is his CHALLENGE. The Lord can give us the *victory* without you; but that will not excuse *you*. I was reading to-day, in Judges iv. and v., how that *Jabin*, King of Canaan, sent up a great army, with nine hundred chariots of iron, commanded by *Sisera*. The Lord made Israel victorious on the field. Soon after, the voice of an angel of the Lord was heard, crying, "Curse ye *MEROZ*, curse ye bitterly the INHABITANTS thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Now there was a time, doubtless, when the matter of taking the Lord's side against *Jabin*, or remaining *neutral*, was a matter of debate in the halls of *Meroz*; opinions were in contest, till they were all of one opinion—to leave the Lord to fight his own battle; they would do nothing *against* him, nor *for* him, and hoped to be *irresponsible* and unblamable. Was there no *importance* attached to such an opinion? Did it not bring a *curse*? a *bitter* curse? perhaps *more bitter* than if they had joined with the enemy in actual hostilities against the Lord. Upon what principle? Because they had *light* enough to restrain them from such a course; but they sinned *against light* in not taking the Lord's side, against that doomed nation. Hear this and understand, all ye who have light enough to halt between two opinions,—whether you will take the Lord's side *heartily, sincerely, scripturally*, against a world in arms against him, or remain *neutral*. I tell you now, and *forewarn* you, that if you *persist* in neutrality you will surely *perish*! That ground will as surely sink under you, as that did beneath Korah, Dathan, and Abiram, when *they went down quick into the pit, they with all that*

*appertained to them*, because they had provoked the Lord.—Numb. xvi. 30.

Away, then, with DOUBLE-MINDED OPINIONS, and all that appertain to them—*indifference, neutrality and dissembling!* Turn to the Lord with full purpose of heart. Repent of *these sins* against God, for, alas! you have been woefully guilty, of late, with regard to them. Repent of all your sins; *forsake* them, *confess* them, *supplicate* mercy on account of them, *plead* the *atonement* for them, *believe* and *trust* in the blood of the Lamb, that all may be *forgiven*; otherwise you will be of *no use* on the Lord's side, no more than *Achan* among the Israelites,—Joshua vii.—or *Judas* among the disciples, or *Ananias* and *Sapphira* among the first Christians,—Acts v.,—rather as *helps* to the great enemy.

Hearken to another class of opinions :

VI. EMOTIONAL OPINIONS.—Such as spring from the *feelings*, or passions, opinions begotten by *likes* or *dislikes*, *affection*, or *aversion*, or prejudice, *worldly hopes* or *worldly fears*, *without the ordinary process of the understanding*, regardless of the decision of the Holy Ghost in the Scriptures; *selfish* opinions these, and *unsafe* as they are selfish!

I have but touched upon some great principles ; but have not had time to *carry them out* or *illustrate* them properly. You will hear from the text again. But you have heard the *elements* of much of my “coming preaching,”—and are they not elements of *power*? Taken loosely and separately as to-night, they may not move you much ; but the *mind of God* is in them, nevertheless ; they are in harmony with his *word* ; and when combined and concentrated they make a *thing of power*, to be felt in *this world* or in *eternity* ; as gunpowder is composed of *saltpetre, sulphur, and charcoal*, simple materials when separate, but when *mixed and granu-*

lated,—that is, formed into *grains*,—it has an *explosive* force which defies opposition.

Myself and young *Mr. Hudson*, son of one of your Wesleyan ministers, were caught in a *thunder-storm*, some time since, on the shores of the Bay of Naples. The *thunder*, and *lightning*, and *wind*, and *rain*, were terrible in the extreme. It happened at the *twilight* hour, and we were exposed to its fury; but the scene was most sublime, the flashes lighting up the finest scenery in the world, revealing *fitfully* the grave of buried *Herculaneum*, and *Vesuvius*, with its robe of green, its heart of fire, and its banner of smoke, and, in another direction, *Virgil's* tomb. The heavens were filled with sheets of fire, and the thunders *rolled* as if they would “shake down the props and pillars of the sky,” and the *wind blew*, reminding one of that which rent the mountains around *Elijah*, and the rain came down like a second deluge, and the waves were dashed in heaps along the winding shore. Superstition might have fancied the spirit of *Virgil* out amid this war of elements, analysing, as in days of yore, when he investigated, thereabouts perhaps, the constituent elements of a thunderbolt, thus:

“*Three rays of writhen rain, of fire three more,  
Of winging southern winds and cloudy store  
As many parts, the dreadful mixture frame,  
And fears are added, and avenging flame!*”

A THUNDERBOLT is a *thing of power*, however, whatever becomes of the poetic philosophy of *Virgil*; and so is the *truth* of the living God, and so are the principles this night passed in array before you. Calculate sooner the *might* of a thunderbolt from heaven than *that* of right or wrong opinions in their effects upon your eternal destinies!

The BIBLE declares that “Upon the WICKED he shall

rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."—Psa. xi. 6. A terrible "*portion*" that, and *bitter*! But, alas! listen to me, and *don't leave*! compounded in full accordance with the degree in which those *evil opinions* may have influenced you, in your lifetimes! A terrible "*tempest*" that! compared with which, all the *storms of earth* were but as *infant breathings*! A scorching "*fire*" that! in comparison of which all the *fires of earth* were but as *painted fires*! A wasting "*rain*" that! *deluging* the soul with *eternal sorrows*. Horrible "*snares*" those! which shall *entangle* the soul in *sudden and unexpected evils for ever and ever*! I say unexpected, for those who indulge in the evil opinions we have reprobated little *suspect* into what troubles they will finally involve them! There are storms coming—pulpit storms—under my humble ministry. I wish to prepare you for them, with *bolts* of truth effective as those which the *thunder* carries on its wings,—but death to sin only, evil opinions, and a wicked life! You will *bear* them, then, and not be *angry*, nor *out of patience*. Consider their *design*! Better *bear* the *storms of truth* here, and be *saved*, than bear the *beatings* of that eternal storm hereafter, and be damned, and lost eternally!

O ye sinners of *Huddersfield*! flee from the wrath to come! My *heart* is *enlarged* toward you; my *soul* is *moved* for you; my *groans* disturb the night for you; my *cheeks* are wet for you; Heaven has no rest on your account; our *cries* awake the echoes of heaven for you; your *case* fixes the attention of the skies; the power of God is now descending upon us! Jesus died for you; his precious *blood* flowed for you; he *intercedes* for you; his *intercessions* have been for years as a wall of fire between you and the fire that shall never be quenched. O, ye prisoners of

wrath! nay, O, ye prisoners of hope! look unto Jesus! turn and look upon him now! Jesus, thou Son of God, look thou upon them, and break every heart of stone! Look with that look that broke the heart of unfaithful Peter! Look as thou once did through the cloud upon the Egyptians in the morning watch, and struck off their chariot-wheels, so that they *dragged heavily*,—so that these sinners, which are inclined even *now* to fly, are flying from this dreadful place, may drag heavily! Look at them, O thou Son of God, and they shall fall into repentance before thine eyes! 'Tis done! behold they are weeping bitterly! the people are moved as the trees of the wood! Now is thy time Jesus! save them now! O, sinner, fly not the arms of pursuing love, which almost reach thee now!—fall, fall into those arms! Look! yes, look at his wounds for thee; look and believe, and be saved for ever! or wilt thou then but listen, look, turn away, and perish for ever!



## CHAPTER VIII.

## REBELLION AGAINST THE HOLY SPIRIT—A SERMON.

THE following pungent discourse exhibits Mr. Caughey's method of addressing the impenitent. Ministers may gain some hints from it with respect to the kind of preaching which is most likely to reach the conscience in revival seasons; while it cannot be read by an unconverted man without good effect.

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“He that hath an ear to hear, let him hear.”—Rev. iii. 6.

The Lord God said of the people before the flood, “My Spirit shall not always strive with man.”—Gen. vi. 3.

Let that “observer and hater of heterodoxy” mark well what I am going to say, and then judge for himself. Let “A hater of cant and hypocrisy” hearken and judge. I neither speak *whiningly* nor *affectedly*, but right out, from the heart, the TRUTH, levelled *point-blank* at the hearts of my hearers. Nor do I use *words* or *phrases* unauthorised by Scripture, by the nature of my theme, or by good, plain common sense. Neither do I *feign*, *conceal*, or *dissemble*, nor act a *double character*, but am single of heart and motive to glorify God and save souls; the *power* of godliness *within*, the *form* of godliness *without*; nothing *assumed*, unreal or fictitious, God knoweth,—outward appearance harmonising with inward reality. This is my ministry

before God and man. Forbid, Lord Jesus, it should be otherwise!

You are both "*haters*;" well, let me be one, too, in the innocent sense, and so have a *trio*,—for I am sure I love heterodoxy, cant, and hypocrisy, as *little* as yourselves.

With the Bible in your hands, how can you doubt the *effects* of my preaching? That some are *softened*, and others are *hardened*, we deny not. If it be *death* to some, it is *life* to others; put this and that together. You have sight for the *death*, but are blind to the life. Is that fair, or candid, or impartial? Why so? Look at both, and then judge. Cannot you account for the *spiritual death* which has happened to some, perhaps to yourselves, on other principles?

Did not St. Paul say, speaking of the *different effects* of his preaching upon his hearers, "To the one we are the savour of death unto death; and to the other, the savour of life unto life. And who is sufficient for these things?"—2 Cor. ii. 16. Are not such *contrasts* to be expected now? Or is the *ministry* of the present day more *sanctified* than in the apostolic? Take care! that *supposition* would be *heterodoxy*.

The *Gospel* is the same now as then. The *Holy Spirit* the same also. As to the great elements of human *depravity*, they differ little. Why, then, should not similar results occur?—*death unto death to some, life unto life to others*. Is the preacher accountable? Is he worthy of blame? Beware! lest you slur the character of St. Paul, whom you "*venerate*;" that would not be orthodoxy.

The *Spirit's* presence is glorious and *life-giving*; nor can there be *life* without him, so tremendous is the spirit of evil in the human heart. By his aid it can be subdued. But observe, if the Spirit of God be driven away from the

soul of a sinner, he leaves a "sad farewell" behind; "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 27. If you wish to read the whole passage you may, for it is much to the point. "And hath done despite to the Spirit of grace." There, that tells the story! It was doing "despite to the Spirit of grace" that brought about this "fearful looking for of judgment and fiery indignation." Observe, further, twenty-sixth verse, this thing is done "WILFULLY," after the knowledge of the truth has been received; sinning *wilfully* against the Holy Ghost,—the rebellion of the *will* under *superior illumination*; for "*knowledge*" is LIGHT,—the *will* renouncing its *allegiance* to the *Spirit* of God, at the instigation of a *corrupt*, *envenomed* and *revolting* heart. At a certain point it is "THE SIN UNTO DEATH," for which we are *not to pray*.—1 John v. 16, 17. And why? Because it is a SIN never followed by *repentance*, or *contrition*, or *faith in the blood of the Lamb*, or *desire for repentance, faith, pardon*; no *pardon* can reach a sinner, without these; with them there is PARDON for every sin in the whole catalogue of human transgressions; it is never denied to the *vilest*, when they repent and believe. Read over the passage again,—Heb. x. 26—31,—and you will plainly see that the *finishing act*, that damns a man above ground, is a *despiteful* sinning against the *Spirit of grace*; there is *malice, angry hatred, malignity, irritation, defiance, contempt*, in the word "DESPITE,"—to vex, to offend, to tease. What are the *consequences* of such conduct? Hear the word of the Lord, Isa. lxiii. 10,—“But they REBELLED, and VEXED his Holy Spirit; therefore he was turned to be their ENEMY, and he fought against them.” Ah, yes! and his *retributions* are TERRIBLE!

Observe, again: This is done by the self-same *Spirit* that

creates anew the believing penitent, and which *refreshes* and supports the adult believer.

*Nature* has something to say here; "the same element which sweeps away the *harvest* from the soil is the source of all *fertility*. The *furrow* torn by the *thunderbolt* differs little in appearance from the tillage of the plough." The *WIND* in one place may be fanning the cheek of labour, or of poverty, or of fever, or wafting the strong vessel towards her destined port, or helping another ship to wrestle with the waves victoriously; while in another place it may lull suddenly to a zephyr, that would not stir the down upon the sea-bird's breast, but to let the fated vessel drift upon the rocks on tack; while yet in another it may be the strong hurricane, driving the doomed ship among the breakers of an iron-bound coast. But it is the same element, differing only in *administration*.

The *rain* may be "coming down like music," as the poet speaks, giving *life* to everything capable of it; while in another place it may be *rotting* the *harvest*, or hastening the decayed tree to its fall, or the leaky house to its ruin; and yet in a third region it may be descending in torrents, raising the mighty inundation, destroying, in a fatal hour, all the hopes of the farmer. It is the same element, the administration being different.

The *sun* in one region of the earth may be causing spring to appear, with its blooms and its blossoms, while he is leaving another region to all the rigours of winter. In one place he proves himself the *prince of life*, sending a tide of life through everything that loves his beams, causing heaven and earth to rejoice in each other's smiles; but *elsewhere* he is scorching all vegetation to the verge of destruction. His warm rays may convey life, and animation, and pleasure, to thousands in a city, while here and there, on

the streets of the same, those rays are death-blows to some,—*sun-struck* is the word. But it is the same sun, only differing in the mode of his administration.

The *thunder* is rolling over heaven in grand harmony, and the lightnings “*flashing gloriously*,” shaking the rain-clouds, and blessing all that breathe with a purified atmosphere; not for *all*,—there are *death-flashes*, too, which send mourning, lamentation, and woe, into some families. It is the *same element*, differing fearfully in its *administration*. It is thus with the *Spirit's operations*; not arbitrarily, as if by *decree*, irrespective of character. It is because the sinner vexes the Holy *Spirit*, and rebels against him, that he turns to be his ENEMY, and fights against him.—Isa. lxiii. 10.

There is a wide compass of meaning in those expressive hints of St. Paul, 1 Cor. xii. 4—7.—“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.” Ay, “to PROFIT withal,” and “every man” receives “the manifestation of the Spirit” for this very purpose. But if those *manifestations* are *abused*, then commence the “*differences of administrations*” toward the sinner. 1st, He *vexes* his own conscience. 2nd, He *dismisses* his own peace. 3rd, He *bars the gates* with his own wicked hand, and thereby constitutes himself a *prisoner of wrath*. Thus far the sinner. 4th. The Holy Spirit sets out to *grieve* him *grievously*.

Now, all this may occur without having his day of grace turned into eternal night. It is just a *change* of administration,—very different, indeed, from the mild and con-

vincing influences of the Spirit formerly felt. Now the Spirit of God fights against him; as *Madame Guyon* strikingly remarks; "The sword of the Spirit and of Providence may be applied successively to every tie that binds him to the world. Property, health, friends, may fall before it. The inward fabric of hopes and joys, where *self-love* was nourished and pride had its nest, may be levelled with the dust. He may be smitten within, and withered without, and overwhelmed with the waters, and scathed, and blasted, and peeled to the very extreme of endurance, till he learns in this dreadful baptism" that it is an evil thing and a bitter to *vex the Holy Spirit, and to rebel against him!*

But should all this prove *profitless*, the administration is again changed, and he is cut off in his sins,—he dies in his sins. Let eternity tell the rest.

Observe, I do not say that all sinners are so dealt with, nor all who perish. "There are diversities of operations, and differences of administrations." One *tree* revives by pruning and becomes fruitful, or is killed in the process; another has its branches lopped off by the axe, or severed by the storm, and lives; while another dies of a similar injury; a fourth is girdled, in part or wholly, *American* fashion, lingers awhile, outlives it, or dies in a season; a fifth meets with no outward violence, but there is *death at the root*, or at the heart, and it gradually decays and dies; a sixth is prostrated by some sudden gust of wind, and perishes; a seventh is undermined by wind and weather, and falls at length; fire in the woods destroys the eighth; while a *thunderbolt* from heaven *scathes* or *shatters* to pieces a *ninth*.

Do you understand me? These are only simple illustrations of the *Spirit's* different administrations. There is

something of this sort constantly occurring to every *resisting* and *impenitent* sinner. But the Spirit of God often leaves a man's outward goods untouched, and works either life or death within.

What the Lord said of the people before the flood has a fearful application to this day. "My SPIRIT shall not always strive with man," — Gen. vi. 3. Hear this, every one of you! It is not in *hell* men become *finally impenitent*. If we believed that, we might venture to preach a Roman Catholic purgatory. No, they are finally impenitent, without the possibility of a change for the better, before ever they go there; in *this world* is the full preparation for hell attained.

That preparation comes *gradually*, but it comes at last. Winter approaches gradually, and so does *night*; and a *tree* dies gradually. All these have attendant signs. But a period comes when "winter reigns tremendous over the conquered year," and when *night* lies black on all the ground; and a point of time when the tree is actually dead, and all hope of reviving it by shower, or sunshine, or any other means, is gone for ever; let it be *cut down*, for the longer it stands the worse it becomes!

It is thus sinners gradually approach "the sin unto death," for which we are not to pray.—1 John v. 16. But the crisis comes; the sinner passes it, and his *doom* is sealed. Hearken, every procrastinating *spirit-resisting* sinner among you, and venture another step hellward if you dare!

"There is a time, we know not when  
A point, we know not where,  
That *marks* the destiny of man  
To glory or despair.

"There is a line, by us unseen,  
That crosses every path;



The hidden *boundary* between  
God's patience and his wrath.

" To *pass* that limit is — *to die*,—  
To die as if by stealth ;  
It does not quench the beaming eye,  
Or *fade* the glow of health.

" The conscience may be still at ease,  
The spirit light and gay ;  
That which is pleasing still may please,  
And care be thrust away ;

" But on *that forehead* God has set  
Indelibly a *mark*  
Unseen by man, for man, as yet,  
Is blind and in the dark.

" And yet the doom'd man's path below  
Like Eden may have bloom'd ;  
He did not, does not, will not, know  
Or feel that he is doom'd.

" He thinks, he feels, that all is well,  
And every fear is calm'd ;  
He lives, he dies, he wakes in *hell*,  
Not only *doom'd*, but *damn'd* !

" O, where is this mysterious bourn  
By which our path is cross'd,—  
Beyond which God himself hath sworn  
That he who goes is *lost* ?

" *How far* may we go on in *sin* ?  
How long will God forbear ?  
*Where* does hope end, and *where* begin  
The confines of despair ?

" An answer from the skies is *sent*,  
' Ye that from God depart,'  
While it is call'd ' to-day ' *repent*,  
And harden *not* your hearts."

You have heard of the death of that young man who died in his sins. Listen to the circumstances, and reflect :

Upon the bed of his last sickness lay a young man. All that medicine could do had been done, but it was more and more evident he was drawing near to the confines of eternity. His weeping friends could not conceal their forebodings. But he knew it all,—that there was no hope of his life. The *night of death*, merely, was nothing in his estimation. It was the curtain of eternal night, which he felt enshrouding his departing spirit, that filled him with unutterable emotions. His conscience, too, was busy, *auditing* his last and long account with the Supreme Judge. He saw, as plainly as you see me, the hand of Divine Justice closing the gates of heaven, and opening the gates of hell. “Pale as a ghost sitting on a cloud” lay that young man. What was it that “wrapt the hour of gloom in tenfold woe,” and made death what *Aristotle* called it, “*the terrible of terribles?*” It was his repeated acts of rebellion against the Holy Spirit. With his soul upon his trembling lips, he confessed it, “*while* grief beyond description grieved” around that *dying* bed ; for his weeping friends were there, and an aged father, and the young lady to whom he was betrothed. But hear his sad confession :

“ In early days the *Spirit* strove  
To guide my feet to heaven ;  
I heard the gentle whispers then,  
‘ *Repent and be forgiven.*’  
And yet, I grieved that monitor away,  
He plead in vain,  
And ’twere a boon I dare not crave  
To hear his voice again !

“ Say not the star of Bethlehem  
Shall glitter o’er the tomb !

On me his beams may never fall,  
 To gild my pathway home.  
 The fangs of the undying worm  
 Are piercing now my soul ;  
 I see the caverns of despair,  
 I hear the billows roll.

“ And now, farewell ! dissevered  
 Is the last terrestrial tie ;  
 Swift-pinioned to the bar  
 Of injured Majesty I fly !  
 And ere the herald of my exit  
 Chimes its solemn knell,  
 Ye are weeping o’er the dust  
 Of one who lives a fiend in hell.

“ The veil is drawn ; eternal truth  
 Is to my soul reveal’d,  
 And by Jehovah’s fiat sure  
 I know my doom is seal’d.”

I have not repeated those lines because of any excellency in the poetry, and they are not bettered by my imperfect memory, — but for the solemn warning to you, sinners, which they contain. The young man *died thus*, and was buried. Whatever was his fate in eternity, he had a miserable death-bed. No one could doubt that the *Spirit* had often striven with him. It was his treatment to the Spirit, and his knowledge of the fact, that filled him with such fearful forebodings.

What other death-bed can you expect, if you continue a similar resistance ? Beware of suppressing the voice of your own consciences ! “ Grieve not the Holy Spirit of God.” This heavenly Dove is still with you ; *weary* him not—*drive* him not away from the ark of your souls ! Have you faith, and repentance, and a desire to be saved ? Then would I say to every such soul, “ *This is the accepted time ; behold, now is the day of salvation.*” Jesus hath

died for you. Believe it, and trust wholly in the merits of his death. Why not? You are a sinner; and for whom but sinners did he bleed and die? Why not this moment throw thyself upon his mercy? He stands ready to save thee. O, fly into the arms of his everlasting love! Where else canst thou fly? The law of God threatens thee with eternal death. Jesus offers thee eternal life, if thou wilt but accept of him as thy Redeemer and Saviour. It is Christ that died; he alone can justify; and when he justifies who can condemn? Make him thine, by cordially accepting him as thy ransom. *Alas.*

But let us proceed. The *sinner* is represented in Scripture as being dead in trespasses and in sins, and *quickeneth* out of that state.—Eph. ii. 1. Jesus says, “It is the *SPIRIT* that *quickeneth*,” Paul echoes it: “The *Spirit giveth life*,”—*quickeneth*, as the original has it. You know something of the retina of the eye, doubtless,—that fine transparent network of nerves over the bottom of the eye, which receives the image of an object in vision. It is said, if you open the eye of a *dead man*, you will perceive that the retina is as active in receiving the image of an object as that in the eye of a living person. But the *effect* goes no further. The *brain* receives no impression. And why? There is no *life within*, no *soul*, no intelligent principle. The new-made image stands alone on the retina, untelegraphed to the brain. The *optic nerve* is in its place, it is true, but all is *death* in the brain; the all-informing mind is gone,—therefore the image stands *unnoticed*.

A better illustration of the *sinner's* case one could hardly select. He is *spiritually dead*. An *image* of a truth may impress itself upon his *natural understanding*, as well as upon that of a *living* Christian; but there is no corresponding impression made upon his heart, no communication with

his conscience, no sympathy within; he is dead to spiritual things.

These phenomena are *notorious*. In every congregation there are men to be seen listening to the most startling truths quite unmoved,—truths conveyed under the most *brilliant* and *striking imagery*,—enough, one would think, to move even devils, and which really does move them till they tremble.—James ii. 19. Why is it not so also with such men? Life within is wanting; there is *death* within. The *Spirit of God* alone can create that life. It is his work to quicken such dead souls into life. Until then TRUTH receives no *response*,—no more than an image in a dead man's eye. The presence of the *soul* is wanting in the corpse; the presence of the *Spirit* is wanted in the sinner.

Every *living Christian* present is a witness to the truth of divine influence; its *necessity*, first, for there was a time in his history when he also was dead to God, but the *quickenings* Spirit came at last. Every *new convert*, ay, and every *penitent* sinner, has this divine signature within himself clear and satisfactory. Is this *heterodoxy*? If so, hate it, reject it; if not, pray receive it, and do not operate against the stranger. What thinkest thou? But what may be heterodoxy at thy tribunal may be orthodoxy before the tribunal of the Bible. There I leave it. As Paul appealed to Cæsar, I appeal to the Bible. What Paul said of a sinful woman may be said of a sinful man: "But she that liveth in pleasure *is dead while she liveth*."—1 Tim. v. 6. Hearken again, Col. ii. 13,— "And you being *dead in your sins*, hath he quickened together with him, having forgiven you all trespasses." Hearken again: "Because we thus judge, that if one died for all, then were *all dead*."—2 Cor. v. 14. These are to the point. Can you require more?

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Consider a *corpse*. Had you the compass of a thousand voices in one, you could not make the *brain* of that dead man recognise that image on the retina of his eye. No; nor by a similar voice call forth a *saving recognition* of a single truth, impressed upon the understanding of a sinner spiritually dead. But a *single voice* could do it, if accompanied by "the still small voice" of the *Spirit* of truth.

Instance that *solitary voice* of the prophet Jonah upon the walls of *Nineveh*. It fell upon their ears "like a blast from the trump of God. It pealed through the streets of *Nineveh* till all her palaces trembled," till the capital of the mightiest nation of the East was humbled into tears and cries of repentance! Why this effect? The stranger was *unarmed*,—his *voice*, in itself, had nothing remarkable in its compass or volume of sound, that we read of. There was no visible *army* outside those walls, to give *emphasis* to his summoning voice, as to that of some great general. Why did they not suspect his sanity, or suspect him for some wild, adventuring fanatic, coming with such unheard of and unlikely intelligence,—“Yet forty days, and *Nineveh* shall be overthrown?” Why did they not *arrest* him? why not confine him in a *mad-house*, if they had one, or in a prison? Why did the people fall a weeping, and repenting, and fasting, one and all, from the king on his throne down to the humblest citizen? Nobody meddled with Jonah, except the devil; his voice still reverberating the dreadful words, “Yet forty days, and *Nineveh* shall be overthrown.” Ah! that voice was not alone! The Spirit of God accompanied it to every conscience, and a whole city of more than *six-score thousand* persons, hitherto dead in sin, awoke into agonising life, and cried to Jonah’s God for mercy! Thus the prediction of the city’s overthrow overthrew the prediction; the *death-sentence* from the walls brought life to the

city, and Nineveh stood in its glory after the *forty* days had expired. *Truth* owes its power to "the Spirit of truth,"—John xvi. 15; as the *bullet* to the *powder* that impels it, as the *sword* to the *arm* that wields, as the *seal* to the *hand* that presses it.

Hear me, all of you! I care not though heaven and earth and hell heard it, for it is my steadfast faith; the *arrows of truth*, "though barbed and winged by an angel's hand," would fail to stick fast in a sinner's conscience without the power of the Spirit. The *sharpest artillery* of the Gospel would be no more than as the *chirping* of the grasshopper, in his absence. This is my faith,—*before* every sermon, and *during its delivery*, and after. To him I give all the GLORY continually for any good done. This is the *understanding* between him and my soul, be the conversions few or many, or much or little liberty, or popularity small or great. In doing so, he blesses my labours, and keeps the life of God alive in my soul. This is my *apology*. These are my principles; by them I stand, without wavering. The preacher has *life* and *light* within—not *self-originated* but *derived*,—as the *stream* from the fountain, as the *light* from the sun, as the *moon* shines by the sun, my life, my light come from Jesus, created and sustained in my soul by the power of the Holy Ghost.

It was said of that great sculptor, *Michael Angelo*, that every touch of his chisel was *life*, and that he struck out *features and forms* from the marble with the power of a creator. Ay, but he left them still in *marble lifelessness*. Not so a *God-sent* preacher. He enters the *devil's quarry*; hews out sinners there as dead to God as those marble blocks to the chisel of the great artist. It would be a *shame* if the chisel of such a preacher is less productive of saintly form and feature; but a greater shame, should

he leave them, like Angelo, in the coldness of death. Such *saintly imitations* from the Gospel chisel would soon perish like the frost-work we observed the other morning, under the breath of temptation, or the sunshine of worldly prosperity; whereas Angelo's chisel conferred a sort of earthly immortality, at least, upon its productions. But, sirs, what do you see? Look around upon these hundreds, *thousands*! Here are *scores* and *hundreds*, who, a few weeks since, were dead to divine influence as that Italian's marbles, dead to God as the body of Lazarus when four days in the tomb, where Jesus found him,—alas! not four days spiritually dead, but years—twenty, thirty, forty, fifty, ay, seventy years, in that state. But, “Lazarus, come forth!” They have come forth out of their spiritual tombs at the call of the same voice, bound *hand* and *foot*, in their *carnal grave-clothes*. Satan thought he had bound them securely enough, and only waited permission to carry them off to hell. But they have had a resurrection, miraculous as the raising of Lazarus. Scores of these men and women of God have aided in loosing and letting them go, to run the race for the heavenly prize; and most of them have started with a shout, which the angels of God respond to in heaven.—Luke xv. 10.

Their life, like ours, is derived from above. It was the Holy Ghost that awakened them; he it was that animated the chisel, that put upon them the forms and the features of the children of God; and life immortal still animates these new creatures in Christ Jesus. Old things have passed away from them, indeed, and all things have become new.—2 Cor. v. 17. And now, glory be to the Father, and to the Son, and to the Holy Ghost! as it was in the beginning, is now, and ever shall be, world without end! Amen! and amen!

## CHAPTER IX.

## PROGRESS OF THE REVIVAL.

WE shall now resume our selections from those portions of Mr. C.'s journal which relate to the Huddersfield revival.

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Jan. 1st, 1845.—Adieu, 1844! A happy and successful year hast thou been to me—the most so in all my ministerial life! Hail, 1845! a new friend, but an untried one, has taken me by the hand. Through what scenes of joy or sorrow is it to lead? To what is it to introduce me? “There is a time to be born, and a time to die,” says Solomon. What! and not a word about the time between? No; it seemed so short, I suppose, he needs make no account of it; as if, taken in itself, it was not worth mentioning, but just puts the cradle on the grave’s brink. O, my soul, be watchful and active! Death is on the swift march to meet thee; and, though he cannot kill thee, he may *unhouse* thee suddenly, which he will do sooner or later. May he find thee as now, only holier, and filled with *love*! Let thy religion be experimental, practical, doctrinal. And thy preaching, let it be the same, that thou mayest save thyself and *them* that hear thee. Remember Rowland Hill’s sentiment, that a merely doctrinal religion leads to Antinomianism; if only experimental, to enthusiasm; and

if practical only, to pharisaism; but the *three combined* make the real and scriptural Christian. Just so! This *trinity* in personal religion is of high importance, next to the doctrine of a trinity in theology. How things run in trinities! Matter, light and heat, one *sun*; hail, rain and snow, *water*; body, soul and spirit, one *man*; Father, Son and Holy Ghost, one God; *rejoice evermore, pray without ceasing*, and in everything give thanks, *entire sanctification*, — at least, a blessed evidence of it; a doctrinal, experimental, and practical religion, one *Christian*. O, my soul, never detach thyself from these!

My mind is solemn. The new year has me by one hand, so to speak, and Providence holds me by the other. If the latter remain my Friend, the other cannot be my enemy. At peace with the Master, at peace with the servant. Amen! so be it, and so it is!

Held our watch-night at Buxton-road Chapel. Text, "Awake, thou that sleepest," &c. — Eph. v. 14. *Thirteen* souls were converted. Glory be to God! some born of the Spirit at the close of the old year, and others in the beginning of the *new*. Interesting scenes to heaven, if there be still joy there over a sinner repenting. — Luke xv. 10. That *settles* it! Good news for the skies! Hallelujah to God and the Lamb, for ever and ever! Amen!

Afternoon of New Year's day. — Out for a walk; meditations retrospective, remembering all the way the Lord my God has led me in the wilderness, to humble me, and to prove me, to know what was in my heart, whether I would keep his commandments or no. — Deut. viii. 2. Had much cause for humiliation, indeed; and much, also, for thanksgiving and gladness of heart. At times sombre,—the *pilgrim habit* would return upon me; the looking up, and forward, and upward, and inward, with *sighings* of soul, and uncer-

tainties as to the providential path, and scrutiny as to principles, motives, courage, purity, faith:

" 'T is *sweet* sometimes to speak and be the hearer;  
For he is *twice himself* who can converse  
With his own thoughts, as with a living throng  
Of fellow-travellers in a solitude."

Jan. 3rd.—Last night had a meeting for the new converts. Had a large proportion of them present. They knelt in succession around the altar, after receiving a few words of advice and exhortation to faithfulness, then a few words of prayer, pronouncing over them the apostolical benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. xiii. 14. And while singing a verse of a hymn they retired to their seats, and a fresh company came up; and so till all had been so *confirmed*, — a good Methodistic "*confirmation*" this, of truly regenerated souls! By this means, also, we found who had not yet been appointed to class, and had the thing attended to. Then we had a prayer-meeting for mourners, and a number saved.

It was ascertained that *six hundred and forty* persons had been saved in justification and sanctification since the meeting commenced, the proportions thus: *two hundred converted* from the world; *one hundred and forty members converted*—persons meeting in class before the revival, but unsaved; and *three hundred* cases of entire sanctification; total, *six hundred and forty*.

How *satisfactory* to record the name of every person saved in such a work! It enables one to judge pretty correctly as to the character of the work, and preserves from *exaggerated* reports. All glory be to God! He doeth the works! How easy to gain the victory when Jesus takes the field! How hard the conflict when he stands aloof!

"I go not up to the feast yet," said Jesus; but others went up. He was in the mountain, at prayer, while the disciples were rowing in vain against the wind and waves of the Tiberian Sea. But in the fourth watch of the night Jesus came to them, walking among the waves; fear came upon them when they ought to have had joy. They thought it was a *spirit*; but a voice came booming over the waves, "Be of good cheer; it is I, be not afraid." Peter was soon out among the waves to meet his Lord, with only the plank of faith to support him, which the winds and waves soon deprived him of. But Jesus caught him as he was going down, and saved him, with the sweet words, "O thou of little faith, wherefore didst thou doubt?" Peter remembered that, doubtless, in many an after conflict for souls! With Jesus aboard, they were victorious over winds and waves, and soon reached their quiet harbour. O, but there is much of this *administration* in these revival efforts!

Jan. 4th, Saturday morning.—Pressed faith for purity, lovingly and intensely, last night; faith in a promise, a naked faith, stripped of all feeling, in a *naked promise*; "believe that ye do receive, and ye shall have."—Mark xi. 24. Faith is a *voluntary* act of the mind; otherwise it could not be a *condition* of salvation. Showed that everything *stands still* till this faith is exercised; as the "unclean spirit" went not out of the man's son, till the father cried out, with tears, "Lord, I believe, help thou mine unbelief." For Jesus had said to him, "If thou canst believe, all things are possible to him that believeth." Faith, under the Gospel, seems to be the finishing act of the mind. It is like *signing* a cheque on the bank, without which the best-drawn cheque is good for nothing. The promise of Jesus is like an unsigned cheque until the believing soul *endorses* it



by its faith; then it is *negotiable* at the bank of grace. Many do not understand this, and plead the promise most earnestly, and wonder that it draws nothing, while they refuse to *believe*. They might just as well present a draft at a bank, and plead intensely to have it cashed, while they refuse to *endorse* it. When we are pleading a promise for full salvation, we *endorse* it by believing that we do receive it; that instant we shall feel that the promise is honoured, and we do receive. I love to press upon believers that sentiment of Mr. Wesley,—“It is of importance to observe that there is an inseparable connection between these three points: 1st, *expect it AS you are*; 2nd, *expect it by FAITH*; 3rd, *expect it NOW*. To deny one is to deny them all. To allow one is to allow them all. Do you believe we are sanctified by faith? Be true to your principle, and look for the blessing just as you are, neither better nor worse,—as a poor sinner that has nothing to pay, nothing to plead, but Christ died. And if you look for it *as you are*, then expect it *now*; stay for nothing. Why should you? Christ is ready; and he is all you want. He is waiting for you; he is at the door.” *Worldly wisdom* and the *wisdom of the serpent* will have much to say against such sentiments; but they will stand good and unimpeachable to the end of the world. I preached as one beating the air, for years, upon this doctrine, because I was in the *fog* on the simple way of faith. But no sooner did I clearly perceive the scriptural truth of those *propositions* of Mr. Wesley, *experience* them, and *preach* them, than the arm of God was made bare in the full salvation of believers. It was by pressing them home by all the varied illustrations I could command that those *three hundred persons*, during the last four or five weeks, entered into this *perfect liberty* of the sons of God.

Jan. 6th, Monday, A.M.—Yesterday forenoon I preached in a small chapel at *Deadmanstone*, a few miles from *Huddersfield*. The lesson for the morning was Rev. ii. When reading the fifth verse,—“and will remove thy candlestick out of his place, except thou repent,”—power came upon me to exhort some backslider present. I did so, with an *extraordinary assurance* that there was such an one present; talked to him as if he and I were alone with God; described what *he was*, *what now*; what his *house once was*, a place of prayer, its *state now*; that he was once a “candlestick,” giving light in his household, but now he was like an *empty and lightless one*. My appeals became sharper and sharper, that God was about to remove the candlestick out of his place into the grave, into perdition, unless he repented. My *gestures* became violent,—“not *sawing* the air thus and thus,” as Shakespeare deprecated—that would have been well in this instance; “spreading themselves abroad” did the *mischief* with the brass candlestick to the right. Out of its *socket* it went, rolling to and fro, till it found a resting-place far enough from the pulpit, but happened to hit nobody, though the chapel was full. It could not be *helped*. Did not design it, for certain; the people knew it; I seized it as an illustration of the *lightless backslider*, that thus and thus he should be removed out of his place suddenly, unless sudden repentance prevented the *terrible catastrophe*. My soul was strangely moved. The backslider *was* present, came forward to be prayed for, and the Lord saved him. Relighted the candlestick, and sent him home to his house, with his *heart all flaming* with the *love of God*.

Glory be to God! But, to “preach the preaching” which God bids one, as he hinted to *Jonah*, *Jonah* iii. 2, is often like the *whirlwind*, tossing SYSTEM *topsy-turvy*. How often,

by so doing, have I lost the good opinion of persons of taste and intelligence, but *won* souls! Ay, won souls, scores and scores of them! It is best to obey God, and *risk all else*, Amen. May I have grace to do so always,—for, O, it does require grace.

Returned to town, and assisted the Rev. John Ryan to administer the sacrament in Queen-street Chapel, in the afternoon. A gracious season. Was highly pleased with the chapel. A noble edifice, capable of seating more than *two thousand* people, I would suppose. In the *proportions* of its interior it is a *model*,—in *height* of the *galleries*, which quite surround it, and in the *position of the pulpit*, in its relation to every part of the building. The *ceiling* is just to my taste, the *true elevation*, neither too high nor too low, *plain-surfaced*, the true friend of *elocution*,—*vaulted* ceilings are a curse. The pulpit, which is at the opposite end from the doors, projects, and is surrounded by the audience. Behind the pulpit is the orchestra, joined with the main galleries, and sufficiently elevated behind the preacher to aid grandly in projecting his voice,—which plank does better than brick and mortar, always. *Fixtures* in pulpit in good taste; lighted with gas, as is all the house. A powerful organ and excellent *choir*, aided by nearly the whole congregation; all sing,—men, women, and children. And when they sing it reminds one of what John heard of the singing in heaven, as the voice of many waters, or a *thunder* full of melody, and sweet as trembling harp-tones, A large *lecture-room* below, with many class-rooms, and a preacher's vestry, where he may pause and pray before he appears among the people, out of which there is a private stairway leading to the pulpit. No rattling of windows by the wind, nor *creaking* of doors, nor *slamming*, nor noise of *carriages* without; for the chapel stands back a con-

siderable distance from the street, and the space in front is flagged like a palace-yard. Everything, in fact, is in *perfect order* and excellent taste. It *sublimes* and spiritualises the soul to look around. There is nothing *gaudy*, but the *greatest simplicity*. Would that all chapel-building committees and trustees could take a few lessons in Queen-street Chapel, Huddersfield! The congregation seems in harmony with the place; a fine, *intelligent-looking* people, and *devout*, good specimens of genuine *Yorkshires*. We shall get better acquainted by and by. What if the Gospel, like Ithuriel's spear, in Milton, should find the *DEVIL squatted* here amid all this devout intelligence! If so, he shall be made to *feel the touch* of its *celestial temper*; if so, then we shall have a blaze of opposition of some sort:

"As when a *spark*  
Lights on a heap of *nitrous powder*, laid  
Fit for the tun some magazine to store  
Against a *rumoured war*, the smutty grain,  
With sudden blaze diffused, inflames the air;  
So started up, in his own shape, the *FIEND*!"

Well, last night, in this chapel, to a vast crowd, preached from those awful words in Jer. xxiii. 19, 20,—“Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.” There were *twenty-four persons* found mercy, and *eleven* purity of heart. A good beginning. O, Jesus, ride on! subdue the people under thee! We were brought *low*, and thou didst help us. This is known to all the people. Thy *finger* is seen, thy *power* is acknowledged. Man was humbled into the dust, was made

nothing, as he sprang from nothing, and continues as nothing. Hallelujah!

Jan. 7th, Tuesday morning.—Brother Ryan preached last night a good sermon on Rev. xxii. 16. *Four* souls were saved.

To-day, when walking out, met two young sinners, through whose lips Satan complimented me in no measured terms. I had reproved them for swearing. It only edged my spirit to preach as I have never done against all sins by which the devil peoples hell. Amen.

Jan. 8th.—A fine spiritual breeze last night. *Liberty* of soul, great freedom of speech, with simplicity. A timely lift so early in the week; made the best of it, and in a *holier* sense than *Burns* intended:

“Then top and maintop crowd the sail,  
Heave *Care* o'er side;  
And large, before Enjoyment's gale,  
Let's tak' the tide.”

The two revivals are going on side by side, sweetly and evenly,—justification and sanctification; like two great streams to the same ocean, or like the *two rails* in a railroad track. Over *twenty* saved when the meeting closed.

My soul enjoys conscious *purity*. What a *paradise* of sweetness there is in it! The blood of Jesus Christ, his Son, *cleanseth* me. *Doubts* are met by an instant application to that blood, through that promise.—Mark xi. 24. A *great promise* that, when one's *consecration is entire*.

My time is fully occupied; pen agoing six or seven hours a day. My *correspondence* is a heavy tax on time and strength, extending widely over these three kingdoms and America; occupied sometimes till midnight, *Mr. Webb* folding and sealing my letters as fast as written. I cannot

as yet diminish in any direction,—it rather increases. But it is a fine opportunity to do good. It is my harvest; shame to let the *sickle* rust. There is a time in every Christian's life when he may do more good than at others. He is *wise* to improve it. *Letter-writing* suggests good *thoughts*, which I save for my sermons; *replies* to those at a distance tell well upon particular cases here; so that all is pressed some way into service in this *war*. My soul, too, is kept alive and happy by constant activity :

“ Each morning finds some task begun,  
Each evening sees it close;  
Something attempted, something done,  
Has *earn'd* a night's repose.”

Jan. 9th.—A *hard onset* last night; could not *rise*; a *fog* on my spirit; *gloom* on the people,—some thought it *infernal*. Poor sinners felt it, too. *They* know when we have a hard time, and know, also, the *brightening* of the spiritual atmosphere, though they cannot understand it. Prayer-meeting *heavy* at first, but the *air* became heavenly after awhile,

“ And glory dawn'd on the gloom of hell.”

The power of God was revealed, and that “ *ghastly squadron of despair*,” impenitent sinners, went away the saved of the Lord, with faces beaming like *seraphs*.

Eleven o'clock at night.—A good day, *constant peace*, and thoroughly active. I got a *spiritual start* in morning prayer, and kept ahead all day; a great advantage to begin the day well *there*; the mind well perfumed with grace then, the *fragrance* is sure to last all day. This seldom fails with me; it is the *cream* of the day; when we give God that, the *milk* of enjoyment is sweet all day after.

Jan. 10th.—Managed to introduce Jesus in my sermon

last night; he is the SOUL of preaching, as one said, and a sermon without him is like a body without a soul. "I am the light of the world." Yes, my Lord, and the light of a *sermon*, too. One observes of him that "He arose on the world an object as *wonderful* and *new* in his person and office as the *sun* when it first took rank among the stars of heaven; and, like the solar light, while pouring a flood of radiance on everything else, he remains himself a glorious mystery." Ay, and, like the rising sun, he is still fresh, new, refreshing, and lovely, in a discourse; and *floods* every truth, as the sun every plant, and flower, and gem, with heavenly radiance. As *light* is enthroned in the sun, so was the Godhead in the manhood of Jesus Christ, my Lord; and he is still sending forth his rays of omnipotence, benevolence and love. A large number of sinners looked unto him and were saved.

Saturday, A.M., 11th.—Bore down hard upon unconverted folks; showed the folly of *fretting* and controverting about *sanctification*, when in the dark regarding their own justification; that they could not reason correctly upon this high branch of experimental salvation, while ignorant of the *lower* branch; that it was like a *boy* trying to *read*, who had never learned his alphabet, or making an effort to read writing if unable to read *print*, or essaying to work out a sum in *division* when ignorant of the *multiplication table*. A minister should *disallow* it; otherwise he resembles a *tutor* setting a student upon some high effort of *logical deduction* or *mathematical* demonstration, before ever he had learned the *premises* from which his *deductions* should be drawn, or the *axioms* upon which his *problem* should turn!

They understood and felt the remarks. More than a *score* of such fell down upon their knees, resolving to learn



their religious alphabet, and commit such folly no more. "God be merciful to me a sinner" sounded sweetly! Most of them were enabled to *read* their own title to divine favour clearly before they left. The Lord Jesus does not confer his *honorary degrees*, as some colleges do their *diplomas* of *doctor of divinity*, in a *language* which the honoured *recipient* is quite unable to read, and hardly knows what to make of it till he procures somebody to read it for him.

Some who had *professed* conversion had their wounds laid open to bleed afresh. Well, better have them *bleed now* than months hence, when there may not be so good a chance to obtain a *thorough cure*. Many *bleed to death* in their last sickness, and go to the judgment wounded all over with the Spirit's sword, as well as by the wounds *sin* has made,—wounds which have not been *closed*, *neither bound up*, *neither mollified with ointment*,—Isaiah i. 5, 6,—and so perish for ever. This *close*, searching preaching is *safe*, though it be *severe*. The work of *holiness*, however, is advancing with great rapidity and power.

Monday, A.M., Jan. 13th.—A moving time, yesterday, on Rom. i. 16,—“For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Much weeping. Glad to see it! Long looked for, is come at last! like digging for water, the *vein* is struck at last! “We have found water,” said *Isaac's* servants.—Gen. xxvi. 32. We have found water, exclaimed my soul. *Chrysostom* called *tears* a *sponge* to wipe out sin; *objectionable*, somewhat,—the blood of Jesus Christ for that. Nevertheless, *tears* in the *eyes* of hearers *wipe out* from a preacher's memory many an *old score* against *hardness*, *indifference*, *naughtiness* and *unbelief*. Besides, some writer says, *prayer inclines* God to show mercy, but *tears compel* him!—ay,

and compel the preacher to *weep* as fast as any of them. *Ambrose* was something of the same opinion, when he remarked that an offence which cannot be *defended by argument* may be *concealed by tears*. Tears, like rivers, are increased by tributaries; when the tears of a preacher flow with those of his hearers, the freshet has great force to *sweep off* old stumps and logs and dam-like hindrances, to be seen no more for ever;—good things these tears! Blessed be God for the Gospel! It is a *power* among other powers in the universe. *Attraction* is a power, and so is *gravitation*, and *repulsion*, and *adhesion*; and so is the Gospel; it has all these in itself, in the high and *supernatural* sense; like them, *invisible*; and, like all other powers in the universe, it is perfectly adapted to its purpose. It is, so to speak, the *counterpart* of man; his wants, his longings, and many other mental facts, are all met and supplied in the Gospel. It is as necessary to his well-being as earth, air, fire, water, attraction, gravitation, repulsion, adhesion, sun, moon and stars, and stormy winds. The Gospel is a revealing power, a life-giving power, a light-giving power, a life-saving power, a sinner-awaking power, a soul-converting power, a sanctifying power, a sinner-detecting power, an invisible power, a supernatural power, a specific power, an inspiring power, a plenary power, a conscience-moving power, a consciously-felt power, a heart-softening power, an overcoming power, a transforming power, a compensating power, a merciful power, a soul-terrifying power, a sinner-restraining power, an available power, a soul-quickenings, soul-elevating power, an eternal power.—*it is the power of God!* Great bones these—and when bone is brought to bone, and sinews and flesh come upon them, and the skin covers them, and embroidered a little with arteries and veins, and *breath*

from heaven is inspired into them, and fire such as *Prometheus* never stole, it is a *formidable* power for a sinner to encounter. As Luther observed, it is a sword, a war, a destruction; it falls upon the children of Ephraim, like a *lion* out of the forest; but mild and benevolent to the penitent and to the believer, as the angel-visitants to Adam and Eve in their unfallen Paradise! So it was yesterday to the *crowds* who came under its influence. Hallelujah!

One has remarked that some come to hear the Gospel merely for its eloquence; others, as they would attend a concert of music, for mere amusement; others, to cull a few flowers, as they do in a garden, but not to subdue lusts, or to better the heart; others, to *feast the fancy*, while they *starve* the soul; others, in search of rouge for the imagination, like a woman who *paints her face*, while she neglects her health! Yes, and some come to feast the soul "with living bread sent down from heaven," and to drink of the living streams which make glad the city of our God. The weak come to be strengthened, the sad cheered, the sick and wounded to be cured and healed, the dark to be enlightened, the guilty to be pardoned, and the unclean to be purified. These, blessed be God, were not disappointed!

My soul *communes* with herself to-day, and with God. Thanks to his name for the privilege! She gains strength for fresh battles thus; she recounts her successes, retouches her doings, and lays all the glory at the feet of her risen and present Lord! Well, if eloquence was wanting, the Lord Jesus gave me good, sound, robust, sinner-awakening truth. If *flower-seekers* and *amusement-hunters* were disappointed, *food-seekers* and *profit-seekers* were not. Praise Jesus for that fact! *Flowers* of oratory, "rouge for the imagination," as rouge for the face, from *safflowers*? Nay, but *tears*, in plenty, to wash off *paint*, if need be,

—though I think English ladies don't meddle with *rouge* much, the climate and outdoor exercise supply their colour and excellent health,—tears, to wash away *hypocritical indifference*, more common than paint! *Tears are telltales!* “Others go to hear the Gospel as they would to a *concert* of music.” O, but there was *melody* in the Gospel; the melody of *mercy*, and it sounded sweetly in the ears of many a drooping penitent. If “the echoing hills and answering firmament” did not reply to it, as to a nation's anthem, *scores of stricken consciences* did hold sublime communion with its “*joyful sound.*” If it did not, in that glad hour,

“*Dissolve* their soul in ecstasies,  
And bring all heaven before their eyes,”

as some poet remarks, it did dissolve their doubts of mercy, by bringing the compassion and willingness of Jesus to save, and his ability, before their eyes! And then the choir, and the pealing organ, and the glorious voices of a multitude:

“With joy we meditate the grace  
Of our High Priest above;  
His heart is made of tenderness,  
His bowels melt with love.

“Touch'd with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For he hath felt the same.

“He in the days of feeble flesh  
Pour'd out strong cries and tears,  
And in his measure feels afresh  
What every member bears.

“He'll never quench the smoking flax,  
But raise it to a flame;  
The bruised reed he never breaks,  
Nor scorns the meanest name.

“ Then let our humble faith address  
His mercy and his power ;  
We shall obtain delivering grace  
In every trying hour ! ”

What shall I say more ? If it did not, as Milton hints, “ take the imprisoned soul, and *lap* it, in *Elysium*, ” it did lap it in the *brightening certainty* of a salvation nigh at hand, to be realised in the conversion of *ninety* souls before the Sabbath closed, and in the sanctification of *thirty* members, all carefully enrolled, with their places of residence, and mostly appointed to classes, by our indefatigable secretary !

Surely, the Gospel is the power of God unto salvation ! Glory be to God for such a Sabbath day as yesterday ! Let all the people praise thee, O Jesus ! let all the people praise thee !—Psa. lxxvii. 3. *Amen*, and *Amen* ! We had a dozen of the Sheffield warriors over, with *Brother Unwin* at their head ; they were flames of fire, and mightily moved the people.

## CHAPTER X.

## WHISPERS TO OFFENDED HEARERS.

THIS chapter is made up of brief passages intended as replies to such as for various reasons took offence at Mr. Caughey's preaching. They are very abrupt, but very pointed. They are stray arrows, with sharp heads, and may be useful to the "itching ears" of any congregation.

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I would rather be called "*impertinent*" by man, than "*unfaithful*" by the Lord. Which is safest, think you? By the way, this revival is the season for the study of human nature. It is with minds as with the *fields* upon a farm—it is the season, wet or dry, which develops the nature of the soil, and the *roots* which best flourish there accordingly. When all is quiet, and the Gospel comes in *word* only, how very *good-natured* sinners are! The preacher is a very fine fellow,—an *agreeable, eloquent gentleman*, if you please, of rare talents and learning,—*the* very preacher for them! How polite and amiable they are! *Fine times* for church-members, too! Religion is basking in the *sunshine* of the world, and they share in it. But, let the Gospel come, not in *word* only, but in *power*, and in the *Holy Ghost*, and with much assurance,—1 Thess. i. 5,—searching the inmost soul, flashing the lightnings of eternal truth around the walls of the temple; then are the *dispositions* and the *thoughts* of many hearts revealed.—Luke ii. 35. Let the truth of God strike home

once or twice "*with unexpected vividness*," then behold the attitude of the carnal mind. What indignation, what malice, what revenge, may be, against him who flung the fatal weapon, and against all concerned!

We read of a *viper* which hides its teeth in its gums, requiring good sight to detect them. *Simplicity* might conclude them *harmless*. *Provoke* the viper: the teeth are instantly seen, protruding in battle array! It is thus with the carnal mind, the world over.

This *enmity* is not apt to slumber in a revival. It is like the American *snake*, seldom caught napping in hot weather. In cold weather, when the thermometer is below zero, there is no danger from snakes; bring them to the fire, however, and life and enmity will soon appear. It is like *fire* smouldering under a heap of ashes—that is, carnal enmity; stir it up, and it shows *red life* sufficient to kindle a conflagration that many waters could not quench.

A divine in Switzerland struck this chord with a powerful hand. He said, "Religion is that which so nearly concerns every man that it is hardly possible for a man to be without *sentiment* regarding it. For, on *ordinary subjects*, our tastes change and oscillate between likes and dislikes, from aversion to affection, without ever stopping in the *intermediate space*. But, when any subject presses upon our *hopes* or *fears*, our love or hatred, we are constrained to flee from *indifference*, as from a sort of DEATH. And why? Because we are creatures of *feeling and sensibility*! Therefore, upon the presence of a *fact* so immense and so overpowering as that of *religion*, which every moment solicits our decision, we may truly say that indifference finds its limits." How does this Swiss sentiment tally with your experience?

Open your *clock-door*, and observe the motions of the *pendulum*, how it vibrates and oscillates to and fro. It tarries not a moment in the centre; neutrality is impossible



while the *weights* are suspended and the clock moves. It is so with the *human mind*, when the weight of religion is upon it, and eternal realities are suspended, forcing the mind to action. Neutrality is next to impossible during a great revival; for it is then the mind feels most decidedly the *weight* and eternal consequences of religion. Like the pendulum in a clock, the mind finds no rest in an intermediate space, between *likes and dislikes, affection and aversion*; it is ever in one state or the other, and *flies indifference*—abhors it, as nature a *vacuum*. It must be on one side or the other; on the side of religion or on the world's side; on the Lord's side or on the devil's side. The *results* are seen upon the dial-plate of the clock; equally so upon the dial of our character. Moses cried, "Who is on the Lord's side, let him come unto me." He never suspected *neutrality*. It is thus I interpret certain phenomena which now begin to appear *unmistakably*—opposition from unexpected quarters!

*Devils* themselves cannot maintain neutrality. They could not in the days of our Lord. But (pardon me) there was a *dignity* and *candour* about devils not found in many human *opponents* of revivals. *Devils* always accosted our Lord with *respect* and *deference*. "I know thee, who thou art, the holy one of God: art thou come to torment us?" Again: "What have we to do with thee, Jesus, thou Son of God; art thou come hither to torment us before the time?" Again: "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." Again: "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." Such was the language of devils, usually estimated as mind at its *worst*. Great *energy* in their deprecations, but great *respect* and *veneration*. But look at the treatment our Lord received from the tongues of sinners. Anything of this

*respect and deference to his character? "Is not this the carpenter's son?" And they called him a wine-bibber and a glutton, a blasphemer, a perverter of the nation, a drunkard, a friend of publicans and sinners, a Samaritan, the prince of the devils, mad, possessed of a devil, and other hard names and language. That Name, to which every knee upon earth, as well as in heaven, shall bow, made a jest and a by-word! That devils prompted to all this I would not deny; but it seems they could not, or dare not, do so themselves.*

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Well, some good among the "*evil*;" if my preaching "*hardens*," it *softens* others. That is a mercy. Walking out, the other morning, I noticed a piece of ice and a lump of clay; the sun was melting the ice and hardening the clay. There is much of this, possibly, going on among those who sit under my ministry. Was the sun to blame that his rays did not melt the clay-lump? You would not say so. Why, then, impute to my preaching that which the nature of the sinner produces in himself? If my illustrations "*play the mischief with sound objections*," pray, blame not them, but the gossamer nature of the objections themselves. If the objections were sound, my illustrations would be as harmless as the southern *fire-fly*.

If my preaching "*stumbles*" some, it *humbles* others; ay, and *converts* them, too. My Master's preaching had similar effects. He was "*a rock of offence, and a stone of stumbling*," to many.—Rom. ix. 33. "*Behold, this child is set for the fall and rising again of many in Israel*," said Simeon.—Luke ii. 34. There were *weepers* under his ministry; ay, and *eyes* as tearless as the firmament during the three years' drought under Elijah the prophet. By the side of my Lord Jesus allow me to stand, and *rise* or fall with him, in human estimation. "*The disciple is not*

above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord."—Matt. x. 25. Amen to what my Lord doth say!

If sceptics gather poison out of my "*flowers of speech*," they are not the first *wasps* that have sucked poison out of bee-flowers. It was so, also, with my Lord's preaching. Some of his hearers, after listening to a discourse full of heavenly eloquence, went and held a council how they might entangle him in his talk,—Matt. xxii. 15; and others said, "Never man spake like this man." The "*king-wasp*" of all was Judas; he kissed those eloquent lips, and betrayed. "Judas, betrayest thou the Son of man with a kiss?" Judas gathered no honey from those lips; or, if he did, it was soon converted into a poison that destroyed him.

Read over the eighth of John. How busily those wasps sucked honey out of his words,—those Pharisees, Sadducees, and the swarms that surrounded them! "Why do ye not understand my speech? even because ye cannot hear my word; ye are of your father the devil, for the lusts of your father ye will do." There you have a question, an answer, and the pedigree of his hearers. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Here was another of *truth's* honey-flowers. But how soon they extracted poison out of it! "Say we not well that thou art a Samaritan, and hast a devil?" But he who changed the water into wine turned the poison they would administer into honey again, by replying, "I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Another beautiful flower, full of honey to the *believer*; but the wasps dipped into it, and converted its

*nectar* into instant and deadly poison: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." Then Jesus answered, "Verily, verily I say unto you, BEFORE ABRAHAM WAS, I AM." Flower of eternity! the morning-flower of glory! the honey-flower of heaven! the delight of angels! the glory of saints above, below! They dipped into that, also, and transformed its sweetness into a poison which so *envenomed* them into *madness*, that they ceased gathering poison to gather *stones* to shower on the best of beings; but he glided out of their presence, and passed away.

Had *you* been there, with your present views, you would have questioned the *wisdom* of Jesus in offering such *flowers* to such a *waspy* mass as surrounded him; for, certainly, the discourse made their hearts as *hard* as the *stones* they were about to fling at him. But, *mark!* it is stated in the thirtieth verse, "As he spake these words MANY BELIEVED ON HIM." You see, now, what he was about. He was *winning* souls to himself,—"*many*." He was in the midst of a *revival* just there. His preaching was productive. The *devil* knew it, and set on the *ungodly*. Thus some were *softened* into believing faith under his ministry, while others were *hardened*,—for people are *hard enough* when they begin to throw *stones* for arguments. *Huddersfield* sinners are not quite so hard as that, yet; so that I am *behind* my Lord, and not by his side, in *this matter!* Jesus aimed at *souls*, not *popularity*. He hazarded, indeed, a *shower of stones*; but, in doing so, he adorned his *diadem* with many immortal *gems*. Having gained his object, he quietly avoided the *storm*; stopping for a moment to give sight to a *blind man*. It is an ill wind that blows nobody good; the threatened *stone-shower* brought eyesight to the blind man.

## CHAPTER XI.

## ONWARD MOVEMENT OF THE REVIVAL.

THE following chapter will lead the reader into the onward movement of the revival.

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Jan. 14th, Tuesday.—Yesterday busy in writing most of the day. Felt the effects of the Sabbath's labour in confusedness of brain and *absence of gladness* from the heart. Walked out in the afternoon, and the tired heart threw off its weight of care, regained its elasticity, and praised God aloud. "*Faith quickens and love sweetens every duty.*" said an old Christian. That was my experience. But *joy*, like sunshine, *brightens* everything. It is, besides, a sort of spiritual delight, which bears the soul onward, like a ship before the wind. My soul felt very humble, however, and small, and unworthy—even a *blessedness in being little* in the world, and in self-estimation. Returned glad in heart, and refreshed, but trying to gird on the armour for this week's fight. There were ten or twelve saved last night.

Jan. 15th.—A gracious season last night to *believers*. I spoke on the cultivation of religious principle,—to aim at pleasing God in everything,—“one desire and one aim, entire devotion to God,” as Mr. Wesley expressed it, or, as a divine in Switzerland defined it, “It is to submit one's *life* to a *single principle*, and one's *conduct* to a *single*



Jan. 16th.—An *adoring* state of mind, which some, in old times, supposed to be the *highest love*. It is, certainly, a *sweet state of soul*,—full of gratitude, love, contentment, humility, and decided happiness,—a sort of *quit-rent* one pays to the Author of all our blessings. It is the duty we pay to Heaven on our goods. He who avoids the *duty* is a *smuggler*, and risks all his merchandise. There are many smugglers now-a-days, and many *forfeitures*. It costs some all they possess; and some lose their health, and others their *lives*, by running their goods through Immanuel's land without paying the duties. Sinners do not or will not understand, and wonder at the severity of God's government towards them. *Professors* are often in *trouble* for their neglect. God will have his *revenues*, or resume his property. "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal."—Hosea ii. 8. Ah! *Baal* received the *revenues* that belonged to God, just as the world and Satan receive them now! What does the Lord resolve upon? "Therefore will I return and take away my *corn* in the time thereof, and my *wine* in the season thereof, and will recover my *wool* and my *flax* given to cover her nakedness."—Hosea ii. 9. Remarkable language! Those who think God cares little for this world, because of its insignificance, are greatly mistaken. Sooner or later they will find this out, to their sorrow. Think of this, O my soul, and be much in *doxologies*! Amen. In order to this, let me hold fast to CONTENTMENT; it is a buoyant, light-hearted, yet profound emotion—more of a *habit of mind* than an emotion, perhaps; but it is as full of sweet sensibility to one's happy condition, as of *rest* and *quietness* of mind. A contented mind may be likened to a stanch ship, which, though tossed among the waves, is



buoyant and unhurt. Discontent is like a leak—it sinks the ship, the poor *heart*, till all the waves go over it, and it sinks down, down into the *abyss* of misery. It is economy to pump out discontent as speedily as possible, but better economy never to let it in.

Ahab called Elijah “a troubler of Israel,” falsely; but discontent is a real *soul-troubler*. It brings troubles, frequently, “not singly, but in battalions.” It grieves the Holy Spirit. It arrests the kind designs of Providence. It tempts the soul to plan for itself,—to say, I know better than Providence seems to know what is best for me. Discontent would not allow the soul of one to hearken to that piece of good advice,—“The man who thinks he can manage his affairs himself better than Providence seems to be managing them has as much lost his wits as his faith; he might as well take upon himself to govern the world!”—but no; he would carve for himself, and cut his fingers!—and so he entered “Disappointment’s school, amidst the wreck of *IS*, and the wreck of *WAS*, things incomplete, and purposes betrayed; with sad fears, swayed by sorrow and *plenitude of ill*.” And what is this, O my soul, but the history of thousands in epitome?

Discontent *vitiates* PRAYER. Its requests are often granted in anger, and no good comes of them. “Give me children, or I die,” cried discontented Rachel. Her request was granted, but it cost her *life*. “O that *Ishmael* might live before thee!” prayed Abraham. The boy lived, grew to be a man; but Abraham had little comfort from *Ishmael*. He became a man of strife. His hand was against every man, and every man’s hand was against him.

There was weeping in the tents of Israel, and murmuring. They were discontented with the manna, the heavenly manna, and longed for flesh, and looked back towards

Egypt. Quails came in plenty, and with them the plague; while the flesh was but between their teeth, the plague was upon their bodies;—alas! and that encampment was called “the place of graves,” for there were many buried there. —Numbers x.

He who compared a contented heart to a *watch* hit upon a good simile; for, whether one runs, or walks, or rides, or is jostled about ever so much, the *main-spring* keeps its place, and every *wheel*, and the motion remains regular and perfect. I have often realised this. So did St. Paul: “I have learned in whatsoever state I am, therewith to be content.” A *profitable education* that! To have this the habitual state of one’s mind is worth a world of wealth, for real happiness. To be pleased when everything goes as one would have it,—anybody may attain unto that. But, when things are *contrary*, to be content is grace, is holiness. The former is a *fortuitous* state of mind; the latter is *permanent*, and *independent* of events. The one is *accidental*, or a happen-by-chance state, as a face naturally pale and unhealthy may redden into blushes and healthy colour; but the habitually contented are made constitutionally so, so to speak, by divine grace, like a fair face and healthy naturally. To be fair and ruddy is the habit of the face; to be contented and happy, the habit of the mind. *Aristotle*, in his *Rhetoric*, makes a similar distinction, somewhat, where he speaks of colour from passion and colour from complexion; an idea I have once seen enlarged upon ingeniously by another old author.

Friday morning, 17th.—A *boisterous* time last night, and a *coughing* congregation, which one calls “*The English Christmas Psalmody*.” Christmas! it lasts nearly all the year in England! Such *coughing* in America, would lead to the suspicion that the whole congregation had entered

into a profound, ay, "*a galloping consumption.*" At present it sounds often like a perfect tempest. Many take no pains whatever to suppress it, but with open mouth sound it forth like a trumpet. One cannot be all the time *begging silence*, or *chiding*,—so now for it; the pulpit, or the pews, which shall be loudest?—at the expense of strength, grace, elocution, and comfort, and the *natural* in speaking and gesture, with "*a hubbub of words*" and empty sounds, and, finally, a right-down hard time!

One hardly knows what is best, whether to *insist*, *chide*, *beg*, or *yield*, and be *content* that a *few* only should hear, or to rise bravely above it, as last night, at any *sacrifice*. Mr. Parsons, at York, adopts as easy a course as any, and perhaps the best, under the circumstances,—*refuses* to raise his voice above it, but pauses at short and regular intervals, and allows them time to blow off, and then "start off for the next station," railway fashion.—which might do very well, if the *stations* are not to *close together*. It is difficult, in the fervour of extemporaneous speaking, to command one's self so, especially, too, when the sermon must be short, and one is anxious to make a deep and telling impression, such as may be felt in the prayer-meeting afterwards. Besides, one has not always interesting matter at hand, such as with a low voice might *lure* to silence where people have such a strong propensity to cough. A little piece of good poetry, or some pleasant, touching anecdote, is an excellent *sedative*, but one has it not at hand always.

However, we had a good prayer-meeting; heard no more of the *coughing*,—a noise of another kind, a match for a thunder-storm—good old-fashioned Yorkshire Methodism in its glory. Poor sinners crying for mercy, as if they were dropping into hell, and believers telling them there was no reason why they should go there, if they would but lay hold

upon Christ by faith, while others were pleading with God for help as if they saw them half-immersed in its flames. Jude's advice received a stirring illustration,—“Others save with fear, pulling them out of the fire.” The saved of the Lord were many.

Saturday morning, 18th.—Last night, on the necessity of holiness, *a disinclination to sin, a glorious privilege*—the safeguard of a holy heart. Madame Guyon tells us that, after she had attained this inward crucifixion to the world, and entire purity, she found, upon all the glory, a defence,—Isa. iv. 5; that, when anything selfish or sinful came up before her pure soul, it was instantly rejected, and a curtain, as if by some ever-present but invisible hand, was drawn before it, and her spirit remained *unsullied*. Paul may have hinted at this: “Unto the pure all things are pure.”

Want of inclination to sin, and an abhorrence of it—a distinct and unequivocal mark of entire sanctification, *distinct* from the experience of most justified persons. It is different to abstain from sin, not from want of inclination, but from fear of conscience and other consequences, and worst of all from lack of opportunity. A *thief* would steal if he had a chance, but he fears detection; another would indulge in strong drink, but he has not the means, or disease forbids him—the appetite is strong enough. A third would enjoy a certain dish, but it disagrees with him, and he dreads the penalty, and abstains; but it is a great self-denial, and costs him uneasiness. A fourth is a profligate, but to indulge would be to risk the loss of an expected legacy; or the hand of a coveted heiress. Ask that man who *dived* into deep water last summer whether he did not wish to take breath down there. “Yes, but it was *inconvenient* to do so,” would be his reply.

How different to abstain from theft, or from strong drink, or from the tempting dish, or from alluring vice, from want of inclination, or positive dislike, or abhorrence! But such distinctions largely prevail, with regard to sin, between those professing pardon and those enjoying purity. Many, who really enjoy religion, refrain from sin, though they feel motions within in favour of it. Holy souls abstain from disinclination.

This is a powerful vantage-ground. Great numbers felt it to be so, sought and obtained. Jesus, my Saviour, preserve my soul in this state. O, search me, and see whether there is in my soul anything contrary to this teaching. Amen.

The new converts were greatly convinced of the need of a further and deeper work. This is the benefit of these continuous meetings. Their education is perfected early, before they are schooled in *heart-scepticism* — the plague of many an old professor. The knife of truth was very keen among remaining corruptions, scraping to the *bone*, and penetrating to the marrow of carnality.

That fable among the Turks has a good moral: that Mahomet, when a child, had his heart cut open, and a *black grain*, called THE DEVIL'S PORTION, taken out of its centre. A Turk has some notions both of natural depravity and the necessity of holiness. Not a few of these babes in Christ, with us, have had their hearts laid open by the Spirit's sword, and *the devil's portion* really taken away. That "*black grain*" of indwelling sin, had it been allowed to remain, would have given colour to all their future character and history. There was much weeping and crying to God, and many shouts of deliverance. O, the depth and glory of that truth.—"The blood of Jesus Christ, his Son, cleanseth us from *all sin!*" I like that word "cleanseth,"

showing its *present action* and *continuous efficacy* till the end of life. Hallelujah.

Monday morning, 20th. — Yesterday morning the presence of Christ filled the sanctuary. Text, Col. i. 19,—  
“For it pleased the Father that in Him should all fulness dwell.” Was enabled to prepare a glorious high throne for Jesus, and surely he was seated thereon; ay, and enthroned in many hearts. With one consent, and with one heart, and with many tears of joy, and acclamations of praise, the happy multitudes seemed to say:—

“All hail the power of Jesus’ name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

“O that with yonder sacred throng  
We at his feet may fall;  
We’ll join the everlasting song,  
And crown him Lord of all.”

And many a poor sinner, saved and happy, did remember “the wormwood and the gall,” and spread the trophies of his affections at the feet of Jesus, saying, with holy joy:

“Crown him, crown him Lord of all!”

What a divine glory seemed to beam upon the faces of the thousands present while I illustrated his divinity by his miracles; as we have the glory of the rising sun reflected upon surrounding objects.

That sentiment of a writer had a sweet and lively verification,—that Jesus, determining to reap a large harvest of human hearts and sanctified affections, has sent his Spirit into the world to collect the revenue, to gather up his glory for him. Jesus tells us, “He shall take of mine and shall

show it unto you ; he shall glorify me ; for he shall receive of mine, and shall show it unto you.”—John xvi. 14, 15. St. Paul thrills upon the same theme,—“ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the SPIRIT of the Lord.”—2 Cor. iii. 18. The *Spirit* holds up the glass of his *character* and sufferings, and of the *glory that followed* ; and how resplendent with glory do the souls of the people become, making even their faces to shine, like Moses !

In the afternoon prayer-meeting there were *sixty-eight* souls saved, of whom *forty* were pardoned, and *twenty* purified.

Crowds upon crowds last night, and hundreds had to go away, for want of room. About three thousand people filled the spacious temple in every part, aisle and all, thick as they could stand. The power of God was present, to “ *kill and make alive* ” in a wonderful manner. Indeed, during the last *eight days* the success has amazed us all. Over *one hundred and fifty* have been converted, and about *one hundred sanctified* throughout spirit, soul, and body. — 1 Thess. v. 23.

All glory be to God ! The work is his, and man is as nothing—only as an axe in the hand of the hewer. The axe has nothing to glory in ; to the arm that sets it on belongs the glory. This is one of God’s own illustrations—Isaiah x. 15,—“ Shall the *axe* boast itself against him that heweth therewith ? or shall the *saw* magnify itself against him that shaketh it ? as if the *rod* should shake itself against them that lift it up, or as if the *staff* should lift up itself, as if it were no wood.” No, no ; why should they ? The *axe and the saw* might have been left to be devoured with inglorious *rust* had not the *hewer*



employed them; and the *rod* and the *staff* to rot and perish but for the hand that lifted them up. Lord Jesus, thou hast used me as an axe, a saw, a rod, and a staff, upon the souls of sinners; but, O, *forbid* that my soul should lift up itself and glory! No; "God forbid that I should glory, save in the cross of my Lord Jesus Christ." Yet, my Lord, let it not offend thee that I record thy wonderful doings among this people, even as we have heard and known, and our fathers have told us, of the wonderful works thou didst perform in their day.—Psa. lxxviii. 3, 4. These thy works are worthy, O Lord, to be had in everlasting remembrance.

Afternoon, four o'clock. — Happy, thrice happy, and honoured of the Lord, is any minister of Jesus to whom the Lord condescends to say, "Thou art my *battle-axe* and *weapons of war*; for with thee will I break in pieces the nations, with thee will I break in pieces the horse and his rider, man and woman, the young man and the maid." —Jer. li. 20, 22. Not, indeed, in "the carnal warrior's" sense, but in the spiritual sense, with weapons of eternal truth, killing, and making alive, wounding and healing, wasting, destroying, and depopulating, the kingdom of Satan. How gloriously is our God doing all this in this town at present!

Go on, thou conquering Immanuel! behold, I am thine! Use me for thy glory. But, O, take me, and make me as *holy*, and as *pure*, and as *full of love*, and of the *Holy Ghost*, as I am urging others to be. Otherwise, woe is me! —like that Assyrian of old—Isaiah x.—whom the Lord made *the rod of his anger*, and *the staff of his indignation*, and used like an *axe* and a *saw* upon a disobedient people. But he forgot himself, and *boasted*, putting on *the glory of high looks*, and saying, "By the strength of my hand I

have done it, and by my *wisdom*, for I am *prudent*; I have removed the bounds of the people, and robbed their treasures; my hand hath found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing or *opened the mouth, or peeped*." Poor man! God rebuked his pride, and sent leanness, and at last consumed him, soul and body. O, then let me be pure in heart and pure in motive, lest thou wilt at last break the *instrument*, cast it aside, as that in which thou hast no pleasure, when the work in which thou hast used it has been completed. Amen.

" Till glad I lay this body down,  
Thy servant, Lord, attend,  
And, O, my life of mercy crown  
With a triumphant end !"

Tuesday night.—*Jesus* was my theme to-night. No *diamond* like that dear name, for the bosom of a sermon. It throws a divine lustre over all. One of the fathers used to say, " If thou writest, it doth not relish with me, unless I read *Jesus* there; and if thou disputest, or conferrest, it doth not relish with me, unless *Jesus* sounds there." This spiritual taste still remains in the church of God. Every child of grace enjoys it. How insipid the sermon from which *Jesus* is excluded! Or, if admitted, it is in some out-of-the-way place, and draws little attention;—like a picture in disrepute by an exhibition committee, it is sure to be hung in a bad light, to the scandal of the deeply-wounded artist.

Lord *Jesus*, save me from this ever! *Jesus* had the very best position I could select, in the exhibition of truth. How sweet to my own soul was his name! Who can wonder at Lambert crying, out of the midst of the flames "None but

Christ! none but Christ!" Amen, my soul! none but Christ. None but Christ can do wretched sinners good.

The BELIEVER was bidden to look unto Jesus, and to the *riches of his goodness*,—Rom. ii. 4; to the riches of his glory,—Rom. ix. 33; to the *riches of his grace*,—Ephes. i. 7; to the *riches of his INHERITANCE in the saints*,—Ephes. i. 18; to the *exceeding riches of his grace*,—Ephes. ii. 7; to his *riches in glory*,—Phil. iv. 19; to the *unsearchable riches of Christ*,—Ephes. iii. 8. O, what a *rich Saviour* is ours! How often, when unfolding his love and the riches of his glory, I feel to say, with the great and good Rowland Hill, "Who can comprehend this mighty subject? It has *breadths*, and *lengths*, and *depths*, and *heights*, which pass knowledge. But I don't think there is a little *sprat* to be found who would complain that there is too much water in the *sea* for it to swim in; and so I, with my poor little sprat-like *powers*, am permitted to plunge into this ocean of love I shall never be able to fathom, or fully comprehend." O, Jesus, who would not *love* thee with his whole soul and mind? People feel honoured by their connection with some rich friend. O, my soul, how art thou honoured by being united to Christ!

How expressive! "The *unsearchable riches of Christ!*" one is afraid to comment upon them; they are above all *notions, names, conceptions, parables, expressions,—infinitely so!—eternally so!* Well might one say, "Our *necessities* may be as many as the sands upon the seashore; our *desires* as boundless as the ocean these sands encircle; our *hopes and aspirations* as high as the heaven that looks down upon those sands and that ocean; yet in Christ there is a sufficiency of supply—infinite, unexplored, unfathomable." What a powerful unction in those words of John: "And I beheld, and heard the voice of many angels round about

the throne, and the beasts, and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive POWER, and RICHES, and WISDOM, and STRENGTH, and HONOUR, and GLORY, and BLESSING." — Rev. v. 11, 12. And next came the universal chorus of every creature in heaven above, and on earth beneath, and under the earth, and such as are in the sea, and the *burden* of their united voices was, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever ! O, but I do wonder how there can be a mere Unitarian or Socinian upon the face of the earth !

Thursday, Jan. 23rd.—A *storm* last night ; the elements of eternal truth in tremendous motion. *That* sinner has studied *Shakespeare* more than his Bible, I fear ! Perhaps he was not far wrong ; for it was awful !

" Since I was man  
Such sheets of fire, such bursts of horrid thunder,  
Such groans of roaring wind and rain, I never  
Remember to have heard ! "

Perhaps he may reflect upon another *storm*, which stands among the threatenings of God : " Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest ; this shall be the portion of their cup." — Psa. xi. 6.

An old Anglo-Saxon poet said, "*Thunder* is the loudest of noises." Well, this was well nigh my *loudest preaching*, and it was the Spirit's *thunder-word*, surely, to many a poor sinner, who, otherwise, perhaps, had not been awakened till he heard the *thunder-wail* of the lost in perdition. However, my noise was nothing, compared with what terrified sinners made. There was a *storm* of cries,

indeed. O, how glorious it is, when the Gospel really becomes the power of God unto salvation ! Surely it is worth weeping, crying, and groaning in secret for, no matter what persecution follows ; for it is sure to raise the devil in sinners, and formalists, and carnal professors ; the Gospel, with the power of God in it, is a thing intolerable to the whole of them. Well, they have had it so, for once in their lives. Plenty of material for critics and croakers. No matter ; sinners were converted.

Friday morning, 24th.—A *cramped* time last night ; fettered, overdid the previous night :—

“The soul was dead, and feeling had no place.”

“We have this treasure in earthen vessels.” It is well : that the excellency of the power may be of God, and not of us, as St. Paul says. The work went on as usual ; a great company saved. The people of God very happy :

“The peace of God, beyond description sweet,  
Fill'd every spirit humbled at his feet.”

And my poor soul was happy, too ; enjoying the sweet blessedness of being *little*,—*decreasing*, while Jesus, my Lord, is *increasing*.

## CHAPTER XII.

## THE "BESETTING SIN" DESCRIBED.

SOME one inquired of Mr. Caughey concerning the nature of the besetting sin. That inquiry is answered in the present chapter,

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Let the "*Inquirer*" listen! You want to know what we mean by "the besetting sin of our nature." I reply, it is that which its title indicates,—BESETTING; it is that which waylays, encircles, and besieges, the soul; that which *presses* it on all sides, perplexes it, entangles it, and often renders an escape from falling exceedingly difficult. It is that which most embarrasses the conscience in its decisions. It is the *habitual* sin, *ever-present*, and makes itself to be felt and known upon occasion. It has many servants; some of which may be mistaken for itself,—as in great houses, a servant is often mistaken for the lady of the house, she dresses and appears so well.

I said, the other evening, you may remember, it is the *plague of the heart*; or, "*the sin of the inclination*," as one termed it. It is the bosom rebel, a traitor to the soul and God. It is the *bosom abomination*. In some it has one *complexion*, or *form*, or *tendency*; in others, another; and so on, differing in each, as *faces* differ. It is "*the complexion sin*," as one called it who mourned over it, and "*the sin of the temperament*." It is that sin which

grieves God, and frets your conscience—brings *leanness* upon your soul, and Heaven's chastisements upon your body, the oftenest. It is that sin, that *tendency* in your nature, to which *Satan* most frequently appeals, and which is the aptest to *respond*. That is your *besetting* sin. Can you detect it now?—that sin which you think most of, the hardest to give up, or *deny*, and for which you are prone to invent many apologies.

Looking over my private note-book the other day, I met with the following, which had been noted down, some years ago, from an old author that fell in my way. He gave, it seems, some half-dozen marks whereby we may know our *besetting* sin. His exact language I shall not promise, as my notes are *meagre*; but this was the *spirit*, or *substance*.

You may detect it,—1. *In that for which you do not like to be REPROVED!*

Herod could not bear to have the sin of *incest* touched; if John the Baptist meddled with that sin, he endangered his head.

You are content to have the sins of others given to the knife; but if the minister puts his finger upon that sore, touches that sin, your heart burns with malice, or you become sick of the *frets*, and plan for *retaliation*,—a shrewd sign that is your *Herodias!*

2. *It is that sin your THOUGHTS run most upon.*

If it come as a *visitor*, your *thoughts* run to meet it at the gate, and hail it at the open door; beckon to it from the windows, and give it a smiling welcome. It never comes amiss at the *table*, in the shop, in the counting-room, in the house of God, in the parlour, in the kitchen, in the cellar, or garret, out of doors, in doors, or in the bed. It is welcome *everywhere*; if *untimely*, not *unkindly*, or chidingly received; *deferred*, not *cashiered*. Which way



the thoughts go, the *heart* goes; and which way the heart goes, the whole *drift* of your nature runs.

That sin is apt to be *first* in your morning thoughts, and last in your *night thoughts*; present when you awake, present as you go asleep, and present when you awake again. He that is in love with a person cannot keep his *thoughts* from her. It is thus you may detect the *predominant sin* of your nature.

3. *It is that sin which leads you CAPTIVE the easiest.*

That is the *beloved sin of your soul*; the darling of your heart. Other *sins* may ask entertainment, but you can easily put them off, and congratulate yourself that you are better than other men. But, when the beloved sin is *suitor*, you cannot deny it; it quite overcomes you. That one sin is your bosom sin. The young ruler, who visited our Lord, inquiring, "What good thing shall I do, that I may have eternal life?" had denied himself of many sins; but one sin foiled him, — *covetousness*; rather than part with that, he parted with the hopes of eternal life. *He went away very sorrowful*, but would not be divorced from his beloved sin.

Here let me pause. Has any light dawned upon your darkness? Can you yet discover the features of your *idol sin*, through the murky gloom that surrounds it? Beware of it, else it may yet constitute you a guest of hell. Jesus once said, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail upon earth, they may receive you into everlasting habitations;"—that is, be charitable and kind to the Lord's poor; for they may yet requite you in heaven, by being the first at heaven's gate to meet and welcome you; or they may receive you joyfully into *their* heavenly mansions, reminding you of all you did for them while in your own earthly mansions upon earth.

So, by making to yourself a *friend* of this bosom sin, it may turn out to be a **FIEND**,—the first at hell's gate, to receive and conduct you to the eternal prisons,—to be your torment! There is no *gratitude* in hell. But let us proceed:

4. *It is that sin which, usually, you use most ARGUMENTS to DEFEND.*

That is the *darling* sin. He that has a jewel in his bosom which he loves dear as life will defend it as his life, and with his life,—at the risk of life,—to the death. "Doest thou well to be angry?" said the Lord to *Jonah*. "I do well to be angry even unto death," replied the irritated prophet.

It is that sin for which you will advocate and dispute with conscience and others,—perhaps wrest Scripture to justify. Be sure that is the sin that lies nearest your heart; for any other you will neither dispute nor plead. Let others plead for them, if they will; or, *let Baal plead for himself*. But this sin never lacks an advocate when you are awake, or it is present; unless, indeed, it has procured you a soiled character, a broken skin, or a wounded conscience. Then you may be angry with it for a little while,—as Samson with his Delilah, when she thrice jeopardised his life,—but only to make up the quarrel again, soon, and to be taken again to the bosom, and to the soul's undoing, as poor *Samson*.—Judges xvi.

5. *It is that sin which most troubles your conscience when in TROUBLE.*

In business losses, in family affliction, or in personal sickness, then it flies in your face, and *taunts* conscience. That is the Delilah sin. "The Philistines be upon thee, Samson!—and I have been the cause of it!" O, what a *stab* that is! O, what a bitter pill of real ill from the

hand of *one* you loved better than you did your own soul and your God! And memory, busy memory, acknowledges, and conscience lectures, and frowns the sky of the soul, lurid as the judgment heavens; with a pale face, and trembling lip, and sorrowful soul, you acknowledge to it all. O, how heavily does affliction lie upon soul and body at such a time! How did it double that sore trial of Joseph's brethren, when they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."—Gen. xlii. 21.

Had not their besetting sin, *envy, and its doings*, stared them in the face, they could have borne their trial with manly courage, trusting in God;—even with starvation at home, and imprisonment abroad, staring them in the face.

6 *It is that sin which, above all, you are most unwilling to let go of.*

That is the endeared sin. You can part with all other sins easier than that. Jacob could risk all his sons into *Egypt*, Benjamin excepted. You can risk all sins else under the word, but your Benjamin-sin. When Benjamin was demanded, or the family must *starve*, Jacob cried out "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take *Benjamin* away. All these things are against me." He had ten sons beside him; but they were as nothing in his eyes compared with Benjamin. It is thus *you* may know your besetting sin; all may go but that. What is life without that?

A CASTLE may have several *forts* round about it. The first and second are taken, perhaps the third; but, when it comes to the castle itself, the governor will *fight* for that, and die, rather than surrender.

It is *thus* you may detect your besetting sin. It is the *last* you will deliver up to the sword of truth,—clinging to it for dear life.

Are you ready for the text? Hearken: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.

"And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.

"And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched."—Mark ix. 43, 48.

The allusion is *medical* or *surgical*. Men do not refuse to part with a hand, a foot, or an eye, to save the *body* from *death*. Christ would have us part with a *SIN*, *dear* and *pleasing* as a hand, or foot, or eye, to save the *soul* from *eternal death*. Such a *motive* is necessary for him who sets out to cope with the besetting sin. It is by losing sight of the *consequence* that some fall such an easy prey to the *secret vice*. Jesus Christ would have us throw "*hell-fire*" between us and it, as the retreating general did against the pursuing enemy; he entered a narrow pass, filled it with *wood* and brush, and set fire to it; and, while the enemy was *fighting fire*, he made good his retreat and escaped, May the living God help every one of us to do the same towards our besetting sin,—yes, every sin,—till we finally escape to *the land of the blest*.

## CHAPTER XIII.

## THE "BESETTING SIN" DETECTED AND SLAIN.

THE subject of the last chapter is continued in this, in the same quaint, pungent, and heart-searching style of address.

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And so you have *detected* your "*Besetting Sin*?" You and it have been like some married couples, who know little of each other's real feelings, though they have lived together for years. You say, "When this sin was preached about, it was in my sight as a lion painted upon a wall; now, it is like a *living lion* meeting me, and roaring in the way, with all his whelps after him." Just so; what a change! It is like its *father* the Devil, who is said to *have great wrath, because he knoweth he hath but a short time*,—Rev. xii. 12,—and so he and all his *fiends* are in motion. Your *bosom-sin* and all its *brood* are in motion. "When the commandment came, *sin* revived, and I died," says the apostle.

The Lord has been showing you not only the particular sin of your heart, but the entire sinfulness of your nature, as well as your practice; "the body of sin," as St. Paul terms it; the *original fountain*, which has been the *evil spring* of all the streams which have defiled you.

So your defences are gone, your excuses ended, your plea is annulled, and *sin is nonsuited*. It is well for thee. The loss be Satan's; thine be the eternal gain. You see

now, what you perceived not before, that this sin, this *leading* sin in our soul, is to your nature what the devil is to earth and hell,—the *rallying-point* and support of all sin; the *great centre* to which all the evil of your carnal nature has been *tending*; where it has been *recruited*, and from which it has been *impelled* throughout spirit, soul, and body. The *strength* of sin has been thereabouts, as the strength of Samson in his hair. I have no particular theory on the subject; no *hobby-idea* to prove or support. Your experience is suggestive, merely. Why did you not detect it before? The name of sin is legion. The *commander-in-chief* was lost in the crowd. You did not study yourself. You were a creature of circumstances, borne along on the current of events, without soundings, careless whether the water was salt or fresh, or what hand was at the helm. It is a miracle you are not in hell. Perhaps, chameleon-like, it has deluded you by its changes of colour, aspects, and positions. I knew a deeply pious man who was puzzled for years to know which of three leading tendencies of his nature was the king-sin. Sometimes he suspected the changes arose from different sorts of devils tempting him at different times. He could always tell, as he expressed it, when there was going to be "*a change of wind*," as he termed it—the annoying influence about to blow from another point of his *spiritual compass*.

It is well you now understand. Providence has been warring against you on the account of this *ring-leading* sin. So has the Spirit of God; so has conscience; so have your reason and understanding; so have faith, law, and Gospel, and the ministers of the sanctuary;—for the preached word has been against you,—always like *Micaiah* the prophet to *Ahab*, never *prophesying good concerning thee, but evil*!—therefore you have *hated* it.—1 Kings xxii. 8.

If you yield to it any more, you will have trouble. The wise men of Troy, you remember, advised *Priam* to send back Helen to the Grecians, and not to allow himself to be captivated by her fascinations, as it was likely she would be the cause of a fatal war. Hear me, then, O thou "Inquirer," dismiss from thy soul this bosom-sin; away with it to the devil, to whom it belongs! I urge no divorce. The union between thy soul and it was never *lawful*. God never joined *thee* and that *sin* together. "*Away with it! away with it! Crucify it! crucify it?*" Words like these were once unrighteously flung against thy innocent Saviour; fling them *righteously* against this bosom-sin. Anything to get rid of it. It will bring on against thy soul and body a more terribly fatal war than ever Helen brought upon ancient Troy. The King of Syria commanded his army not to fight with small nor great, but against the King of Israel only. A strange and unheard-of order; but it was obeyed. There was wisdom and foresight in the Syrian king. When the King of Israel fell, fatally wounded, the battle was ended; victory was achieved.

Direct all your force against this king-sin. "What thou knowest not now, thou shalt know hereafter," saith thy Lord. Win the victory in its death, and all its troops and allies will soon be overcome.

How great will be the peace and joy of thy soul, then! How great the satisfaction of heaven! There will be joy in heaven.

Have you not read of Mithridates, the implacable enemy of the Romans? What joy in the Roman capital when news arrived that he was slain! What feasts were made! What sacrifices to the gods! Why all this stir for the death of one? Because they counted that as good as an army of men were slain in his single death. It is thus I would have



you view the destruction of this *beast* and devil in thy soul. *Austin* cried out, "Lord, deliver me for myself!" Rather pray, "Lord deliver me from this part of myself!" O, come, now, bring out this *Agag*, and let him be hewn in pieces before the Lord. Open thy breast, O man, and pray God to send a bullet that may be the death of it!

Let me shout in thy ears! let me thrill thy very being with the war-cry of a spiritual hero, before he left the battle-field of the Church, for glory! Hear him, to one like yourself, "O make an *onset!* run the sword of the Spirit to the hilt in the blood of thy sins! *Stab* thy *heart-lusts* to the heart with the knife of mortification! Fight a *duel* every day with inbred sin, and you will have *Christ* for your *second!*" Every day a *duel* with inbred sin? Nay, blessed be God! Hear me, every one of you who are troubled with *the plague of the heart*,—you may all have victory this hour. One duel ought to be enough for a lifetime. You all have had many duels with sin. Some of you have received more wounds than you have given; but none of them have been fatal. Thank God for that! You have fared better than many a duellist with sin, who is dead, buried, and damned. Come on! this may be your last one, and victory. I know you cannot do this alone of yourself. "Can the Ethiopian change his skin, or the leopard his spots?" is a Bible illustration on the subject. He spoke well who said, a man might as well try to shake off the skin of his body as *the sin of his soul*,—that is, without divine influence; but this is ever near to assist all who fight against sin. I like the duel idea. That writer did not make a *vain pledge of Jesus being your second*. Fight this duel, then, this hour! Jesus will stand by you. There is no law in heaven above or earth beneath to condemn you. If you are victorious and slay your

antagonist, you may fear no *police*. *Hell-fiends* only are against you. Be it so; that is to be expected. You have nothing to fear from them. Your cause is good. Begin at once. Jesus is ready; he is by your side now. Hear his voice,—Math. xxi. 22,—“And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive.” This is your weapon; sin and hell shall fly before it. Seize it; lay hold of it now, like a man! Christ is by your side to make it victorious. Talk not of swords, pistols, or revolvers; this surpasses them all. “And this is the victory that overcometh the world, even our faith.”—1 John v. 4. That is but the *jewelled hilt* of the sword,—“All things whatsoever ye shall ask in prayer, *believing*, ye shall receive.” But, to use an idea of Willis, it is “the jewelled hilt whose diamonds light the passage of the blade.” Have faith, then, in the will, power, strength, presence, and veracity of *Jesus*, and this shall be the hour when that old *serpent-sin* shall die that has stung you so often with his temptation;—ay, and every sin, the whole “*body of sin*,” shall be destroyed. Some say, if the Pope were destroyed, and his power as a secular prince were annihilated, the Roman Catholic church would necessarily crumble to pieces and become extinct; which others question. Harken! The same power which shall destroy this *prince-sin* of your soul is able, willing, ready to overthrow and expire all his subjects within you, and annihilate all the power of the enemy.

Victory is yours, if you only perform the conditions,—“*Believe*.” But you will ask, “What am I to believe?” Believe that Jesus will keep his word of promise to *you*;—that if you believe that you receive, you shall receive. Offer yourself wholly to the Lord. Renounce the *devil* and that *besetting sin*, and *every sin*, heartily and energetically,—for he never saves “the passive soul *antagonist*”

to nothing." No! but you must be *antagonist* to the devil and all his works,—*within you and without you!* *Desire* victory;—that is, full salvation from its power and presence within. *Pray* that thus it may be unto you. Offer the blood of the Lamb as the full *equivalent*, the New Testament price, the *infinite price*, for the salvation which is of infinite value. Let desire reach its highest point of intensity. What next? Anything more? Yes, surely; for, if you stop here, you leave off just where you began;—you are little the better for the effort,—no *nearer* the blessing; *abandon* the effort, and you will diverge wider and wider from it. What is to be done? Harken; "Believe that ye receive, and ye shall have,"—Mark xi. 24. That is it! saving faith is there! That is the climax. You cannot get beyond it. If you stop short of it, you are unsaved; if you reach it, salvation is yours in that instant. Be on your guard here! Satan is in ambush! "Believe that ye receive," says Jesus. "Believe that you have it, and you have it," say some; that is simple *nonsense!* Those who can receive such a sentiment, may; I could not, without first casting away my *sense, feeling, and reason*, which would be next to casting away my *faith*. It goes far to make salvation wholly dependent upon MY WILL, instead of the *power of Christ*:—it would make a *Divinity* of my will. Alas! I might as well pretend by my will to create a world, or to thaw the ice around the pole, or to cleanse hell of devils. Who but God can will a thing, and it cometh to pass? It is God alone "who worketh all things after the counsel of his own will."—Ephes. i. 11. I know experimental salvation is the result of *two wills*,—the will of God and the will of man,—and that what Paul said to Philemon God says, in effect, to every soul he would save, "But without thy mind would I do nothing;"—

that is, without thy will or consent. We know, also, that it is God that worketh in us, first to will, and then to do, of his good pleasure.—Phil. ii. 13. But to say, *Will it to be so, and it is so,—I have a thing merely because I WILL* to believe I have it,—is too much, in all reason, for man or angel. With regard to *inward holiness*, or the way to possess it, it is a figment of the *imagination*, which one of old called *the fool of the household*; it is a disturbed *fancy*, a pleasing but deceitful *dream*—another illustration of the prophet *Isaiah's* striking similitude.

“It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is *empty*: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is *faint*, and his soul hath *appetite*.”—Isaiah xxix. 8. To make existence out of non-existence, purity out of putridity, a holy heart from an unholy, a clean thing out of an unclean,—Job xiv. 4,—it is not in the *will* of man, but in the *power* of God, to accomplish. Nor does the *demur*, “It is not the *WILL* that purifies the heart, but the Holy Ghost, when that faculty does its office,” relieve the matter of its tendency to grievous heterodoxy. Be it so; it is neither more nor less than to be sanctified by the *WILL*;—and the *will* forcing the soul to *believe* it has what it has not,—on the principle that if it believe it has it, it has it therefore. But we are said to be “*sanctified by faith*,”—Acts xxvi. 18; *purified by faith*,—Acts xv. 9. But what is this, but to substitute the *will* for faith? If such mean differently, they certainly express themselves unfortunately, nay, unscripturally.

Many have been *stumbled* here. I do not wonder at it. And now suffer me to *implore* all you who are in the habit, in these meetings, of instructing seekers of full salvation, to avoid such *teachings* and *phrases* as you would the

plague. They have done more to bring the doctrine of sanctification by faith into disrepute than all else put together, the inconsistent lives of those who profess it excepted. There is no foundation for such sentiments in the Word of God, nor in reason or common sense.

We admit, believing has the consent of the *will*; nay, *without* the will there can be no rational, sincere belief. You cannot *credit* a promise, and *act faith upon it*, without the assent of your will. Nor can you "*believe that you receive*" unless *will* agrees to it. Let *will* withhold its consent, and believing, in the saving sense, is at an end.

Some of you may inquire, "How are we to *guard* against the *error*, seeing that the WILL is such a powerful, present, and prominent *ally*, both of faith and unbelief?—indeed, inseparably connected with one or the other; for in assailing unbelief we have to *criminate* the WILL, and in urging to believe we have to secure the alliance of the will." To this I reply: Keep the *will* in its place. It is naturally a usurper. It made devils of angels. It would make *fools* of you, if you allow it. Keep the *will* in its place. Abide by the word of God, and by the *terms* or *conditions* of the *promise*; instance, Matt. xxi. 21,—“And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” The conditions are *prayer* and believing,—not merely willing, but believing. Instance, again, Mark xi. 24,—“Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” Other promises might be quoted, but these are sufficient. The conditions here are to *desire*, to *pray*, and to *believe that you receive*. This is plain. Now, observe; *to will* and *to believe*, are like soul and body—they go together; but they are not the thing desired and prayed for, no more than the atmosphere that conveys sunshine to

the earth is the sunshine itself; for it is but atmosphere still, when the sunshine is out of it: no more than the *telegraphic wire* that conveys the *electricity* is the electricity itself; the *wire* may be there, and the electricity not: no more than a galvanic battery is electricity; *copper* and *zinc* may be there, plate upon plate, a pile of them, and yet no *galvanic action*. Do you understand me? *To will* and *to believe* go together; but they are not *the blessing itself*; the blessing attends or follows THEIR ACTION.

Observe the promise: "Believe that ye receive, and ye shall have." *Believing* and *receiving* must go together. Now, observe there is a distinct difference between "Believe that ye have it, and ye have it," and "Believe that ye receive it, and ye shall have it." Is there not? You cannot but perceive it. The folly of man is evident in the first, the wisdom of God in the second. The one is at war with common sense; the other is in harmony with it. In one we behold an inlet to self-deception or hypocrisy, or both; in the other, a preservative from both. For, if you believe that you receive, and you *do not receive*, it is evident there is something wrong;—not with Christ's veracity,—that would be blasphemy,—but with yourself; and you must believe again and again, till you do receive, or have your *heart* searched, as Jerusalem of old, with lighted candles.

A difference? Yes; as much as to believe that you *drink* from a cup which is off in another room, when the thing is impossible; and to believe that you are *drinking* from a cup at your lips, and the *pure water* is gliding down and over the palate that craves it.

Allow me to repeat,—for it is of the highest importance you should understand it,—*believing* and *receiving* go together. The *error* lies in *divorcing* them, and forcing the WILL to *create* what it should only *receive* by believing,—

even by an outstretched, empty-handed faith, *taking* the blessing from above;—the *heart believing* that it does receive into itself all it has wished, all it has desired, all it has believed for. "Believe that ye do receive" all that your *craving soul* and *grasping faith* desired.

Guard yourselves, therefore, against two errors. 1st. Beware of forcing your *WILL* to *create* that which it must receive by *simple faith* only; that is, by believing that you do receive.

2nd. Beware of *refusing to believe* until you *know* and *feel* that you have received; *that* would be to be saved by *knowing* and *feeling*—by *knowledge* and *sense*; but *neither* are *faith*. But we are saved by faith. To refuse to believe till you thus know and feel, is *infidelity* to simple faith.

Remember then, the blessing of entire purity,—all that is comprised in entire sanctification comes by pure and naked faith,—*believing* that you *do receive it*. This is all Christ desires of you just at this point. To refuse this until you know and feel it is done, is like refusing to drink, or to believe there is anything in the cup at your lips, unless you are first assured that what you desire is safely deposited in your stomach!—a thing simply impossible. Upon one or other of these *two rocks* thousands of our Methodist people split. The great *mass* of them seem to be *oscillating, like pendulums*, between these two errors, only one, here and there, stopping at the true Gospel centre. Those who *refuse* to believe until they have received, long as they have to *wait* for it, are by far the largest number in our church. The first sentiment I have been combating has by far the fewest *adherents*; yet these are large enough, in number and influence, in some places, to embarrass the work of God greatly in this department.

Hear me, then, O my brother! Stop at the Gospel



centre. *Oscillate* no more. Stay your soul upon the *veracity* of Jesus. *Desire, pray, believe.* If there happen to be any *defect* in your *consecration*, or in *renunciation* of sin, or any idol lurking in the secret place of your heart, your sanctifying Lord will reveal even this unto you. But keep on *desiring, praying, renouncing, consecrating*, as you can, and *obstinately believing* all the while. Never attempt to believe *you have* what you know and feel you *have not*. But do attempt, and with all your might, to *believe that you do receive it*, and he who has power to do it will cut the work short in righteousness, and save you to the uttermost.

Bear this in mind; when you do receive, you shall *feel* that you receive. The great *barrier* to be overcome is to resolve to take Christ at his word;—not to *feel* that you receive before you believe; for then the promise would have ran, “*FEEL* that you receive, and ye shall have.” Nay, but, “*Believe* that ye receive.” *Believing* and *feeling* are very different. But to begin believing with an empty, hard, tossed, and troubled heart!—there is the difficulty, a formidable difficulty to many; they *cower* before it, *shrink* back from the contest, and *vilely* cast away their shield of faith, and abandon the field. But those who will *hear nothing, see nothing, believe nothing*, but the pure, naked promise of Jesus Christ, that “*all things are possible to him that believeth*,” they, even they, shall have the victory—shall realise in a deeper and higher sense than *Petrarch*, when he penned those lines:

“Victorious *Faith*, to thee belongs the prize;  
On earth thy power is felt, and in the circling skies.”

Close your ear against the Old Serpent! His *reasonings* are endless. He never tires hissing against the doctrine of faith, although he ruined our first parents by *believing* his

promise that they should not die though they did eat his forbidden fruit. They *believed* before they tasted it. The Lord has met Satan on his own ground, and saves us by *believing* Him. It is this that *spites* the Old Serpent. But as we must *believe* that we receive, in order to receive, he makes capital of that, and overcomes many. Expect that he will *hiss* at you. *Regard* him not. Perhaps he may hiss you through human lips, even those from whom you expected better things. Heed them not. Close your ears against him, and against all who would *slur* the way of faith. Cut them all short by turning to your risen Lord, hearkening for his voice, and doing as he bids you, like a good servant, a dutiful child. "Believe that you receive." Hold fast upon that, even with a naked faith,—a faith *unclothed* of feeling, stripped of all sensible enjoyment, an empty, hard, tossed heart—the heart you have within you now. Jesus will soon appear among the waves, saying, "Fear not, only believe. Be it unto thee according to thy faith. Believe that you receive, and you shall have." You do believe you do receive. It is faith's triumphant hour. In that *glorious instant* you do receive, you are *saved*—sweetly, consciously, fully saved from sin; "the blood of Jesus Christ his Son cleanseth thee from all sin,"—1 John i. 1,—and the language of your soul is :

" 'Tis done ; thou dost this moment save—  
 With full salvation bless ;  
 Redemption through thy blood I have,  
 And spotless love and peace."

Now, indeed, you may "believe that you have it;" ay, but in this case you *have it* before you believe that you have it; *believing that you received* brought it; believing

that you *have it* is an *after faith*, so to speak. A difference there, and an essential one, too!

What did I say? "You may then *believe* that you have it." *Believe* that you have it! That is too *weak* a word, it is *defective*. Nay, but you shall *know* that you have it. *Believing ends where knowledge begins*; their ground is not common. When I *credit a promise*, so as to trust my all upon it, that is faith or believing. When the promise is *fulfilled* upon which I relied, faith has no more place in this case; it is *knowledge* now, and therefore improper to say I believe I have it.

Come, then, come all of you! and he who has entered the lists against his bosom-sin, and its legion, come to Jesus. You come to him when you reach his promise; you *touch him* when you touch *that*;—that is the *hem* of his garment *now*. "Believe that ye receive," and you touch him. As many as shall thus touch him shall be made whole, whatever may be the nature of your spiritual diseases. This is faith's *climax*!—the top summit of its action!—its highest altitude for full salvation! Jesus cannot lie! So sure as he has, in this promise, delivered his sceptre into the hand of faith; so sure as he has pledged his *veracity*, and brought himself under *obligation* to fulfil its askings;—so sure he will never *trifle* with it—never! Victory shall be thine, and full salvation. Let us all kneel and test the doctrine, whether it be of God!

## CHAPTER XIV.

## THE NEW CONVERT EXHORTED TO HOLINESS.

1ST. LET that new convert hearken!—The remains of sin—yea, the seed of every sin—is within, till you are cleansed throughout spirit, soul, and body. That was a good remark of one, “*There is much of the old man in the new.*” Already have you been made sensible of the fact. Those seeds have taken root. They are rooted in that heart of yours, among the plants of grace, like weed-roots in a bed of vegetables. They must be uprooted, or they will destroy or dwarf the plants of grace within you,

Indwelling sin is Satan’s capital. He who has a small capital will keep adding to it. It is Satan’s investment, and he will not neglect it; the *devil’s stock*, and he will watch its rise and fall in the market close as any stock-jobber. Sin is, in itself, an accumulating principle. A slight cold is prone to additions. It is so with indwelling sin. Its nature is to render you cold to duty, and cold in your affections towards God and his people. It contracts the *fine* affections of your soul, as a cold the fine vessels of your body,—rendering you chilly and shivering in the presence of a good Gospel fire.

It is just so with some old professors in this town. When we see a man shivering in the sunshine, or by a warm fireside, we suppose his ague is bad enough. To see a professor shiver in a warm sunshine of the Gospel or encom-

passed by the blaze of a glorious revival such as this, argues an inveterate spiritual ague. The devil has his eye upon such, to give them a hot corner in hell, by and by. It is to save you from such an *ague* I address you, young convert, while you have indwelling sin in you. You have the elements of this ague within ; it has begun, in fact, in these incipient stages.

Get rid of it. The blood of Jesus Christ cleanseth of it. The *medicine* is ready, if your faith is ready. Why not now? "*All things are possible to him that believeth.*" May you have no rest till you are cured of these ague-fits, —slight, indeed, at present ; it would be a wonder were it otherwise, considering your present advantages. But it has a lodgment in your nature, and every exposure to "evil air," to bad company and bad influence, will add to it ; your *ague-fits* will increase, until you will be ashamed to be seen in a *class-meeting*. Better you never had been converted, than enter the list of these *aguish professors*.

2nd. Let the "*prone to wander*" new convert listen.—If so now, that *prone*ness may increase ten-fold hereafter. *Purity of heart* is your remedy. Be not deceived. Are you clear in your *conversion*? If not, in all *likelihood* you will wander back to the devil. Some children stray away from their parents and return again. His *eye* is upon you—he never took it off you in all your "*ins and outs*" among us. Forgive the apparent *harshness*. You understand me. I would fain *probe* your soul to the bottom. It will do you no harm, if a genuine convert ; if otherwise, you may, peradventure, recover yourself out of the snare of the devil.

Be not deceived in your intentions regarding sin. You have put it away ; surely you have, if regenerated. But have you parted with it for ever, think you? Have you

quite removed your *eye* off it? no treacherous inclinations towards it? no hankering after it? Do you hate sin? There is much in that remark of one, that many deal with their sins as the mother of Moses with her boy: she put him away, but provided for him; hid him in the ark of bulrushes, as if she had forsaken him quite; kept her *eye* upon him, and, at last, became his *nurse*. Thus many *leave*, but *love*, their sins. They hide them from the eyes of others, but their *hearts* go after them. At last they take their sins to *nurse*, and give them the *breast*. Can you detect anything of this in yourself? Then let me shout in your ear, PERIL. "Make a clean breast of it," as they say sometimes to criminals. Resolve upon heart purity. It is your only safety. The blessing is your spiritual birth-right, if you are born from above. You will backslide, perhaps foully and fatally, without it. That was a wise prayer of *Beza*, "Lord, perfect what thou hast begun in me, that I may not suffer shipwreck when I am almost at the haven." Ay, that would make damnation what Aristotle said death was, "*The terrible of terribles!*" If ever you are to be saved from such a hell, you must *follow after holiness* with the same ardour that a hunter pursues his game.

Let some old Christians present look back upon past life. How near you were to falling, at such and such a time,—perhaps did fall,—altogether by your corruptions! How prone to step out of the order of God! How often has Providence formed itself into a hedge of thorns, or spears, to keep you back from ruin, as you were impelled on by your unsanctified passions! When about to be carried headlong into an ocean of miseries, it required an angel of the Lord with a drawn sword, between two walls, to keep you back,—as in Balaam's case,—forcing you to stand still,

with a bruised foot, or a broken limb, or a disordered body, or deranged affairs, or wounded feelings.

Behold that solitary backslider who sits over yonder. He has a history. Would that you could hear it, new convert,—that he would think aloud! What a commentary upon my remarks would be his experience! Backslider, what has been the root of all thy sins and sorrows? Anything else than indwelling sin? You were cleansed from *outward sin* in the days of your first love; but, alas! you were not cleansed from inward sin. As streams may be traced to their fountain-head, so may the troubled and polluted streams of thy wickedness and backslidings to the fountain of a corrupt heart. O, backslider, I will take up for thee Martha's lamentation over her dead brother, "*Lord, if thou hadst been here, my brother had not died.*" Lord Jesus, if *holiness* had been in my brother's heart, he had not died; for it was *unholiness* drove thee from his heart, and then he died. New convert, let his case be a *warning* to you. "*Christ in you the hope of glory,*" says St. Paul. And again, "*That Christ may dwell in your heart by faith.*" Yes; but reflect. Will Christ dwell in an impure heart? Does he esteem a clean heart less than you do a clean home? You cannot suppose any such thing. "*What concord hath Christ with Belial?*"—2 Cor. vi. 15. An unholy heart is a *Belial*.

3rd. A few words to another,—to "*one but newly found in Christ.*"—Yes, you find some *professors* who speak lightly of holiness, and of those who enjoy it. They seem to glory in the fact that they are not of the number—just as if it were a *merit* to be unholy. I wish I could shout those words of an old author into their ears, with the voice of a trumpet: "Some thank God they are not of this holy number; those who thank God for their unholiness had



better go ring the bells for joy that they shall never see the Lord!" As to yourself, study well that declaration of St. Paul: "*Without holiness no man shall see the Lord.*" Besides, let me advise, keep out of the company of such despisers of holiness. They will *shear* you of your strength; will rob you of all your desires after this great blessing; will prejudice you against those who profess and enjoy it. No man's heart can be right with God who speaks lightly of holiness. Dying Jacob said of some, "*O my soul, come not thou into their secret; unto their assembly; mine honour, be not thou united.*"—Gen. xlix. 6. It seems they had slain a man in their anger, and in their *self-will* they *digged down a wall*. They would slay your hopes of heaven,—would encourage that within your heart that has slain its thousands and its tens of thousands. In their *self-will* they would dig down the wall of holiness from around you, and leave you exposed to the roaring lion of hell that is going about seeking whom he may devour. A longing desire after holiness is as a wall of fire around your soul. *Their* company is not safe for you *now*; at least, *their thoughts* are not, the Lord's thoughts. *God is not in all their thoughts*; but such as have God in all their thoughts should be your companions.

With respect to the other parties, your duty is imperative;—abstain from their company. They will injure you. Polished metal never polishes *rusty* metals by mingling with them; no, but it is sure to catch their rust. A *well* person will not add to his health by sleeping with one who is *sick*. Do you understand me? It is equally true in spiritual things.

*Ponder* well St. Paul's declaration, "*Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*"—Titus i. 15.

What a sad state! How unwholesome their atmosphere! How perilous! Like a leper of old, everything they touch is unclean. Their *souls* are *leprous*; they are unclean. Their words leave their mark. Their *breath* is contamination. The atmosphere around them is unholy. They have never yet found the philosopher's stone, that turns all to gold—"the faith that works by love, and purifies the heart." The *Satanic tincture*, that would turn the gold of the sanctuary into dross, is no secret to them. A stream pure as ever sparkled in the light of day is defiled and changed in passing through a foul swamp. A *thought* pure as sparkles in an angel's mind would be polluted in passing through such minds. *Foul hands* sully *linen*; an unclean mouth stains snow; a foul foot soils the mountain spring;—so does an impure heart all it touches. One of the seraphim noticed by Isaiah is needed, with a live coal to lay upon such mouths, ere they shall cease to stain the word of God in the utterance.—Isaiah vi. 6, 7. They are as unfit for heaven as the devil. The golden streets would groan under them. Their breath would mildew the jasper walls, or taint the air of glory. The fire of God would check, banish, or consume them; *war* would be in heaven once more. This is severe. But, as David said to his brother Eliab, "*Is there not a cause?*" Be warned, therefore. "*Evil communications corrupt good manners,*" is a hint of Scripture.

4th. Let "*a young beginner*" hearken.—You must learn to discriminate; that is, to distinguish, or make a difference, between religious characters. Professors differ. Make distinctions. Do not *jumble* them together as if they were all cast in the same mould, or were animated by the same spirit; else you will be tempted to think as I did when reading "*Mosheim's Church History,*" that for centuries

there was not a real Christian in the church. That was an error. The church was in the wilderness. Historians did not live in the wilderness; but in "the city full," rather than in "the void waste." They were not familiar with God's secret ones,—

"Whose warfare was WITHIN. *There*, unfatigued,  
 Their fervent spirits laboured. *There* they fought,  
 And *there* obtained fresh triumphs o'er themselves,  
 And never-withering wreaths, compared with which  
 The laurels that a Cæsar reaped were weeds."

Not many *Sauls* among the *prophets*—not many historians among those *hidden warriors*. How could they judge or write of those they knew not or heard not of, except to their prejudice? Mosheim gathered his "*facts*" from such. History admits of animadversions, censures, or criticisms of the writer. He may be right, or he may be wrong or prejudiced. Study-life is apt to be *speculative life*, which often differs widely from real life and active life. People who always live in the *city* know little of the country; those who are always cloistered in the *study* know little of men—*books* are studied more than man. Historians, like history, must be taken and judged in the historical sense; that is, in the circumstances of time and place under which they wrote. Church historians, as already hinted, knew little or nothing of the "*hidden ones*" of God.—Psalm lxxxiii. 3. They only MARKED the *surface of society*, and the *uphevings of error*, and the *stream of church contentions*, with its froth and its scum, and the prominent *actors* therein, who were more distinguished for their *fiery zeal* than for their personal *piety*. They did not see the *seven thousand who had never bowed the knee to Baal*,—1 Kings xix. 18,—a circumstance St. Paul took care to remember.—Rom. xi. 4. But all *historians*

were not *Pauls*—far from it. Nevertheless, the Lord has reserved to himself such *thousands* in all ages of the Christian church; and he has frequently hidden them, for a time, from the eyes of the multitude. The poet struck a chord which vibrates through all the past, as well as the present, and onward through time:—

“*Believers* have a silent field to fight,  
And their exploits are veiled from human sight :  
*They, in some nook, where little known they dwell,*  
*Kneel, pray in faith, and rout the hosts of hell ;*  
Eternal triumphs crown their toils divine !”

Ay! after weeping, praying, and mourning in secret, over the sins of their times, but living a life of faith, and purity, and love, they fell asleep in Jesus, successively, and escaped to paradise, leaving those who knew them best to write the sentiment on their tombs, or to engrave it on the tablet of their own affectionate memories:—

“*Laurels* may flourish round the *conqueror's* tomb,  
But happier *they* who *win* the world to come ;  
*Eternal triumphs* crown their toils divine,  
And all these triumphs, *Christian*, now are thine.”

These remarks may guard you against *wrong conclusions* in your “Church History impressions.” Similar views would have saved me from a *temptation*; but I was *young* and inexperienced. The *same principles* are applicable to the *present age*. Use them as your *safeguards* in the facts you relate. “*All are not Israel who are of Israel.*” And all who are of Israel have not equal light on the subject of *sanctification*; with those who have had *light*, and *improved it not*, but retained it for *speculation*, it has spoiled on their hands, and bred worms of doubt, like the misused manna of old.—Exodus xvi. 20.

You say, "Some doubt whether such a blessing is attainable until death. But by far the largest number admit its attainability in life and health; they seem to know all about the theory of holiness, and speak well of it, but when I ask whether they enjoy it, they say nothing, or confess that they do not. This discourages me, and holds me back. Why should I outstrip them? When I am equal with them in knowledge, then I may venture to surpass them in holiness." But is that a business principle? Do you intend to carry this modesty into your business operations? It would ruin you, most likely. There you must depend upon your own judgment, mainly—must act from the individuality of your own character. Your neighbour's rule and habit will not do for you. Some, besides, know how business should be done, but are too *indifferent* or *slothful* to do it, while procrastination is the bane of others. Your knowledge might be inferior to theirs, but it would be very foolish in you to follow their example; nor would you. No, indeed; you would plan and act for yourself, risk mistakes, and bid good-by to modesty, and "go ahead," as they say on the other side of the waters, rather than risk the consequences of their *procrastination*. Why not do so in your religious matters? O, my young brother, fall not into the folly which St. Paul shuddered at and condemned, when he said he dare not be of the number of *those who measure themselves by themselves, and compare themselves among themselves*. Hew out for your own self your spiritual fortunes, according to the Scripture rule, regardless of the paltry rules of others. "*What is that to thee?—follow thou me,*" is the call of thy risen Lord. "*Be ye holy, for I, the Lord your God, am holy,*" should weigh more with you than the sentiments, example, and experience of *millions* such as you mention. There is much "head-knowledge" among

our professors, regarding sanctification. The head has gone further than the heart with many of them. The experience of the heart has not kept pace with the knowledge of the head. They *know* more than they have ever enjoyed. The atmosphere of such is not healthy, unless they are *rare* persons indeed.

An old mathematician demonstrated of him who performed a journey round the world, that his head travelled several miles more than his *feet*, as his head performed much the widest circle. He proved, also, that had his journey been to heaven, instead, his *feet* would have *out-travelled* his head.

This is no new problem in theology. I have often seen it demonstrated, and so have you, in the characters you mention. We meet with such every day, who, for years, have gone the circuit of theology, but it has always happened, somehow, that their *heads* have travelled faster and further than their *hearts*,—their *knowledge* has outgone their *experience*, especially in holiness.

However, we have something to set off against this fact. We have some, and they have increased to hundreds in this town within the last six weeks, whose *hearts* have kept equal pace with their *heads* in holiness. Nor would I undertake to prove that there are none among them whose *hearts* have not out-travelled their heads. St. Paul speaks of "*the love of Christ, which passeth knowledge*."—Ephes. iii. 19. There are few who experience *full salvation* who do not find the *enjoyment* of it to exceed the *anticipation*. And what is that but *experience* surpassing previous knowledge?—the heart becoming *tutor* to the head? "*There is a spirit in man, and the inspiration of the Almighty giveth them understanding*."—Job xxxii. 8. There is an *inspiration* in PERFECT LOVE which gives

lessons to the understanding, seldom, if ever, learned otherwise. What a change the soul undergoes when the body dies! Who among the living comprehends or conceives what it is?—*that* surpasses knowledge, also. How great the change when the whole "*body of sin*" dies, and the soul is free from its influences! I never saw any one who allowed that his previous information upon the subject was equal to the actual experience.

The admission has been made; the *heart* of some out-travels the head. I like the idea. The heart is apt to prove deceitful, if the head leave it too far behind; like Peter, who followed his Lord afar off, and a woman involved him in trouble; his *head* was right, poor soul, but his *heart failed him*.

We have those among us who are not remarkable for "*theological accuracy*,"—the head may be at fault, now and then, nor does it offend them to hear of it; and the tongue, perhaps, unable to marshal its words in the exact theological order desired; but the heart, ay, the heart quite out-travels both head and tongue in the deep things of God. Their motions are not circular, like him who travelled round the world. They may never have gone, in abstract theology, the segment of a circle, as they say in geometry; nevertheless, Christianity, in its saving and purifying influences, has taken the entire circuit of their nature, subduing the whole to itself. Their hearts have gone further than their heads, but both are travelling heavenward: both will be *equal* by and by, and wiser than the wisest philosophers below, when they gain their crown above. Hallelujah!

However, let us praise the Lord, there are those among us whose head and heart travel together. They traverse the whole circle of theology,—all that lies within the horizon of theological investigation,—but the *heart* is never



left behind. As one remarked, "*Sanctification* in the soul is a *living spring*, running with a kind of *central force* heavenward." Yes, and *head and heart* move together with the *living spring*! They are as familiar with the *straight lines of holiness* as with the circle of obedience. They have one direct *aim*,—to *glorify God*; one desire,—to be *always happy* in him; one endeavour,—to please him who has called them from darkness to light, to please him in everything; one object,—entire devotion to his will; one ambition,—to be *pure* as he is pure, and *holy* as he is holy, and to love him with all their heart, and soul, and mind, and strength, and their neighbour as themselves; one absorbing desire,—to sink as deep in pure, loving humility as the grace of God can sink them, and to rise in the joy of faith in perfect love and holiness, as the grace of God can exalt them, fully resolved to—

"Urge their way, through grace forgiven,  
To scale the mount of holiest love,  
And seize the brightest crown in heaven!"

A noble ambition this! to obtain one of the first seats in glory. To use an idea of Mr. Fletcher,—a constant, evangelical striving to have ministered unto them an abundant entrance into the heavenly kingdom, and a *throne* among the peculiarly redeemed, who sing the new song which none could learn save those who were without fault, and who followed the Lamb whithersoever he went.—Rev. xiv. 1, 5.

They belong to *that succession*, the *true succession* of holy souls, of which our poor earth has never had a superfluity, but which it has never entirely lacked.

They are "*the regular liners*," to use a sea-phrase, which steer straight for the port of heaven, over the ocean of life, as the New York and Liverpool line of packet-ships

cross the Atlantic straight to the destined port, and have nothing to do with the coasting trade.

To alter the figure once more: like *Abraham*, they walk up and down in the length and breadth of the *Canaan of perfect love*.—Gen. xiii. 17. *Caleb-like*, they said, long ago, “*Let us go up at once and possess it; for we are well able to overcome it.*” And so, like him and a host of others, “*they passed over this Jordan, and possessed the land.*” And, like them, true to their principle,—*faith* in the immediate power of God, in accordance with his promise,—they took no round-about way to enter the land of holiest love, but went straight forward through the swellings of Jordan, undaunted by difficulties and perils. They were not submerged nor overwhelmed; opposition gave way, the obedient waters divided before them, like Jordan, and they passed over dry shod unto the land that flowed with milk and honey, and thus possessed their *promised rest*. There they abide to this day. Their numbers are increasing in this town daily. More than *four hundred* purified souls have joined them within a few weeks. Hundreds more are all in readiness to leave the wilderness side of Jordan to enter the promised land,—

“Where dwells the Lord our righteousness,  
Who keeps his own in perfect peace,  
And everlasting rest.”

## CHAPTER XV.

## JUSTIFIED PERSONS DESIRE PURITY.

1st. To "*A perplexed and anxious inquirer.*"

Your *preferences* have not been for holiness. Your justification has been defective in one thing, to say the least,—a hearty desire for purity; that is the brightest *gem* that sparkles in *real* justification. Solomon says, "*A virtuous woman is a CROWN to her husband.*" Purity is the crown of justification. If it be *genuine*, this desire is always attached to it,—as weight to lead, as heat to fire, as fragrance to the rose, as green to a healthy leaf,—inseparable. St. John comes down upon this point unmistakably. "*Beloved, now are we the sons of God; and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.*" AND EVERY MAN THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF EVEN AS HE IS PURE."—1 John iii. 2, 3. It is upon this principle he speaks so positively, from the *fourth* verse to the *tenth*, that "*whosoever is born of God doth not commit sin.*" He who is thus aiming and ardently desiring to be as *pure* as Jesus will hate and avoid sin,—"*he cannot sin;*" certainly not when filled with such a *noble ambition* and *ceaseless aspiration*.

Some years ago a young lady in Philadelphia, since gone to heaven, lost her evidence of justification, through some

sore mental conflict or other. But one day, when listening to a sermon on Rom. viii. 16, she regained it. "Then," said she, "with the blessing of justification in one hand, I held forth the other for full salvation." That was the proper attitude for a truly justified soul. She soon after obtained the blessing. Now, some have *neither hand*, right nor left, of soul or faith, held up for justification or sanctification; they *possess* neither, *desire* neither. These are *unawakened* sinners; both hands are withered, and they refuse to stretch them forth unto God.

Others profess to grasp *justification* with one hand, but hold not the other forth for sanctification. It is well if such persons are not grasping a worthless pebble, instead of a priceless diamond. "*Every man that hath this hope in him purifieth himself even as He is pure.*" But here are persons who *profess* to have this hope, and yet recoil from the blessings of heart purity. Is my *surmise* unjustifiable, think you?

But there are those who grasp justification with one hand of faith, and reach forth the other for full salvation. Such are grasping the *true diamond*. Can you separate green from a healthy and growing leaf, and keep it healthy and growing? Or heat from fire, and keep it fire? Or sunshine from the sun, and keep it sunshine? As well try habitually, to separate a desire for purity from your justification, and keep it justification. God commands you to be holy. "*Be ye holy, for I, the Lord your God, am holy.*" How can you *continue justified* in disobeying so plain a command?

Again, "For this is the will of God, even your *sanctification*." How can you retain the blessing in question, with a *will* so contrary to God's will? You may answer these questions as best you can; they require none from me—

only this, I would not like to trust the safety of my state to such a justification. It is *deceptive* and *dangerous*.

A *desire for purity*, like a precious gem, is inlaid with this heavenly gift. Indeed, it is that which *preserves* the blessing from moment to moment. Dr. Clarke says, "Holiness, like every other gift of God, comes with the principle of *self-preservation* in it." That is, *holiness* preserves itself, and those who possess it,—a high encouragement to seek it. I would add, a *desire for purity*, like every other gift of God, has a similar *virtue*; it preserves *itself* and our *justification*, as salt preserves meat.

No wonder, then, that your "religious experience" has changed colour so often. Not to go forward is to go back. Everything we behold is either advancing or receding, growing or declining, going on to a *higher state of perfection*, or sinking into *imperfection*. It is so with the human soul.

The day begins, advances to its noon-point, and then declines to *night*. The bud expands and opens into a flower, but hastens to decay. The *leaves* of a tree brighten into green, but soon tend to the *sear* and the *fall*. Spring pushes into summer, summer into autumn, and autumn into winter. Degradation is the tendency of our nature, unless aspiring after holiness.

This has been the CAUSE of your "sinning and repenting and repenting and sinning again,"—your constant *oscillations* between darkness and light, and light and darkness; ay, and of *all your troubles*.

I have another character to address; my reply to him will have something more in it for you; so hearken, and attend also to the *suggestions* of your own memory and conscience.

2. Let "*the afflicted without and the afflicted within*" give attention.—*There is found some good thing in you*

towards the Lord God of Israel, as in one of old,—1 Kings xiv. 13,—or you would not write so *freely* of “all your history and present state.” There is some *good* in you; and therefore the *devil hates you*; but there has been *evil* in you, and therefore God has afflicted you. I say not this on the *evil-surmising* principle of *Job’s comforters*, but I gather it from your own *confessions regarding holiness*!

Your preferences have not been for holiness. There has been a sad misunderstanding between you and God, all these years. Not, indeed, upon the part of God. He can no more *mistake* than be *unjust*. But *you* mistook God’s call at first, or you unwisely procrastinated obedience to it, or *wickedly rejected it*. He called you to holiness on the day of your *espousals* to Christ. Yes, as sure as he called the Israelites, after they had crossed the Red Sea, to go straight over the wilderness into Canaan, so did he call you then, at that crisis of your “history” to go over straight into the Canaan of perfect love. To pass over into the PROMISED LAND,—the land *that flowed with milk and honey*,—“with every blessing blest,—favoured with God’s peculiar smile,” was among the first instructions the Lord gave to Moses, for that people. What shall I say? Can you deny it? To hasten over into the spiritual Canaan was among the first lessons of the Holy Spirit after your conversion.

The hour you left the bondage of sin, and escaped the cruel oppression of *hell’s Pharaoh*, light for holiness dawned upon your soul. When you crossed the Red Sea of your Redeemer’s blood, and shouted your deliverance on the shores of salvation, he called you into the Canaan of perfect love. More favoured than those of old, who, with timbrels and dances, replied to Israel’s host, “*Sing ye to the Lord, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea,*” they, happy people,

saw their deliverance, but not the land that flowed with milk and honey, their hoped-for *Palestine*.—Exod. xv. 14. But *you* beheld it! like Moses from Mount Nebo,—from the highest *Pisgah* summit,—the Lord showed you all the glorious land, unto the “*utmost sea*,”—Deut. xxxiv. 1, 4,—and gave your ravished soul a taste of its beauties and privileges, and you sang:

“Rejoicing now in earnest hope,  
I stand, and from the mountain top  
See all the land below:  
Rivers of milk and honey rise,  
And all the fruits of paradise  
In endless plenty grow.

“A land of corn, and wine, and oil,  
Favoured with God’s peculiar smile,  
With every blessing blest;  
There dwells the Lord our righteousness,  
And keeps his own in perfect peace,  
And everlasting rest.”

But the tempter came. Moses greatly desired to go over into the Canaan to which he had led Israel, and said to the Lord, “*I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.*” But the Lord said, “*Let it suffice thee; speak no more unto me of this matter,*”—Deut. iii. 25, 26,—a sad intimation to Moses. Did he say so to you? Ah no! Favoured above Moses, he intimated his *willingness* you should go over and possess it. But, instead of saying,

“O that I might at once go up!  
No more on this side Jordan stop,  
But now the land possess;  
This moment end my legal years,  
Sorrows, and sins, and doubts, and fears,  
A howling wilderness!”



you turned away, saying, "*Not now, Lord! not now.*" Alas, alas! what could you expect, after rejecting such superior light—such glorious manifestations of the willingness of God to save you unto the uttermost!

More than once you had such a glorious view, of your purchased inheritance,—your *birthright* inheritance. But, like poor *Esau*, you sold it for "*a mess of pottage.*" And so, as *Esau*, by that act, entailed upon himself and posterity an untold amount of disability and trial, so did you. More of this by and by. The moment you were "*born again,*" you became an heir to full salvation; ay, sure as you were "*an heir of God, and a joint heir with Christ.*" —Rom. viii. 17. But you soon preferred something else. Like the Israelites, you gave the "*wilderness*" the preference, where were *fiery serpents, and scorpions, and drought; where there was no water,* —Deut. viii. 15,—*a land of deserts and of pits, a land of drought and the shadow of death,* —Jer. ii. 6,—rather than fight for your inheritance in the Canaan of perfect love.

I say not these things to make you *sadder*, but I want you to have a penetrating view of your past folly, if, happily, you may learn wisdom, obedience, and holiness from the things you have suffered. Besides, there are others present whose history has been almost as painful as your own. They, too, may perceive their error, and now, at last, be saved.

Like the Reubenites and Gadites, and the half-tribe of Manasseh, in the days of Moses and Joshua, you preferred your rest on the wilderness side of Jordan, with the *manna* of justification and some other temporal advantages, rather than the conquest of the land flowing with milk and honey. Like them, also, you may have helped others to take the *land of promise*, but returned yourself, soon as

possible, to your old wilderness state. If you did not, like them, prefer that side of Jordan, because there was good pasture for your cattle, if you had any, yet there was some other temporal or carnal advantage of equal importance to you.

It is mournful to read of the wheedling talks of these tribes with Moses on the subject; their "*cattle*" were sure to be spoken of.—Num. xxxii. They plead for their *cattle*: "*It is a land for cattle; thy servants have cattle—bring us not over Jordan.*" Moses said: "*Shall your brothers go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land; and behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards Israel. For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.*" This touched them; but the very next thought was about their sheep-folds and their cattle! They *persisted* in their request, offering to help the other tribes to fight and possess the land, but as for them, they begged to be excused from living in it. Their request was granted, and afterwards recognised by Joshua, as we find in Joshua i. 16. Alas for them! They were the first of all the tribes that were overcome by their enemies, and carried away captive, quite out of their chosen lands.

Apply this to yourself. *Your* history is something like its counterpart. How often are you urged by ministers and others to go into spiritual Canaan; but you would not! The Holy Spirit again and again solicited you. The hearts of others were weakened by you, and not a few prevented.

But you had selected your ground—your *land* was elsewhere, with some temporal advantages. Your *choice* was granted. There you set up your rest, and almost said to your soul, “*Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*” Alas for you! there is no rest for your soul there. Can hell be satisfied with souls, or the grave with dead, or your stomach with wind? As easily, say, as your soul could be satisfied with earthly good; much less with secret intercourse with sin. But *troubles* came upon you,—losses, and crosses, and sorrows. How often, besides, have you been carried away captive by the devil and inbred sin.

Most of your *troubles* are *traceable* to this wrong choice in the beginning of your Christian career. This is all I have to say to you at present. Another person’s case requires a few words. It has some resemblance to your own. If you follow me closely, you may find something more for yourself.

3. To “*one who was called to purity, and refused.*” — My closing remark to one just addressed is equally applicable to you. Your *troubles* are traceable to a neglect of holiness. It is *perilous* to resist a plain call from God “*to purity and perfect love.*” He is sure to *change his countenance* toward such, and to place them under a *different dispensation* than before, so far, at least, as is *disciplinary and painful*. All justified persons are called to be holy, and *feel* it; yet I cannot help thinking some are called more loudly than others. Perhaps for the work they have to perform, the good they are capable of doing, the peculiar temptations which are sure to assail them, the *superior light* they have upon the subject, the shortness of their life, the peculiar crown or walk that may be awaiting them hereafter, if not in the present world. It will require another

world to explain all the dealings of God toward us in this.

That "*voice*" which rang through your soul in the time of your "*first love*," "*Be ye holy, for I, the Lord thy God, am holy*," was his call to you, as to young *Samuel* in the temple. *He* knew not the Lord's voice then, but you did, and became responsible. But you were *young* in religion, and he dealt tenderly with you, and would not cast you away; but his countenance soon changed a little, and your love *cooled*. Again and again he called you to be holy, but "*other affairs crowded in*," and you still kept on in a "*low path*," but in a good sort of a way," till the Lord intercepted you again, and asked you into a higher path which you shrank from and became unhappy. These visitations were repeated, with like results. O ye *young converts*, mark these points of deviation from the will of God, and *avoid* them, as you would the road that sinners tread.

But that "*ONCE!*"—Ah! that was the *crisis*! The Lord drew nigh then. His banner over you was love. He gave you *clusters* of the grapes of Canaan; for he had sent your thoughts out to spy the land, and they had returned richly laden; but, alas! some of them brought a bad report of "*giants in the land*" that it would be troublesome to conquer, and troublesome to retain when conquered; and so a *desponding* thought came in, and then a *murmuring* thought,—Why cannot I be allowed to go on in the good sort of a way I have been in? mixed with unfaithfulness, indeed, but still meaning to serve the Lord. So, resolving to have my own way, I hardened my heart, and rebelled, and turned away. I lost the *sweet comfort* I had just before; soon temptations encompassed me, as bees with honey in their mouths, but stings in their tails, and stung me. Then other trials came, *crosses and losses*, and when I

sought to have my perfect rest in God they rushed upon me like a troop, and overpowered me; since then, I have been walking softly, in a sorrowful way. The Lord has not *wholly* cast me away, nor does he smile upon me from above, as once; I cannot get to his breast. I dare not leave his service, I cannot leave his people; the *wicked* cannot be companions to me, and I am sure I cannot be a companion such as they would desire. My path is solitary and lonely, and the stillness in my soul is oppressive. What shall I do?

Poor soul! For the good of my spiritual children present, will you allow me to illustrate your case, without writing any more *bitter things* against yourself. Be not discouraged. Look up! Your pitying Lord is at hand to forgive, and change his dispensation towards you. If I open your wounds afresh, and they *bleed*, they may heal all the sooner when the heavenly *balm* of your Redeemer's blood is applied.

How soon might you have gone into the Canaan of *perfect love* when called to do so in your "*first love!*" And when brought to its very *borders* in that gracious but awful *crisis*, it was but a few steps, for Jordan was ready to divide for you to pass over. The Israelites, had they marched straight on from the Red Sea, could have entered Canaan in less than one month. Indeed, it only consumed about *eleven days* for the whole camp to travel from *Horeb* to *Kadesh-barnea*, which was on the very borders of Canaan. From thence they sent the *spies*, who brought back an evil report of the land. For, though they returned with most delicious fruit, yet with such an appalling account of the difficulties of conquest as filled the people with *unbelief*. They rebelled against God, and would not go over Jordan. From that day their *sorrows* began. The *countenance* of

God changed towards them, and he sent them back into that great and howling wilderness. The place where they thus sinned was named, significantly enough, *Kadesh-barnea*; *Kadesh*, that is, "*sanctified in them*,"—*Barnea*, that is "*wandering son*." Because there God sanctified or honoured his JUSTICE, in condemning them to a *judicial punishment* of spending a year in that dreadful wilderness for every day the spies had spent in searching the land,—*forty days*; *forty years* was their sentence. Thus *Israel* became a *Barnea*,—"a wandering son." They would not allow God to sanctify his *faithfulness* and *mercy* in them, by installing them in that goodly land according to promise, and thus honour his veracity in sight of the heathen round about. Now he began to honour his *justice* in their punishment, in the sight of those very heathen. And so they wandered backward and forward, in that wilderness, during forty years, almost in sight of the fair and beautiful hills of *Canaan*. They were hedged in with difficulties on every side. They could not go back into *Egypt*, nor go forward into *Canaan*. Ten of the twelve spies were struck dead on the spot. Joshua and Caleb were spared, because they had said, "*Let us go up at once and possess the land; for we are well able to overcome it*."—Num. xiii. 30. Nevertheless, these two servants of God shared the renewed sorrows of the wilderness during those forty years. After that, they did enter the land in triumph, but not till the carcasses of that whole generation of *unbelievers* had perished in the wilderness; all, except the two already mentioned, from twenty years old and upwards, laid their bones in that wilderness. By that time their children were old enough to possess the land which their fathers and mothers had forfeited, and they did possess it.

I have passed over this mournful event in Israelitish

history, because it so much illustrates your case, as well as that of some others present.

And now, what is to be done? Much depends upon *yourself*. You have an advocate with the Father, Jesus Christ the righteous. There is no necessity of your remaining any longer in this *wilderness state*. Pardon is offered in the Gospel for all manner of sins, and for the sin of *unbelief*, and this species of disobedience, also. It is *folly* in you to think otherwise. All things are ready. Jesus is as willing to sanctify you to-night as he was on that ever-to-be-remembered "*crisis*" in your history. He will not keep his anger for ever. Your *punishment* has not been continued so much on account of that event, as for your continued unbelief. Satan got the advantage of you, and you allow him to keep it. That is why he has been displeased with you.

What shall I say to *arouse* you? You have injured the cause of God by your low state in religion. *Joshua* and *Caleb* had to suffer forty years for the unbelief of others. But how many have you held back from the Canaan of perfect love, by your sad example! You will know more of this in the eternal world. What *Daniel* was to *Belshazzar*, on the night when letters of flame followed the fingers of the supernatural hand on the walls of his palace, my ministry may be to you this night. *Listen*, therefore: reflect, *decide*! It is for your life. He has borne long with you, *afflicted* and *chastised* you in many ways,—all for your good, to render you willing to be holy. "*Why should you be stricken any more?*"—Isaiah i. 5. Let the past suffice. The Lord is waiting to be gracious. You need not die in the wilderness. If I rightly understand your case, you cannot doubt your *pardon*. You believe yourself to be a child of God. But that sorrowful impres-



sion of *unfaithfulness* to his call to holiness *haunts* you by day and by night—as the cause, too, of the waves of sorrow which have followed your wavering footsteps.

It is enough. He now invites you, by my ministry, to that goodly land that flows with milk and honey. I feel he does. Say, “By the grace of God I accept the call; from this hour I rest not till fully saved.” Amen to what my sorrowful friend says! There are hundreds all around you who have entered the land of promise. Their souls are richly laden with its delicious fruit. They tell you that you are well able, God assisting, to make a conquest of your inheritance. Inbred sin has lost all its defences. The tall sons of *Anak* shall fall before you. There are Joshuas and Calebs to lead you in; their trust is in the mighty God, and in the power and efficacy of the cleansing blood of the Lamb. You may now possess the land. God has spoken the word. Your enemies shall be as grasshoppers before you. Through Christ strengthening you, victory is sure. Take him at his word. He has been pleading sorely with you in the wilderness, lo, these many years. God speaks to you in Ezekiel xxi. 34, 35, 36; he has pleaded with you, as it were, face to face in the wilderness, and caused you to pass under the rod; but it was to bring you into the bonds of the covenant, that you might know him to be your sanctifying Lord. Come, now, come up out of the wilderness, leaning upon the arm of thy beloved. He promises, in Ezekiel xxxvi., to sprinkle clean water upon thee, and to make thee clean from all thy filthiness, and from all thy idols to cleanse thee; to take away the stony heart out of thy flesh, and to give thee a heart of flesh—tender, soft, pure and warm, and full of love; and to give thee a right spirit, and to put his Spirit within thee; and to cause thee to walk in his statutes, and to enable thee to keep his judg-

ments and to do them; will save thee from all thy uncleanness; will call for the corn and will increase it, and lay no famine upon thee; and the land of thy experience shall be like the garden of the Lord; and the deepest, sweetest, most loving humility shall fill thy heart all the days of thy earthly pilgrimage, and thou shalt reign with him for evermore. Hallelujah! Amen.

Hearken. John xi. 40.—“*Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?*” By thy countenance, O thou chastened and severely-trying one, I see thou art willing to be saved. Now even salvation has come to this house.

When St. Paul was preaching at *Lystra*, he noticed a poor *cripple* among his hearers—one who had never walked, but was a cripple from his mother’s womb. Paul saw, by the man’s looks, that he had faith to be healed, and steadfastly beholding him, said, with a loud voice, “*Stand upright on thy feet!*” and he leaped up and walked, amid the shouts and acclamations of the amazed multitude.

What do I behold? This,—thou hast faith to be healed, ay, more than *fourscore* of you are ready to leap into the land of perfect love, and walk up and down in the land which flows with milk and honey. “Stand upright upon your feet.” “Believe that you receive, and you shall have.” Now, even now, salvation streams into believing hearts, and the temple of the Lord is filled with his glory. Hallelujah to God and the Lamb, for ever and ever!

## CHAPTER XVI.

## HELPS TO A BELIEF IN ENTIRE SANCTIFICATION.

“ONE PRESENT” makes the following important inquiry :  
 “By what means may a *wavering mind* establish itself in the belief of ENTIRE SANCTIFICATION?”

To this I reply :

1. *By a proper knowledge of the WORD OF GOD, and by a PROFOUND REVERENCE FOR IT.*

Consult the word of God. It will be “*a light to your feet, and a lamp to your path.*” We read in the book of Psalms, “*They that know thy name will put their trust in thee.*” So they who know the Scriptures of truth will put their trust in their decisions, for “*the Scriptures cannot be broken.*” — John x. 35. Jesus prayed thus, “*Sanctify them through thy truth; THY WORD IS TRUTH.*” But I insist upon a *profound reverence* for the word of God. And for this reason; many have a more profound reverence for their *creed*, their *own opinions*, or those of *others*,—for their *prejudices*, or *favoured preacher*, or *commentator*, or *catechism*,—than for the *word of God*, though they are unwilling to confess it to their own consciences.

2. *By believing the truth.*

Refer again to those words of Jesus, “*Sanctify them through thy truth; thy word is truth.*”—John xvii. 17. St. Paul explains, 2 Thess. ii. 13.—“*Because God hath*

*from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH."*

But you are ready to ask, "What are we to understand by 'the belief of the truth'?" I reply: It is, first, *to credit the truth in THEORY*; and, second, *to credit the truth in a PROMISE*. By the *first* I mean to credit the *doctrinal truth* as laid down in the Holy Scriptures, and *just inferences* therefrom: such as, "*Be ye holy, for I, the Lord, your God, am holy.*" "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. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. xxxvi. 25—27. And again, "*Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*"—Deut. vi. 5. "*Thou shalt love thy neighbour as thyself.*" Lev. xix. 18. Re-enjoined by our Lord, in Mark xii. 30, 31. Proceed to the New Testament, where the doctrine is in its noonday glory. Harken to Jesus: "*Be ye therefore PERFECT, even as your FATHER in heaven is perfect.*"—Mark v. 48. "*Blessed are the PURE IN HEART: for they shall see God.*"—Matt. v. 8. Hear St. John: "*The blood of Jesus Christ his Son cleanseth us from ALL SIN.*"—1 John i. 7. And again: "*And every man that hath this hope in him purifieth himself even as he is pure,*"—1 John iii. 3; adding, "*Whosoever abideth in him sinneth not: whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.*" Hear St. Paul: "*Shall we continue in sin, that grace may abound? God forbid. How shall we that are*

*dead to sin live any longer therein?*”—Rom. vi. 1, 2. Adding, “*Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*” Listen to Peter: “*For he that hath suffered in the flesh HATH CEASED FROM SIN; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*”—1 Peter iv. 1, 2. Here is a whole “body of divinity,” on the subject. And I wish you to keep it in remembrance, as I may refer to it again. Now, it is to credit this great truth, according to the above theory. I could have added much more; but, then, one good “title-deed” to property is as good as fifty. By crediting the truth in a promise, I mean placing unwavering and implicit confidence in such a promise as that in 1 John i. 9.—“*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” To which add that promise of our Lord, “*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.*”—John xiv. 13, 14. Credit these promises; place unfaltering reliance upon the veracity of Jesus.

### 3. BY TAKING CARE NOT TO MISAPPLY SCRIPTURE.

That is, applying it to a purpose never intended by the Holy Ghost. *Mis-assigning* Scripture; that is, taking a text to prove what it never was designed to prove, *dragging* a Scripture away from the doctrine to which it belongs, and applying it to that for which it never was intended. Instance: “*My Father is GREATER than I,*” which evidently refers to his human nature; this the Unitarians drag out of its place to prove that Christ did

not allow that he was equal with the Father as regards Divinity,—therefore not God. The passage, you see, is mis-assigned. The true text for that ought to be this: “*I and my Father are ONE.*”—John x. 30. And it belongs to a text of the same class, proving the same thing, that Jesus claimed to be God,—such as, “*And the glory which thou gavest me I have given them; that they may be one, EVEN AS WE ARE ONE.*”—John xvii. 22. “*For One is your Master, even Christ; and all ye are brethren.*”—Matt. xxiii. 8. There you have the *perfect equality* of the Christian brotherhood. “*That they may be one,*”—equality recognised again,—“*EVEN AS WE ARE ONE.*” Here you have an assumption; equality with the brethren he does not look at, but claims at once equality with God. Could he have done so without being guilty of blasphemy, had he not considered himself *EQUAL* with God, and God, in John x. 30? Is it not to this St. Paul refers, where he says, “*Who being in the form of God THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and, being found in the fashion of a man, he humbled himself,*” &c.—Phil. ii, 6, 7, 8. This is a digression; but I have thrown out the hint for the benefit of that “Inquiring Unitarian.” Pardon me, but it shows how such *misapply* Scripture. Nor is this misconduct confined to such. Those who deny the possibility of being cleansed from all sin before death are guilty of the same. The seventh chapter of Romans, for instance, is dragged away from the experience of an *awakened* and *penitential sinner*, which Paul personifies, and which it strikingly illustrates; and is held as a torch over the experience of *all believers*, to prove that none before death can attain unto a

higher state. They do not understand that the passages\* I quoted in the beginning are the *true torches* to illustrate the doctrine of a higher experience. There are other passages *mis-assigned*, but time will not permit.

4. *By a serious consideration of the PROPRIETY of this doctrine.*

That is, its *fitness* and *suitability* as to *time* and *place*, as well as *harmony* with the Scriptures. How *fit* we should be *holy and pure here*, that we might be *happy and useful here!* How *becoming* to those who *serve so holy a God*, and *probationers* for a *holy heaven!*

5. *By not holding the truth in mere SPECULATION.*

That is, holding it in *theory* only, without reducing it to experience and practice,—the sin or fault of many of our Methodist people. Consider well what you have heard, and may the Holy Spirit guide you into all truth. Amen.

\* See pages 232—5.



## CHAPTER XVII.

HELPS TO PERCEIVE THE PROPRIETY OF EXPECTING FULL  
SALVATION IN THIS LIFE.

YOUR attention for a few minutes! Let that person whom I addressed last night hearken! You say, "Last night you urged me to consider the propriety of the doctrine that we may be cleansed from all sin, in life and health. Now, here is just my difficulty. I have not materials of thought sufficiently strong to enable me to cope with the *prejudices of education*, and other *temptations* which assail my mind against the doctrine. It is true I have the Scriptures,—and I did admire the '*body of divinity*' of them which you presented so convincingly. But I am unable to classify and draw proper inferences, so as to silence objections within and without. Can you help me any further?"

Perhaps I can. But let me say I am a poor controversialist, especially with the children of God of *other denominations*. It is not my forte. I have no heart to it. It does not quite become a stranger. It is the proper work of the regular pastors, I think, if it must be done. Nor should it be in any other spirit than that of love,—seeing *that one is our Master, even Christ, and all we are brethren*. —Matt. xxiii. 8. However, I have no objections to offer you all the assistance in my power. As there are

others in like circumstances with yourself, they may be benefited, also, by this public reply. But I must apprise you time will not allow me to expatiate largely ;—as brief as is consistent with perspicuity.

Let me ask you a few questions. You need not trouble about noting them down, as that will distract your attention and weary you ; besides, I am not fond of seeing such *note-takers* in our assemblies. If you wish a copy of the questions afterwards, you can have them. Give me your undivided attention now, and if the Holy Spirit condescend to write the questions and answers on your heart, you will have no difficulty in calling the substance of them to remembrance.

1. WHERE *was the sin of our race contracted ?*

There can be but one answer: In this world. And, besides, by our first parents, when in perfect health, and long before death. To our *original sin* we have added our own *personal impurities*, which bear the mark of years. Now, where is the impropriety of supposing we may be cleansed from them in this world ?

If our first parents sinned when in perfect health, why may not their posterity be cleansed from it in perfect health? If they lost their holiness long before death, why may not we *regain* it long before death?

If Satan has tempted and polluted every one of us, less or more, in health, why may not Jesus *cleanse* us from it in health? Or, has Satan more power to *pollute* than the Son of God to *purify*? This would be curious theology, and Christ-dishonouring.

If Adam and Eve, and each of us, have been rendered guilty and polluted by believing Satanic promises, why, in the name of all that is good, may we not be pardoned and purified by believing Divine promises? That one, for in-

stance: "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" —1 John i. 9. Or, is Satan's veracity more to be depended upon than that of the Lord our God? Who of us has never *credited* Satan in his *temptation-promises*? Why, then, should we distrust the veracity of our Lord Christ, where he says, "*If ye shall ask anything in my name, I will do it. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*" Does he not here solicit us to place unlimited confidence in his *veracity*, as well as in the *virtue of his name*? Ponder these things.—I have another question.

2. *In what world was the REMEDY for sin provided?*

In this world, and both for *pardon* and for *purity*. Why not, then, have the remedy *applied* in this world? Where is the *impropriety* of expecting this, and urging others to expect it? That "we may be *pardoned* any time we repent and believe," you seem not to question; but, why exclude *purification* with the same readiness on our part? Why thus *limit* the application of that precious blood?—Another question.

3. *Is there any likelihood of our being cleansed from sin AFTER DEATH?*

In a Protestant mind there can be but one answer; "*None whatever.*" The *Roman Catholics*, indeed, fondly cling to the notion of a *purgatory*; vainly supposing that the *fires* of hell may do in another life what Christ's blood has failed to do in this. But is there any promise in Scripture to this effect? Not one. The Protestant, with the Bible in his hand, *rejects* the conceit. He recognises for that *office* the blood of Christ alone, and in this life only. He believes, with the Bible and with the ancient church, that none suffer after death but those who suffer *eternally*.

You see the *propriety*, therefore, of insisting upon purity of heart in the life that now is; otherwise we are undone for ever.

4. *May we be cleansed from all sin one MINUTE before death?*

Yes, surely; for a moment after would be *too late*,—it is *eternity* then! As to “the article of death, when the soul is neither in the body nor out of it; or an *intermediate* state, which is neither time nor eternity,” it is *simple nonsense*. Death affords nothing of the sort. The soul stays in the body till the stroke of death severs her from it finally. It is *time* with the soul till the *close of the last moment* of its connection with the body; after that, it is broad eternity.

The soul, then, must be cleansed before death, or not at all for ever. A *moment*?—a *minute* before death? This is all we claim as a *basis* for our argument for purity long before death. Consider. What is a minute? It is the sixtieth part of an hour,—a small portion of duration, indeed; but it is *time*, nevertheless, as truly as the *hour*. Now, if the soul may be cleansed from all sin *one minute* before death, why not *one hour*?—a *year*?—or *years*?

Where, then, is the *impropriety* of insisting that we may be cleansed from all sin long before death? On rational and Gospel principles, none whatever. Let us abide by the Gospel and common sense. If “*metaphysics*” dip deeper than they, those may dive after them who please. But I know nothing in that respectable science which would go to teach or prove that the soul may effect its purification from indwelling sin merely by going out of the body. And, if it did, what becomes of the blood of Christ, the only revealed instrument of the soul’s purification?

5. *Have we any PROMISE* we shall be cleansed from sin when dying?

No; not one *direct promise*, from Genesis to Revelation; at least, I have discovered none, and I am going through the Bible the second time upon my knees. "But do you deny the *possibility* of it?" No, indeed. I believe the largest portion of Christians are cleansed from sin at that time. Not that they are *necessitated* to wait till then; but, from *causes* to which they voluntarily yield, they do wait till then. But that is not to the point. The Lord may save without a special "*death promise*." Inference is one thing; a direct promise is another. Where is there such a promise? But I could count you off promises by fives, and tens, and scores, that we may be *purified* in health and life. Take that beautiful one, which shines in the New Testament like the sun in the firmament of heaven, pronounced by Zechariah, Luke i. 73, 75,—"*The oath which he swore to our father Abraham, that he would grant unto us, being delivered out of the hand of our enemies (our sins are enemies indeed), to serve him without fear in HOLINESS and RIGHTEOUSNESS, before him, ALL THE DAYS OF OUR LIFE.*" Mark that,—"*all the days of our life;*" not when we are just leaving the body a moment or two before death—no, but *all the days of our life*.

Ponder upon another question.

6. *How many New Testament ARGUMENTS could you bring against this doctrine?*

The seventh of Romans? But the opinion has long prevailed among the learned that this was the experience of Saul of Tarsus, not of Paul the Apostle. Some suppose he only personified a Jewish penitent,—that is, assumed his character,—one deeply convicted of sin, and of the insufficiency of all legal observances to procure him deliver-

ance from its oppressive power. Besides, what became of St. Paul's rich experience in the *sixth* of Romans?—Instance: "*How shall we that are DEAD TO SIN live any longer therein?*"—Rom. vi. 2. Does not this imply total separation from sin, as the soul is totally separated from the body at death, and has nothing more to do with it till the resurrection at the last day? Was not the pronoun "WE" an inclusion of himself among the saved believers. And again: "*Knowing this, that OUR old man is CRUCIFIED with him, that the body of sin might be DESTROYED, that henceforth WE should not serve sin. For he that is dead is free from sin.*"—Rom. vi. 6, 7. By the "old man" and the "body of sin," he meant the entire system of corrupt nature,—sinful self,—"crucified" and "destroyed;" truly so, as ever Christ was crucified to death upon the cross, bleeding to death drop by drop, till he actually expired. That was his illustration,—his idea of the death to sin which he and others had experienced, and, indeed, which harmonised so well with what he had written to the *Galatian* church, some six years previous. "*I am CRUCIFIED with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*"—Galatians ii. 20.

But, after all this, to insist that the *experience* in the *seventh* of Romans was really his is *monstrous*. St. Peter says, "*Grow in grace.*" Alas! what shall we say, if St. Paul retrograded so? But he did not! I call upon the *eighth* of Romans to bear witness! That one dash of his pen, in the second verse, is enough to blot out for ever all the inferences which have ever been drawn against him, from the *seventh* Romans! Harken: "*For the law of the Spirit of life in Christ Jesus hath made ME free from the*

*law of sin and death.*" Well might one exclaim "Until the most palpable absurdities and contradictions can be reconciled, those two opposite states *can never* exist in the same person at the same time." What thinkest thou? When there is so little against, and such a mass of evidence in favour of, full salvation, where is the impropriety of pressing its attainment upon justified believers? Has God FORBIDDEN us to be *holy* in any part of the Scriptures? O no! but he has commanded it in the Old, and re-enjoined it in the New Testament. "*Ye shall be HOLY: for I, the Lord your God, am holy.*"—Lev. xix. 2. And again: "*Sanctify yourselves, therefore, and be ye HOLY; for I am the Lord your God.*"—Lev. xx. 7. Now turn to the New Testament. 1 Peter i. 15, 16.—"*But as he which hath called you is holy, SO BE YE HOLY, in all manner of conversation; because it is written, Be ye holy; for I am holy.*" He has not *forbidden* holiness, then, but enjoins it; and by St. Paul declares anew that it is HIS WILL our sanctification.—1 Thess. iv. 3.

But is his *ability* to cleanse us from all sin before death questioned in the Scriptures? No. They teach that he is *able* to save us to the UTTERMOST,—Heb. vii. 25; and it is declared that "*the blood of Jesus Christ his Son CLEANSETH us from all sin.*" Mark that: "*Cleanseth,*"—in the *present-tense*, not in the future merely, away in the extreme death-hour! Is there any hint that the blood of Christ receives any special cleansing efficacy from death? No; the above text disabuses it of that degrading insinuation.

Your reference to Eccles. vii. 20, is worthy of notice. "*For there is not a just man upon earth that doeth good and sinneth not;*"—*may not sin*, as the learned Dr. Clarke says the word may be translated;—*he may sin,—he is liable to commit sin.*



And again, 1 Kings viii. 46.—“*If they sin against thee, for there is no man that sinneth not.*” The same learned critic quotes the Hebrew word, which is similar to that in Eccles. vii. 20, and renders the phrase, “*For there is no man that MAY not sin.*”—none that is not liable to transgress. That this was Solomon’s meaning here is evident from his supposition, “*If they SIN,*” showing that they might or might not sin; which seems quite a contradiction, or to say the least, an unnecessary proviso, if no man can live without sinning. What thinkest thou? Is there not evidence on the face of it that Dr. Clarke was right in his translation? It seems as if St. John looked towards Solomon’s admission when he said “*My little children, these things write I unto you, that ye SIN NOT. And IF ANY MAN SIN,* we have an advocate,” &c.—1 John ii. 1. Here is a total prohibition of sin, and an admission of our liability to commit it, uttered in the same breath.

But suppose we drop the criticism, and take it as it reads; what then? It was spoken of those under the *law*. Is it equally applicable to those under the *Gospel*? Is *our* dispensation no better than *theirs*? Are our privileges on a par with theirs? He who says so knows neither the Scriptures nor the power of God.

Let us set the two dispensations a replying to each other, like the Jura mountains and the Alps during a thunder-storm:

“And *Jura* answers, through her misty shroud,  
Back to the joyous *Alps*, that call to her aloud!”

*Solomon*: “*If they sin against thee, for there is no man that sinneth not.*”—Now, *John*, reply!

*John*: “*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*”—1 John iii. 9.

*Solomon*: "For there is not a just man upon earth, that doeth good and sinneth not."—Now, *Peter*, reply to that!

*Peter*: "For he that hath suffered in the flesh hath CEASED FROM SIN: that he no longer should live the rest of his time in the flesh, to the lusts of man, but to the will of God."—1 Peter iv. 1, 2.

*Solomon*: "Who can say, I have made my heart clean, I am pure from my sins?"—Prov. xx. 9.—Now, *Paul*,—now is your turn!

*Paul*: "But now being made FREE FROM SIN, and become servants to God, ye have your FRUIT UNTO HOLINESS, and the end everlasting life."—Rom. vi. 22.

*Peter*: "Purifying their hearts by jaith."—Acts xv. 9.

*John*: "We know that whosoever is born of God sinneth not."—1 John v. 17.

You refer me to 1 John i. 8, 10.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned we make him a liar, and his word is not in us." To your remarks, I reply: You should bear in mind the opinions St. John was combating. It was a blow at the errors of the *Gnostics*, a sect which prevailed at that time, some of whom affirmed that they were born pure and remained pure ever after, and therefore never had any need of the cleansing blood of Christ. These he told, right out, that they were *deceived*, and the truth was not in them. Others declared they had never sinned, therefore never needed any pardon; therefore the sufferings of Christ and his atoning blood were *unnecessary*. Against these John plainly *thundered* and *lightened*;—for to tell a man he makes God a "*liar*," is to charge him with the most *outrageous blasphemy*; guilty of the highest and most daring indignity towards God; enough to

make the sky of his soul black as the vault of hell charged with the thunderbolts of eternal wrath.

But what has all this to do with *us*? We neither believe nor assert such deceptive, blasphemous doctrine. We deny not that we were "born unholy and unclean;" therefore need the cleansing blood. We deny not that we have all *sinned*, and come short of the glory of God, and therefore need a Saviour in all his offices. This is not the point under consideration; but this,—whether we may be cleansed from all sin. St. John had just declared that "*the blood of Christ cleanseth from all sin*;" and shows in the ninth verse, exactly between the two errors, that "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" Now, surely, when this is done, we may know it; and if we know it, can it be wrong, on proper occasions, to confess it to the honour of the cleansing blood? and should such be charged with *self-deception* upon such occasions?

But let us proceed. I have yet another question.

7. *Is the necessary union between soul and body an INSURMOUNTABLE BARRIER?*

No! for St. Paul prays, "*The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*"—1 Thess. v. 23.

Indeed, the believers in a death-bed purification virtually yield that point. Because the soul, if ever cleansed from sin, receives that salvation in connection with the body. The term "*sinful body*" is frequently used, we are aware; and with no very determinate meaning. I never use it myself, doubting its Scriptural propriety, or, indeed, whether there is any such thing. It is an absurdity to suppose

matter can be sinful. Mr. Wesley was of the same opinion, and inquired of such as used the term in what part of the body sin is lodged. "It cannot lodge in the skin, nor in the muscles, or nerves, or veins, or arteries; it cannot be in the bones, any more than in the hair or nails." Where, then? In the soul; the seat of sin is there. The spirit alone is capable of sin.

Let me entreat you to beware of this, and other phrases, which have been urged against this doctrine again and again. Instance that sentiment of St. Paul, "*They that are in the flesh cannot please God.*" Now, this I believe; but not as our opponents receive it, because they say it is equivalent to "they that are *in the body* cannot please God, because while in the body they cannot be holy." Indeed! Where is the soul, then, when it is cleansed in death? Where was *Enoch's* soul when he *had this testimony that he pleased God?*—Heb. xi. 5. The same may be said of that host of worthies recorded in the same chapter. What does it mean, then? It means those who are in their *natural state*,—those who have the carnal mind, which is enmity against God,—as you may see by consulting the *passage* and the *context*.—Rom. viii. 5, 6, 7. It certainly does not mean that those who live in the body cannot be *holy*. Listen to Mr. Wesley upon this very theme. "But let us attend to the reason of the thing. Why cannot the Almighty sanctify the soul while in the body? Cannot he sanctify *you* while you are in this house, as well as in the open air? Can the walls of brick or stone hinder him? No more can these walls of flesh and blood hinder him in a moment from sanctifying you throughout. He can just as easily save you from all sin in the body, as out of the body." The union of soul and body, then, is no obstacle in the way of your sanctifying Lord. See, then, the *propriety* of

urging believers to expect this great salvation now, by faith!

8. *May we not be PARDONED long before death?*

This, I think, you have *allowed* already. But why not *purified* also? If he can pardon all sin, and save us from all *outward* sin, why cannot he cleanse us from all *inward* sin also? Did he not insinuate as much in that memorable appeal to the Pharisees, "Woe unto you Scribes, Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse that which is *within* the cup and platter, that the outside of them may be clean also." What did he mean? That they might be *pure* in heart. This, surely, was his meaning; for our Lord used no mere *rhetorical* flourishes. But if Christ knew he was requiring of these Pharisees an inward perfection that his own followers never could attain to, what are we to think of his candour or sincerity? Let us away with the suspicion! It is an *aspersion* on our Saviour's character!

The Lord promises us a *new heart* in Ezek. xxxvi. 25, 26. But, lest we might suspect that when he takes away "*the stony heart*," and puts the "*new heart*" in its place, sin was conveyed in the transfer, he inserted this *sparkling gem* in the promise, "*and ye shall be CLEAN.*" Behold, then, and *acknowledge* the *propriety* of the doctrine you have heard enforced the last few weeks. Blessed be God, we can give a *reason* for the hope that is in us. We have no fears in making our appeal to the *Scriptures*, and to plain *common sense*.

Another question.

9. *Does not sin in the heart check growth in grace?*

But we are commanded to "*grow in grace.*" Can *Christ*, then, will the presence of what would *retard* it? *Satan* wills

it, doubtless. He fosters it there for that purpose; nay, glories that it is there. Is *Christ* also the minister of sin? God forbid.—Gal. ii. 17.

But is Satan more desirous to *retard* our growth in grace than Christ is to advance it? With as much propriety might we suppose a *gardener* indifferent to the *weeds* which threaten to outgrow and dwarf his vegetables. Let us away with the notion of Christ's indifference, also. Would that we were all as *willing* and *desirous* to be cleansed from all sin as Christ is to cleanse us! What scenes of salvation we should this night witness! Let us cry out, with the poet:

“ Make our earthly souls a field  
Which God delights to bless;  
Let us in due season yield  
The fruits of righteousness.  
Make us trees of Paradise,  
Which more and more thy praise may show;  
Deeper sink, and higher rise,  
And to perfection grow!”

10. *Does not the honour of Christ require we should be pure within?*

If we are unholy *within*, are we likely to be holy *without*? If the *fountain* be impure, can the streams be pure? If the water be *foul* in the *well*, can it be *clean* in the *bucket*? If inconsistent in *heart*, is consistency of *life* to be expected? If Christ and Satan divide the *heart*, will they not divide the life also? Division within and division without.—Is that for the honour of *Christ*, or his *cause*? Nay, verily!

On the contrary, if we are holy *within*, we shall be holy *without*. If the *fountain* be pure, so will the *streams*. If the water is *pure in the well*, it will be pure in the *bucket*; if the *heart* be pure, so will the life. If all be

Christ-like within, all will be Christ-like without. These maxims are so self-evident they need no further argument. Aaron had a holy heart, and a visible *breast-plate* on, which was inscribed "*Holiness to the Lord.*" The *outward* represented the *inward*. When we have a *holy heart* within, "*Holiness to the Lord*" will be written legibly on the breast-plate of our *outward character*. When *the king's daughter was all glorious within, her clothing was of wrought gold, and her raiment of needlework.*—Psa. xlv. 13, 14. God himself is said to be "*glorious in holiness.*" When we are inwardly *holy*, we are made "*glorious within*" also; and our outward morality of wrought gold, bespangled with the *golden graces*, works of *love*, and *faith*, and *purity*, with all the fruits of the Spirit. O, who can find it in his heart, this night, to doubt whether this doctrine of immediate holiness be of God? It comes to us this hour bearing its *heavenly credentials* with it, as truly as the *visible breast-plate upon the person of Aaron*.

I shall trouble you with but one more question.

11. *Is not SATAN able to make his servants PERFECT SINNERS?*

Ay! perfect sinners, and perfectly *graceless* before death. Did he not succeed with Judas, even under the eye and ministry of our Lord? "Have not I chosen you twelve, and one of you is a devil?"—John vi. 70. Do you think that was the *last* of his *finished specimens* under the Gospel ministry? We have reason to fear such *transmutations* are going on daily around us. And is Christ not able to make his servants perfect saints?—*perfectly sinless*? Or, has Satan more power than Christ? Has he more power to destroy the works of Christ than Christ has to destroy his works? Take care, all of you! that would be bad theology,—*blasphemy*, in fact, against Christ. For



what purpose, but to destroy the works of the devil, was Christ manifested in this world?—1 John iii. 8. Read that chapter again, and you will find *that* to be the great Gospel pivot upon which his argument turns, that whosoever is born of God in the highest sense doth not commit sin.

You will not say that Satan is a better *transmutationist* than the Lord of heaven and earth; or, that he has more power to *finish off* our poor humanity after his likeness and image than God himself; that he can “*turn off*” his finished specimens sooner, at least, by many a year, than Christ. *O, tell it not in Gath! publish it not in the streets of Askelon! lest the daughters of Philistia rejoice!* Let no Protestant think so, or say so. Let him look at that glorious declaration of St. Paul, and *look and believe*: “*But we all, as with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*”—2 Cor. iii. 18. A glorious and sudden *transformation* this!—depending, doubtless, upon the degree of our FAITH, and the steadiness and intensity of the look,—as *quick*, often, as the formation of your own image in the mirror into which you daily look.

Hearken to St. Paul, again: “*For when ye were the servants of sin, ye were FREE FROM RIGHTEOUSNESS. But now being made FREE FROM SIN and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*” Rom. vi. 20—22. Here, you perceive, the devil’s servants and Christ’s servants are set opposite each other. Let me ask a question: Has Satan *outdone* our Lord? Has he made his servants “*free from righteousness,*”—that is, perfectly graceless, and perfectly sinful,—and has not our God made his servants perfectly “*free from sin?*” But this is St. Paul’s claim. As *Dr. Clarke* remarks, in the one we have the *finished character*

of a sinner, and in the other the *finished character* of a genuine Christian. "I know not," says that learned writer, "whether it be possible to paint the utter prevalence of *sin* in stronger colours than the apostle here does, by saying *they were FREE from righteousness*. It seems tantamount to that expression in Gen. vi. 5, where, speaking of the total degeneracy of the human race, the writer says, *Every imagination of the thoughts of his heart was only evil continually*; they were altogether abominable; there was none that did good; no, not one." And I would ask whether it is possible to paint in stronger colours the entire prevalence of *holiness* throughout spirit, soul and body, than the apostle does, by saying, *they were FREE from sin*? This is all I have time to say on the subject at present.

## CHAPTER XVIII.

## IS SANCTIFICATION GRADUAL, OR INSTANTANEOUS?

YOUR question is a common one: "Is sanctification *gradual*, or is it *instantaneous*?" It is one frequently asked in a revival of this doctrine, and very properly, too.

I would reply, It is *gradual* in three respects, and it is instantaneous in one. We gradually advance in it, 1st. *From the moment we are justified.* Inward sanctification begins then; from that hour, we gradually die to sin and live to God. 2nd. After we are *entirely* sanctified, we ascend, all through life, to higher degrees of it. 3rd. After death we shall rise still higher, and progress eternally in the love and image of God. There will be no period in our heavenly history when we shall cease this progression. I suppose it is the same with the wicked in all the infernal depravity of hell. This is a digression; but it is a terrible thought.

However, the idea of rising into higher degrees of *holiness* and *love*, through all eternity, is, to me, and to every Christian, a most pleasing thought. An old writer remarks, "Grace is glory in the *bud*; and glory is grace in the *flower*. In short, glory is nothing else but grace commencing and taking its DEGREES." A student, who finishes his education in a university, and takes the highest degree, and enters upon professional life, does not pause, but advances to higher degrees of knowledge and intellectual

greatness ; that is, if he make a good use of his education. And, indeed, so he would were the Almighty to confer upon him an earthly immortality,—such is the nature and grandeur of the human intellect. The sentiment of a fine writer is beautifully true, that the most perfect human being is, at best, in this world, nothing more than an *unfinished sketch of humanity* ; a creature full of *pre-assurance*, and *anticipation* of future development and final perfection.

In one respect entire sanctification is instantaneous ; that act of the Holy Ghost, accorded to our faith, by which sin is entirely expelled from the soul,—when *the blood of Jesus Christ cleanseth from all sin*,—is an “instantaneous deliverance from all sin ; and includes an instantaneous power then given always to cleave to God.” Thus, as an excellent man remarked, it is *gradual in preparation*, but instantaneous in reception. And the more earnestly we long for this unspeakable blessing, the more *swiftly* the preparation increases.

The gradual preparation is often short. When the soul wills it, earnestly desires it, and quickly abandons all for it, and prays, as it should,—

“ From this inbred sin deliver ;  
Let the yoke now be broke ;  
Make me thine for ever.

“ Partner of thy perfect nature,  
Let me be now in thee  
A new, sinless creature.

“ Come, Lord, be manifested here,  
And all the devil’s works destroy ;  
Now without sin in me appear,  
And fill with everlasting joy :  
Thy beatific face display ;  
Thy presence is the perfect day.”—

O, with one of old; cry, "*Create in me a clean heart, O God, and renew a right spirit within me;*" and to all this add implicit trust in such promises as 1 John i. 9, Mark xi. 24; then will our God *cut short the work in righteousness*.—Rom. ix. 28.

If men have any great work to do, time and labour are required in proportion. A familiarity with this human rule tempts men to limit the *Holy One* of Israel, in the work of human sanctification,—making it a tedious process. But when God works little time is needed. As Mr. Wesley remarks, "What is *time* necessary for? It must be either to do or to suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age." Nature has something to say. How soon the sun can fill our hemisphere with sunshine!—in the twinkling of an eye. When Providence sets out to banish night, how quickly it is done! No sooner does morning begin to tremble over the sky, than day waves his banner over us, and, as the prophet Joel finely remarks, "*MORNING is spread upon the mountains;*" ay, and light and sunshine fill the valleys. Is it more difficult to banish the darkness and pollution of sin from the soul, and fill it with unity and love? If unbelief whispers "*Yes,*" I would jog it with the question, "*Is anything too hard for God?*"—Gen. xviii. 14. I think it detracts from his *omnipotence* to insist altogether upon a gradual deliverance from sin; or, that it is not that *hateful thing* which God himself declares it to be; and this, also, would detract from his veracity and sincerity.

You ask for my "argument, if it be instantaneous." Well, I would say:—

1. *We are constantly exposed to SUDDEN DEATH.*—Many real Christians die in a moment, by accident or otherwise; one moment in perfect health, the next in eternity.

What, then, becomes of the argument for the gradual work? If they are cleansed from all sin at all, it must have been in a moment, and when in perfect health. If a moment before, and when in health, why not a year, or ten years? The argument falls to the ground, therefore.

2. *We are JUSTIFIED instantly, and not by degrees.*

There is a *last moment* when a *believing penitent* is not justified, and a *first moment* when he is. This is common sense. It cannot be otherwise, if he is justified at all. The process may, indeed, be gradual and painful, but his pardon is instantaneous; consequently there must be a last moment and a first, as already remarked,—a last moment when he is a child of the devil and an heir of hell—a first moment when he is a child of God and an heir of heaven.

How is this brought about? By FAITH. “*Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.*”—Rom. v. 1.

Why not sanctified in a similar manner. The *instrumentality* is the same,—faith; “*sanctified by faith.*”—Acts xxvi. 18. “*Purifying their hearts by faith.*”—Acts xv. 9. By what authority do we insist upon the gradual process entirely? I say entirely, because we believe also in the gradual process. But a beginning implies an end; a commencement, a finish; progression, a termination. We believe in the *instantaneous*, therefore; that the believer, like a dying person, gradually dies to sin. The progress is gradual, and often painful; but there is a last moment and a first; a last moment when sin is not dead, and a first moment when it is;—as in the case of the dying person, a last moment when the *body* is not dead, and a first moment when it is. As with the believing penitent, a last moment when unforgiven, and a first moment when forgiven. What a change when the sinner is pardoned! How great when

the soul is sanctified! How glorious the change when a believer dies and enters eternity! How glorious, also, when he dies to sin, and lives all the life of glorious love!

3. The EXPERIENCE of the children of God is another argument.

It is seldom we meet with a justified person who is unable to assign an ERA to the forgiveness of his sins;—at such and such a time, “God, for Christ’s sake, forgave me my sins, and enabled me to rejoice in his pardoning love.” Now and then we meet with an exception; but they are exceptions to a general rule. Indeed, the work of repentance, faith, regeneration, is such a painful, strenuous and personal affair, it seems hardly possible to pass through it without knowing it, or without marking it as a distinct era in the history of our feelings. Persons who are the exceptions are usually the subjects of painful *doubts*. Whereas, those who have had a clear conversion at first are generally less liable to them,—that is, if faithful to the grace of God. A person who has been shipwrecked, and rescued at great hazard from a watery grave, is never likely to forget that event. There is a kind of moral and spiritual shipwreck experienced by all who grasp the plank of faith thrown out by the Gospel, and escape upon it to the shores of salvation!

We may say the same of those who are *entirely sanctified*. It is seldom we meet with any such who are unable to assign to that great blessing a distinct era also. We allow there are *exceptions*, but they are exceedingly rare, and those few are seldom the clearest in their testimony.

A few years since I was struck with Wesley’s testimony upon this point. “I will simply relate what I have seen myself, in the course of many years,” says that eminent divine. “Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us



to '*leave the principles of the doctrine of Christ, and go on to perfection,*' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of the experience. It appeared exceedingly strange, being different from any that I had heard before. The next year two or three more persons in Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London who made the same profession to come to me all together in the Foundery, that I might thoroughly be satisfied. I desired that man of God, *Thomas Walsh*, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland, as well as England. Not trusting to the testimony of others, I carefully examined most of these myself, and in London alone I found *six hundred and fifty-two* of our society who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed, since that time, wherein God has not wrought the same in many others; but sometimes in one part of England or Ireland, sometimes in another,—as '*the wind bloweth where it listeth,*'—and every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was INSTANTANEOUS; that the change was in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard

to *them*, and thought that *some* were gradually sanctified, and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus,—as all who believe they are sanctified declare with one voice that the change was wrought in a moment,—I cannot but believe that sanctification is commonly, if not always, an *instantaneous* work.” This testimony of Mr. Wesley is worthy your closest attention. It differs little, in my opinion, from the experience of those who enjoy that blessing in the present day.

My last argument is drawn from

4. *The PROMISES and COMMANDS of God.*

Hearken to them again; for you can hardly hear them too often. “*Be ye holy, for I, the Lord your God, am holy.*” “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.*” “*Be ye therefore perfect, even as your Father which is in heaven is perfect.*” “*And every man that hath this hope in him purifieth himself even as he is pure.*” Now, these partake of the nature of commands, as well as promises; and they are for the *living*, and not the dying or the dead.

It is clear, also, that so long as sin remains in us we cannot be *holy* as God is holy, nor *perfect* as he is perfect, nor *pure* as Jesus is pure; nor can we love God with all our heart so long as sin and unholiness divide it.

But can we be thus? Most surely; for why should God command us to be what it is not possible to be? But can we make ourselves thus holy, perfect, pure? Nay, verily, no more than devils! or than the Ethiopian can change his skin, or the leopard his spots!

How, then, is it to be done? God himself must do it for us. St. Paul settles that: “*And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul,*

*and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*—1 Thess. v. 23, 24. God himself settles the point: “*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.*”—Ezek. xxxvi. 25. Does God desire us to be what he commands us? Surely, yes. We would not, surely, slur his character by insinuating the contrary. Besides, it is stated 1 Thess. iv. 3, that it is THE WILL OF GOD EVEN OUR SANCTIFICATION. It may not be the will of God that we should be *rich*, or *great*, or *noble*; but it is the will of God we should be *holy*. There can be no division of opinion upon that in this assembly.

But does God desire us to be holy now? to be *perfect* now? *pure* now? to love him with all our heart now—this moment? Most certainly. To suppose the contrary, would be to set God a *trifling* with us, and us trifling with God!

Had he said, Thou shalt love the Lord thy God, &c., at such and such a time in the future,—not till to-morrow, or next day, or next week, next year, or just as we are about to step into eternity, or in a prayer-meeting, and not when the word of the Lord, the will of God, is made known,—I should have wondered at it; but I should have certainly limited that great salvation to such and such periods. Or, had the apostle St. John said, “The blood of Jesus Christ his Son cleanseth partly from sin when we are in health, but shall cleanse from all sin when in death,” why, that would have been my doctrine in this pulpit. But when he says, distinctly and plainly, “*The blood of Jesus Christ his Son* CLEANSETH *us* from ALL *sin*,”—CLEANSETH, which surely cannot mean in the *future*, but the *present*; and from ALL—all *sin*, which cannot mean a *part*; then, by the

help of God, I will preach the doctrine of present salvation from all inward as well as all outward sin, with the same assurance as I would preach on the Godhead of Christ or the day of judgment. What thinkest thou?

What, then, is the true and just conclusion? We may be *holy, perfect, pure; may love the Lord our God with all our heart, and soul, and might*. We cannot be thus of ourselves. God must do it for us, if it is ever done. He *wills* that we should be thus, and thus now. Are you aware you now stand with me at the highest summit of my argument for this universal and instantaneous change in our nature? But *why* is it not *immediately accomplished*? Because the change depends upon the union of TWO WILLS—*our will, and the will of God; the power of faith, and the power of God*. The *will* of God is not wanting, neither his *power*; for this you have already admitted in your own heart. But *our will* and *our faith* are wanting, and without these God chooses to leave the work undone; for without *our will* and *faith* he will do nothing in this matter. *Both* are evidences of our sincerity, as well as the *mediums* through which he saves us. “Sanctified by faith.” “*Purifying their hearts by faith.*” “*Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*” As the atmosphere conveys the sunshine to the earth, so *faith*, or *believing*, conveys the cleansing power of the Holy Ghost to the soul. The blame, then, if we are not entirely sanctified, rests with ourselves.

In conclusion, I would say to your *friend*, if present, what Mr. Wesley said to one in his day: “What rational objection can you have to the loving the Lord your God with all your heart? Why should you be afraid of it? Would it do you any hurt? Would it lessen your happi-

ness, either in this world or the world to come? And why should you be unwilling that others should give him their whole heart? Or that they should love their neighbour as themselves — yea, '*as Christ hath loved us.*' Is this detestable? Is it the proper object of hatred? Or is it not the most amiable thing under the sun? Is it proper to move terror? Is it not *desirable* in the highest degree? Why are you averse to having the whole '*mind which was in Christ Jesus?*'—all the affections, all the tempers and dispositions, which were in him when he dwelt among men? Why should you be afraid of this? Would it be any worse for you were God to work in you, this very hour, all the mind that was in him? Why should you hinder others from seeking this blessing, or be displeased at those who think they have attained it? Is anything more *lovely*? anything more to be *desired* by every child of man? Why are you averse to having the whole '*fruit of the Spirit?*' — '*love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance?*' Why should you be afraid of having all these planted in your soul, yea, in the soul of every inhabitant of the earth? Why entertain an aversion to be '*renewed in the whole image of him that created you?*' Is not this more desirable than anything under heaven? Is it not consummately amiable? What can you wish for in comparison of this, either for your own soul or for those for whom you entertain the strongest and tenderest affection? And when you enjoy this, what remains but to be '*changed from glory to glory, by the Spirit of the Lord?*' Why should you be averse to *universal* holiness, the same thing under another name? Why entertain any prejudice against this, or look with apprehension, whether you understand by that term the being inwardly conformed to the whole image and will of God, or an out-

ward behaviour in every point suitable to that conformity? Can you conceive anything more amiable than this—anything more desirable? Set prejudice aside, and surely you will desire to see it diffused over the whole earth. Is it perfection,—the being ‘*sanctified throughout spirit, soul, and body?*’ What lover of God and man can be averse to this, or entertain frightful apprehensions of it? Is it not, in your best moments, your desire to be all of a piece,—all consistent with yourself—all faith, all meekness—all love? And suppose you were once possessed of this glorious liberty, would you not wish to continue therein,—to be preserved ‘*blameless unto the coming of our Lord Jesus Christ?*’ Why be averse to entire consecration—offering up all your thoughts and actions as a spiritual sacrifice to God, acceptable to him through the blood and intercession of his well-beloved Son? Is not sin the greatest evil on this side hell? And is not an entire deliverance from it one of the greatest blessings on this side heaven? Why, then, be averse to deliverance from it? Do you *love* sin, that you are so unwilling to part with it? Why not rather wish to have sin totally rooted out both of your life and heart?” How would your friend receive a succession of questions like these? How would he answer them? Would he *attempt* it? Nay, what *thinkest thou?* And all ye who hear me this night, what think ye? Now is the day of salvation; this is the accepted time. All things are ready. Look for it every moment by *faith*, not by works. If by *works*, then you are not under enough, not convicted enough, not good enough,—and by such “*enoughs*” you may perceive you are seeking it by works till this hour. But if by *faith*, why not this moment, *as you are*, and *where* you are? Come, my Saviour! bless every believing soul. Apply the cleansing blood:

" O, let it sink into our soul,  
Deep as the inbred sin :  
Make every wounded spirit whole,  
And every leper clean !

" From every evil motion freed  
(The Son hath made us free),  
On all the powers of hell we tread,  
In glorious liberty.

" We walk in glorious liberty,  
To sin entirely dead :  
The Truth, the Son, hath made us free,  
And we are free indeed.

" Throughout our soul thy glories shine ;  
Our soul is all renew'd,  
And deck'd in righteousness divine,  
And clothed and fill'd with God.

" This is the rest, the life, the peace,  
Which all thy people prove ;  
Love is the bond of perfectness,  
And all their soul is love.

" Safe in the way of life, above  
Death, earth, and hell, we rise ;  
We find, when perfected in love,  
Our long-sought paradise ! "

Glory be to the Father, and to the Son, and to the Holy  
Ghost, one God and our God, for ever and ever. Amen  
and Amen.



## CHAPTER XIX.

## PERSONAL EXPERIENCE—THE REVIVAL.

WE resume our extracts from Mr. Caughey's record of his mental exercises, and of the work of God in Huddersfield. It contains some very interesting incidents, and some affecting meditations.

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Jan. 27th, Monday morning.—Return unto thy rest, O my soul! Thy place is in the dust. *Humility* becomes thee. Thou hast nothing whereof to boast—nothing upon which to look with complacency. Aside from Christ, what is there in the *full sum* of all thy sayings and doings to recommend thee to God, or upon which thou couldst rely for a single moment? O, with what tremendous arguments mayest thou enforce humility on thyself! But this need not hinder thee from praising God. A high day yesterday in Zion; *scores* of sinners saved.

Jan. 29th.—A solemn letter from a *friend* in Hull, who says:—

“Two of your spiritual children, *sailors*, have gone to heaven; they were *drowned* in the sad shipwreck of which you have read. *Thirteen* women were left widows by the catastrophe. Many others who were seals to your ministry have ascended.

“A ship has lately returned to port with one who was converted under your ministry abroad,—the young sailor who was awakened, you may remember, the night you described

so terribly a *sea-scene*. He mentally exclaimed: 'It was just so; that is for me; he means *me!*' and soon cried for mercy, and found it. He went to sea, and found himself a lamb among wolves, and they worried him to death,—spiritual death,—calling him '*the Caughey convert,*' till he lost his hold on Christ. Another young sailor was his chief persecutor, and the cause of all his troubles. After a long voyage the ship returned to this port, a few days since. Alas for the persecutor! he was taken almost immediately with the small-pox, and died miserably. The incident has been sanctified to your young friend; he is now seeking the Lord with all his heart.

"The poor '*backslider,*' whose character you pictured so vividly when last here, died last week, and was buried on Saturday. You said: 'There sits one in this congregation who is hardening his heart, and resisting the Holy Ghost.' You then described his history and character fearfully, and that it was impressed upon your mind that he would die soon; but that before he died he would acknowledge all this,—even on his death-bed. He did, indeed, *acknowledge* all, and died. I cannot speak as to the safety. Strange that such instances of divine interposition do not convince men. As many as *thirty* of your spiritual children have *fallen asleep* in Jesus since you left us. Very remarkable.

"Yours, very truly,

"WILLIAM FIELD."

The work of restitution is going on. One of our friends received the following note:—

"DEAR MRS. D.,—I send you the enclosed £1 to repay you for what I stole from you a number of years since. Forgive me. Pray that I may be honest with God and man. It made me uneasy this long time. I concluded to restore it when

listening to *Mr. Caughey's* preaching. The Lord bless you and yours, prays one who is unworthy of God's mercies."

To-day I received the following letter from a good man in Leeds:

"DEAR SIR,—In the month of August, previous to your last visit to *Leeds*, I was sick in the Leeds Hospital, and an unconverted sinner. As I lay delirious of typhus fever, I dreamt that a stranger from a far country stood before me. He was in the act of preaching salvation to poor sinners, urging *me* and *all of us* to flee from the wrath to come, and warned us against *false prophets* that would come—yea, and had already come.

"He approached me and asked if I was *willing* to be saved. I said I was. Then, laying his hand upon my shoulder, he said: 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Instantly I saw Jesus Christ upon the cross, between the two thieves. He was bleeding. I saw his five wounds plain to my eye as ever the Roman soldiers who crucified him did.

"I asked, 'What is to become of my wife and child?' The stranger replied, 'They shall be saved, too.'

"I recovered, and told my wife my vision; but she treated it as *dreams* are treated; but soon after our child died. Thus was one saved out of the three.

"Well, sir, on the Sabbath night you preached at Oxford-place Chapel, my wife was there, got awakened and converted to God. Home she came, a new woman, with the news about a strange minister who had arrived in town; telling me of the cries for mercy among sinners stricken down by the word of God. *Two* out of the three were now saved,—one in heaven, the other on earth.

"My soul was seized with a strange emotion. I said,

‘I’ll go and hear him, too.’ I went; but the moment I saw you in the pulpit, I exclaimed, ‘That is the very man I saw in my dream in the hospital.’ *True* as eternity, sir, is what I am telling you. The *sermon* troubled me. After sermon, you came down and made your way through the crowd, and came to me and paused, and laid your hand upon my shoulder,—you did, sir,—just where I felt it in my hospital dream. I left the chapel; but heard you again and again; seeing nothing before me but eternity, with its blackness of darkness.

“Well, sir, one night, in prayer at my house, when I was pleading for mercy, light sprang up in my heart bright as noonday; but I did not understand it. The following Sabbath I was freely justified by faith in our Lord Jesus Christ.

“Now, the *three* were saved; and my wife and self are on our way to heaven. I hope, sir, you will see in these things tokens of the providence of God. We have one favour to ask,—a copy of those lines you repeated from a German poet; and tell us how the work is advancing in Huddersfield; and yet another favour, that you will visit us in Leeds before you leave England. “J. S.”

I know not how to account for the above on any other principle than as a *divine interposition*. I have only inserted his initials; but he gave me his name in full, and place of residence.

January 29th.—A great infidel struck under conviction the other night; but made out to totter to his lodgings very miserable. But, finding no rest, he ventured back, and at length cried for mercy, wrestling Jacob-like till he found it, and a changed nature within. He has written a long letter to my friend Dr. Booth, giving an account of the matter, thus:—

“My name is T. S., thirty-three years of age, a native

of Yorkshire; was a Roman Catholic till fifteen years of age; but soon after became a Deist, and well read, too, in the works of Voltaire, Paine, &c. I left my wife in Nottingham last October, with oaths and curses, more like a devil than a man. In November I was prostrated by sickness, and was brought to the brink of the grave, but was fearless of death. I recovered. Walking down street, saw a placard on the wall announcing Rev. Mr. Caughey to preach. 'Money again!' I exclaimed to one by my side. 'I tell you it is money they are after. They must be *hard up*, to get this man all the way from America to get a full house, theatre-like, for money. It is all *priestcraft*.' Sabbath came; took tea with a friend at Newtown, to kill time. But conversation fell short; so talked of this Mr. C——. Asked my friend to go and hear him; would have asked him to a public-house, but, as he had taken the *pledge* lately, thought I would not tempt him. We came to Queen-street Chapel, and sat in the furthest part of the gallery,—a bad place for hearing. Mr. C—— introduced the question: 'Is man immortal, or is he not?' I did not believe it. But he introduced the testimony of Cicero. I instantly listened to what the Roman senator could say on the subject, when these words pealed in my ears: 'If I am wrong in supposing that the souls of men are immortal, I please myself in my mistake. Nor while I live will I ever choose that this opinion, with which I am so delighted, should be wrested from me. But, if at death I am to be annihilated, as some minute philosophers suppose, I am not afraid those wise men, when extinct too, shall laugh at my mistake. When I consider the wonderful activity of the mind, its great memory of the past, its vast capacity of penetrating the future,—when I behold such a multitude of discoveries thence arising,—I believe, and I am firmly

persuaded, that a nature which contains so many things within itself *cannot be mortal*.' The preacher then appealed to us Englishmen, with the Bible in our hands, doubting the immortality of the soul, when *Cicero*, without any Bible, came to such just and clear convictions on the subject. His appeals marched into me, and knocked Tom Paine out of me. To clench the nail, he shouted, 'Where is that infidel? I know he denies the immortality of the soul,—and he is here.' He then went on to describe me. My head dropped; I said. '*That's me.*' The tears gushed from my eyes. The preacher even went on to detail my late attack of sickness. That God had raised me up from the margin of the grave; and why? That I might hear the stranger, and repent, believe, and be saved! Yes! I have been sick, indeed; and here I am out of hell. The sermon closed; I desired to stay for prayer-meeting, but my companion said 'No.' So, failing in courage, we left when they were singing. During three days thoughts on the immortality of the soul were ever present,—could not disengage my mind from them. On Wednesday I nearly yielded to resolve to venture to hear him again; but decided not, and spent the evening in reading a newspaper. Next morning, too late for work; employer out of humour. It was well; it was the means of my salvation. Read the Bible; resolved upon hearing Mr. C——. Started for meeting, planning in my mind to sit near the door, so as to make my exit soon as sermon was over. But, on entering, was led on and on, till right in front of the communion-rail I found a seat. The text was on *Satan's devices*.—2 Cor. ii. 11. After sermon I said to myself, 'Go away!—have served the devil long enough; led by him into all manner of wickedness. However, let me pause, and see *results*.' A few women only went forward for prayer. 'Go away,' some-

thing seemed to say. But I could not; a strong power rested on me,—held on to me, till Mr. C—— passed by me, when I trembled, and my knees smote together. I shook as with an ague-fit; cheeks wet; tears flowed; my sins, a burden, oppressed my soul; felt my legs would not bear me out of the chapel; thought I might be able to reach the altar; tried; found myself there on my knees, but prayerless. One said, ‘Cry to God; say, *God be merciful to me a sinner! Lord have mercy on me.*’ I replied, ‘What! I pray? I, who have *scoffed* at religion, and *persecuted* its teachers! I! a *play-actor*,—an infidel of the vilest kind!—I pray!’ But I did pray, compelled from a feeling within; and yet, to my apprehension, without any feeling. But I did believe then and there *Jesus died for ALL*, and he can save me,—*even me*, who once called him ‘*The carpenter’s son!*’—me, the vile wretch, who has ridiculed the Saviour in many companies,—defaming his character. His *blood* was now my plea; his atoning, cleansing blood, so often despised. I believed, wrestled on in mighty prayer; but neither *pardon* nor love to God visited my heart. At length they began to sing something like this:—

‘He will save you; He will save you,  
 He will save you just now!  
 I believe it, I believe it,  
 I believe it just now!  
 Hallelujah! Hallelujah!  
 I believe it just now!’

“I saw by faith my Lord Jesus Christ seated upon his throne; felt he was *reconciled to me*,—had *pardoned me*. The load was all gone off my mind, off my heart; taken off just then, quite away! I shouted, ‘Glory! glory!—hallelujah! Praise ye the Lord!’ My tongue was unloosed to tell what a great sinner I had been, and what a great



Saviour I had found. Went to my lodgings, knelt in prayer; went to bed; could not sleep for joy and gladness. Arose for prayer and praise in the night, and again at five in the morning; still feeling perfectly happy. Told my companions what the Lord had done for me. They said nothing, nor do they persecute. Explained to them what a slave of the devil I had been, which they knew very well. Declared I would now be a valiant soldier of Jesus Christ."

Dr. Booth, our beloved physician, who sent me this letter, exclaims at the bottom, "Glory be to God! Is not this another brand plucked from the fire of hell?" To which my soul replies, *Yea!* Amen. Praise the Lord!

But how curious that one *pagan idea* should weigh more with some men than a hundred declarations of the Bible! Well, we must take sinful men as we find them, and find out "the joints of the harness," where they may be pierced!

David picked up the smooth stone out of a *babbling brook*, that slew Goliath. "*Breakers ahead, sir!*" once gave me a soul! It was a cry from the pulpit; it entered a sinner's ears, swept over his conscience. There was no rest for that sinner till he found mercy; till the hand of Jesus reached him, as it did sinking Peter. He is now preaching the Gospel, I believe, or preparing to do so.

The Holy Ghost has many arrows in his quiver. Cicero's arrow, shot at "*the minute philosophers*," pierced an English infidel two thousand years afterwards. There are *words* which never die, but have a sort of *vitality* about them which is imperishable.

Well, *Ahab* was not the *last* man who was wounded *between the joints of the harness* by a bow drawn at a venture. Besides, the soul sometimes *outgrows* its infidel panoply, and renders itself *assailable*. Nor was *Achilles* the only hero invulnerable in every part except his *heel*;—a classic fable, but it has a moral. His mother, while

dipping him in the river *Styx* when an infant, held him by the *heel*; that part was not *dipped*; *there* he was vulnerable,—he might be *wounded* mortally there.

The devil dips his children in the *Styx* of infidelity, to render them proof against the arrows of the Gospel; but, in doing so, he must hold on to them by some part, like the *mother of Achilles*,—and that cannot be dipped conveniently; there they are assailable. Satan's hold upon this Huddersfield infidel was a denial of the soul's immortality; there the arrow of *Cicero* pierced him.

*Belshazzar* was a cheerful sinner on the night of the great feast, till a *hand* wrote something on the wall that spoiled his wine and his wit, "and put an end to his mirth and his monarchy together." The hand of conscience wrote something on the walls of T. S——'s soul, which put an end to his *jollity* and his *infidelity* together.

Another private note lies before me, telling of a sudden death close by, within a few days. The man, notoriously wicked, snatched away by death, almost within hearing of our shouts of victory through the blood of the Lamb. He had scoffed at the people on his way to the meetings. But, when seized by death, their prayers were the boon he craved. Those around his death-bed gave little encouragement to praying people, and *chilled* them. The closing scene was *terrifying*. He *assailed* those wicked persons who waited to see his end; painted their characters in horrible colours, and ordered his wife to put them all away, for their presence tormented him, and to burn the *gaming-cards* which were in the house, and to lead a new life. His *shrieks* roused the neighbours from their beds; and, putting himself into an attitude to fight a *duel* with the devil himself, he instantly expired. It seems he was a fine-looking man, and appeared full of strength; but his hour had come.

I received the following letter, the other day :

R

"Huddersfield, Jan. 22nd, 1845.

"DEAR BROTHER CAUGHEY,—The following instance of the power of God to save came under my own observation. It occurred lately under your ministry, and may serve to cheer your heart, as a proof, among many, that your Master is with you.

"On the 9th instant I went to Manchester, where I met an old companion in sin. We had both served Satan together in the time of my impiety. 'Well, Jem, how are you?' was his first salute. 'Bless God, very happy!' was my reply. He looked surprised. I added, '*Andrew*, souls are being saved in *Huddersfield*; ay, scores and hundreds, praise the Lord!' 'Indeed,!' 'Yes, glory be to God!—and if *you* will come and hear for yourself, you, also, may be a happy man.' 'Is everybody saved who hears that preacher?' 'No; only those who *will* it.' I pressed him to come over and stop at my house. 'I'll come,' said Andrew, on 'Saturday, 18th instant.' We parted; and on the 18th Andrew arrived, late. I had been crying to God for him much. I introduced the subject of religion. But Andrew cut the matter short by saying, 'I must be honest with you; I am an infidel in my views.' My heart sank within me: but, having confidence in God, I pressed my plea for the Bible till *one o'clock* in the morning. Next morning, being Sabbath, had a *few friends* at my house, when the subject was renewed with Andrew, till it was time to go to meeting. We left him in the hand of God, and took our places in the chapel.

"Well, sir, you announced your text, and took up the thread of conversation just where we had dropped it. The word came with power, and with the Holy Ghost, and much assurance. Andrew actually trembled under it. After we returned, I said, '*Andrew*, how did you like the sermon?' He replied, with indifference, 'O, very well.' 'Well, but

what did you think of his taking up our conversation precisely where we had left off?' 'Think! why, that *you* had told him everything, or *somebody* did.' I declared to him that not one of us had had any communication with Mr. C——, or any one else, upon the subject; but that I thought you were directed by the Lord. 'It is odd; and the preacher looked straight at me,' rejoined Andrew.

"The *crowd* was great at night, two thousand people being present. I had strong faith for Andrew, although he was still *hard*. After sermon, I found him among the *penitents*, groaning, sobbing, crying for mercy, — which he found, to his exceeding joy.

"Next morning he was out at the six o'clock prayer-meeting, beseeching God to keep him faithful until death. When giving an account of his conversion, he said, 'As I listened to the forenoon discourse, the feelings of a little child came over me. Presently it was as if I had been seized by the hand of a giant, shaking me violently by the collar.' I now saw why he *shook* and *trembled* so. 'I feared observation,' he continued, 'and would have gladly escaped from the chapel. I attended a select meeting before sermon. Mr. C. had us all kneel. After giving us some instruction on the nature of repentance and faith in Christ, and prayer, he urged us to promise God, there and then, that when sermon was over we would go forward for prayer. This I did not like, and mentally refused. Mr. C. exclaimed, "*What* means that man who draws back? Can you justify it? Shall you be able to do so when in eternity?" Then he pleaded with God for the man, which I knew to be myself. He plead till I was broken down, and mentally yielded the point, when I secretly *promised* God. The matter being now settled, my way was plain. Heard the sermon, kept my promise, and found Jesus Christ the Son of God to be my Saviour indeed.'

“And now, dear sir, may God give you countless multitudes of such seals to your ministry, is the daily prayer of your sincerely attached brother in Christ,

“JAMES DYSON.”

Jan. 30th.—Lights dull last night—gloomy chapel; want of judgment at the gasometer, I suppose. When the Mills stop, at eight o'clock, the gas is reduced accordingly, which is well enough if done *moderately*, which they have failed in during several nights;—like some preachers we have known, who were so afraid of what they called wildfire; they kept reducing it and putting it down, till they had no fire at all, tame nor wild, and the spiritual thermometer at zero. So fearful of the effects of a few Glorys, Hallelujahs, and Amens, as to gradually decrease and thin them out, till, as Brother Unwin used to say, there was not a “*chirp*,” and the place of worship silent and gloomy as a sepulchre!

However, a badly-lighted church has an ill effect upon a congregation; it renders the people stupid and gloomy-looking, and *really* so in their feelings! It discourages the preacher also, weakens faith, and renders success doubtful. It should not be so, but it is so; and constituted as we are, it is difficult to avoid its being so, so much are we liable to be affected by *circumstances*.

*Xenophon* tells us that the city of *Larissa* was captured during the consternation caused by an eclipse of the sun. The people thought the *world was coming to an end*, or that the *gods* were displeased, and so reasoned it was no use to *hold out*, or *fight*, as *courage* was useless under the *frowns* of the *deities*. So the city was taken, because no one had a heart any longer to defend it.

Ah me! if twinkling lights and a gloomy house do not create consternation, they do stupefaction—remind of bed-

time—make it seem later than it is ; if no fears about the world's coming to an end just yet, a *fear* that the sermon is going to be “a long-spun” becomes rife if the preacher does not happen to be lively;—that by the time the sermon is ended, the meeting should end.

A gloomy atmosphere, besides, is kindred to UNBELIEF, and then evil reasoning comes in;—to some it seems as if *God* is absent from the place. “*God is light*,” is a New Testament axiom ; it seems an *instinct* of our common nature so to think of God. Plato said, “LIGHT is the *shadow* of God ; and *God is the light of light itself*.” But *darkness* ; what is it ? “A *privation* of light,” say the philosophers, which leaves us as wise as we were before. But it reminds timid Christians of the “*prince of darkness* ;” and, forgetting that it is said in the Scriptures that *darkness and light are both alike to God*,—that he can *see*, or *hear*, or *bless* in the dark as well as in the light,—the idea of *divine absence* takes possession, and it is hard to be dispossessed.

How often, when leading our *spiritual troops* to *charge the enemy*, have I been made to *realise* this, however unreasonable it may appear ! The *strange vacancy* and *dulness*, with lights twinkling amid the gloom, construed into the presence of Satanic influence ; and who shall be *positive* Satan never takes advantage of such a state of things ? “*We are not ignorant of his devices, lest Satan should get an advantage of us*,” says St. Paul. The meeting is *captured* by these unhappy impressions ; or, if *some victory* is gained, as last night, it is after a hard fight with *Unbelief*, *Morpheus*, and the *Devil* !

Give me a church brilliantly lighted, if *success* is to be the order of the night. We are creatures of feeling and sensibility, and are influenced by such things in spite of us. A gloomy or chilly house, an unwelcome current of air, a

creaking door or a window rattling in the wind, I have known to put preacher and people "all off the poise within," eventuating in a hard and unprofitable time. They are sure to lessen the congregation;—*sinner*s, especially, are not fond of frequenting such an uninviting place. I have known some preachers to laugh at such *trifles*, and to take no small credit to themselves for being superior to them; but a trifle more knowledge of human nature, and closer observation, would render them more serious matters than they are aware. Look at *public saloons* in cities and villages, how *brilliantly lighted* and *inviting* they are! and how *crowded*! "*The children of this world are in their generation wiser than the children of light.*"—Luke xv. 8. "*Let your LIGHT so shine before men, that they may see your good works, and glorify your Father which is in heaven,*" might have a secondary application in *church-lighting*, I think. However, these are *facts*,—*evils* that should be remedied or avoided by those who have charge of such matters. *Inattention* to them is bad economy, *financially* as well as *spiritually*. *Huddersfield* is the place for attention to such things. The dim *gas-lights* will soon have a remedy, now that the cause has been ascertained. It is seldom one meets with a class of men in Methodism who have so entirely incorporated the Lord's business with their own as here. The *affairs of the church* are *their affairs*; they conduct them upon the same principles as they do their own; what ought to be done is done, and with despatch. That is the way to sustain and keep in action a vigorous church. Methodism has great vitality and strength here. It is written, *They shall prosper who love Zion*; and our leading brethren here realise it to be so, for time and for eternity.

Jan. 31st.—I forgot to note that last *Friday night* we had a sweet and powerful time on *Holiness*, and that *thirty*



persons professed to receive the blessing, and *eleven* were *justified*. Last Sabbath *one hundred* souls were saved and recorded. O, may every name of them be found at last in the *book of life*!—Rev. iii. 5; xxi, 57.

Last Tuesday I rode over to Leeds with Mr. Webb. We enjoyed an agreeable season at the Wesleyan Missionary Tea-meeting and Bazaar;—a great variety of articles for sale; among the rest, a few verses celebrating our hard-fought battle in Leeds. O, but it did bring to remembrance scenes of conflict and victory. Satan fought *hard* for his kingdom those *five months*; but the Lord gave us the victory in the conversion of *sixteen hundred* souls, and in the sanctification of *one thousand* believers. *All glory be to God* in the highest, from whom cometh such victories through Jesus Christ our Lord!

I preached that night in *St Peter's Chapel*, the largest in England belonging to the Wesleyans; accommodates between three and four thousand hearers, and it was full. Had an *awful time*; those who would not yield fled in *terror* at the close. Wit is a perilous talent; hard to be suppressed, I suppose. One of the preachers in the pulpit, observing the scene, turned to the other, and said: "See! they run as if the devil was after them!" I am sure the devil was angry that his children should have such a *fright*. Could I have stayed a little longer in Leeds, should have had *poetry* of another order, doubtless; but, after fifteen souls were saved, we started for Huddersfield, where we arrived at one o'clock in the morning.

Had a good time last night, here. If the name of Jesus happened not to be in my text, he had a place in the sermon. Blessed Jesus! Thou art my love, my life, my all in all!

"Insatiate, to this spring I fly."

Saturday Morning, Feb. 1st.—*Purity* my theme last night. A *snake* may cast its coat, but keep its venom. A

*sinner* may cast off much of the "*old man*" in outward, and even inward character; but, if not cleansed from all sin, there is a *snaky inclination* in his nature that may wound others, or the cause of God, or himself, eternally.

That was a shrewd saying of one, that "a profession of religion, without *purity*, is like a fair glove drawn over a foul hand." Purity is the *prime jewel* of moral worth, in man or woman. What is the most *graceful* dress humanity ever wore, if the one who wears it has a *filthy* person? We would shrink from such a creature. But such is he who makes a graceful profession of religion, and carries about him an unclean spirit, an impure heart; he lacks the prime jewel of moral worth—*purity*. He resembles those Swiss smugglers in whose company I crossed the *Jura* mountains not long since. We noticed that they wore a profusion of jewellery, and marvelled that persons otherwise so dirty-looking should be so adorned. *Gold* chains, with gold watches, thrown around *necks* that would have puzzled one to say when they were washed with pure water; and fingers glittering with rings and gems, that *seemed* never to have had a moment's fellowship with *soap*! But we received a hint they were *smuggling* them into France from Switzerland.

There is a good deal of *smuggling* going on in religion, —avoiding the Lord's *customs* on *taxable goods*: *purity of heart* is the *duty* for outside accomplishments in religion. Many are deceived thereby, and many *deceive themselves*. God we cannot deceive. It will be sad if we are detected in the last hour, and lose all our accomplishments and our souls together. It will certainly be so if our *outside appearances* are found to be *contrary to inward realities*; if underneath all our *fine professions* we have impure hearts; —as those people with *filthy persons* under gold chains, rings, and jewellery.

Feb. 3rd. Monday morning.—A gracious sacramental season yesterday. A melting time on the *sufferings* of Christ. “*We preach Christ crucified,*” says St. Paul. “We should look at sin in two glasses,” observes one; “in the glass of Christ’s precious *atoning blood*, and in the glass of his *death*.” Thus, when Paul preached a *crucified Christ*, he preached against *sin* most effectively—described it as a crimson die.

Jesus was “*a man of sorrows, and acquainted with grief,*” says *Isaiah*. Grief and Jesus were no strangers. How sensibly that touches an audience! When did the cup of grief ever pass by untasted? And

“Can we thy houseless nights forget?  
The cold dews on thy temples lying;  
The *taunts*, the *spear*, the *bloody sweat*,  
The last long agony of dying?  
Thy present gifts so large and free,  
The transports of eternity!”

Ay, that “*bloody sweat*.” Ah! who can forget that grief, or, being reminded of it, remain *unmoved*? Grief met him at the *garden entrance*; but never, no, never had he met grief before with a heart so full of sorrowful emotions. His disciples marked the change in his appearance,—that he began to be “*very heavy*,” that he entered the garden with sighs and sobs of grief, and with *mournful utterances* and *broken exclamations* of sorrow—such as, “*My soul is sorrowful*,” a little further on, “*my soul is exceeding sorrowful*,” a few steps more, and he exclaimed, in yet more saddened and lamentable accents, “*sorrowful even unto death*,”—shows how *deep* and *real* it was. Ah! it was not a mere *semblance* of sorrow, but *real*, downright sorrow. When King *Artaxerxes* noticed the *dejection* of Nehemiah, he inquired, “*Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.*”

O Jesus, my Lord! this is nothing else but sorrow of heart! But why art thou thus, if thy death is but as a *martyr's death*, witnessing for the truth? for *before* thy day, and *since*, have men gone forth joyfully to die for it. Ah! a *martyr's* sensations afford no solution of the mystery of thy passion, O Christ!—he *began to bear the weight of the world's atonement*, which martyrs never bore, and which all the *men* upon earth, and *angels* in heaven to help them, *could not have borne!*

Further on in that solitary garden of Gethsemane, his faltering steps were heard, with stifled groans. No wonder his poor disciples were overwhelmed with sorrow, too, till *pitying* grief called upon *sleep* to soothe them into forgetfulness, while a hovering *angel* longed for permission to minister to him, all prostrate as he now lay upon the cold ground. *Thrice* had he declined that mysterious cup of our grief proffered to his trembling lips by the hand of his Father, saying, "*O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as Thou wilt,*"—and all this, as the apostle says, with "*prayers, and supplications, with strong crying and tears, unto Him that was able to save him from death, and was heard, in that he feared.*"—Heb. v. 7. *In the thing he feared, he was heard.* What was that? for did he not finally drink of that cup? If the *mere cup of death* was it, he was far from exemplifying the courage of a martyr. But if that cup contained the FULL PENALTY due to the sins of the whole world;—if Jesus was the *representative* of that world, to die in its stead—the *sacrificial lamb* of God, to bear the general sins away in his own *suffering person*, making a full atonement for the same;—then in some measure we comprehend the *character* of the sufferer, and the *nature* of those sufferings which ensued. I had *power* on this point,—exclaiming, Let us *cover our*

faces; as *Elijah* with his mantle, as our suffering Lord passes by. Let us recognise in the emotions which sway our hearts, and in the tears that bathe our cheeks, that we know and feel those sufferings were no common sufferings, that grief was no common grief, that agony was no common agony! No, no!—men nor angels cannot measure it,—cannot estimate it!—

“A weight of woe more than whole worlds could bear,”

With what tender sympathy do those words of Jesus fill my heart,—the last words he uttered before he tasted of that cup, “O my Father, if this cup may not pass away from me, except I drink it, THY WILL BE DONE;” if man cannot be saved except I drink it, my heart, my lips are now ready; and then that dark cup of our grief and sin penalty touched his lips, and he drank it; but it was taken VOLUNTARILY,—a fact the infidel was called upon to mark. It had his full and free consent, through intense love and pity for the infidel’s soul and for my soul,—for every soul of man. What a powerful hold this gives one of an audience!

How instantaneous the effect of that cup! “The bloody sweat,”—how familiar the phrase! Do we properly comprehend it? How terrible the import! The blood first oozed out through every pore in crimson dewdrops all over his body, increasing in magnitude till, as St. Luke tells, his sweat was like great drops of blood falling down to the ground. There is evidence, too, that the night was not sultry, to cause sweat; for a fire was needed a few hours afterwards in the midst of a hall, where Peter desired to warm himself. He sweat lying upon the cold earth. He was bathed in blood caused by no world weapon; was crushed in soul, and bruised in body, but by no mortal hand. It was the storm and agony within which made

the blood to appear without. Ah! how terrible that *storm*! How intense that *agony*! How intolerable that *pressure*! The tides and waves of the ocean, mighty as they are, are arrested by a slender strip of insignificant sand, as Jeremiah notices: "Though the waves *toss* themselves, yet cannot they prevail; though they *roar*, yet can they not pass."—Jer. v. 22. Not so the *purple tide* in our dear Redeemer's body. Its crimson waves were set in motion by that storm within,—a storm hitherto unknown and unfelt in any human frame, and never to be endured again!—that *tide*, those waves, driven on by it, soon rushed through and over all opposing barriers, deluged the surface of his body, stained all his garments as one treading in the wine-press,—Isaiah lxiii. 1—3,—and reached the earth upon which he lay! In the prime of manhood he entered that garden,—in the bloom of youth, and health, and vigour, and with a *constitution* which never was debilitated by sin or by disease, he took that cup with no earthly liquid filled, and behold the result!

And how *men's feelings* looked out of their faces at the cry, *Sinner!* behold the Lamb of God! *Weep* for him who *wept* and bled for thee! Yes, thou dost weep; thou canst not help it! But O, weep not so much over the sufferings of thy innocent *Redeemer*, but weep for *thyself*—for thy *sins*! Begin the imitation of thy Lord, with *prayers and supplications, strong crying and tears*, that thou mayest be pardoned and saved from that dreadful hell from which thy Saviour's tears redeemed thee! And thou hast reason to *fear* it: for be assured that those agonies in the garden, that those sufferings of which Calvary tells, only indicate what thou must suffer in hell, if thou thyself shalt drink of that cup as a satisfaction to infinite justice for the sins of thy soul. Alas for thee then! It will require an eternity to drink it. If a few hours of agony and death sufficed thy

Redeemer to make an atonement for thy sins, it was because of the exceeding dignity of his person, and the infinite merit of his sufferings.

It is good to *particularise*,—to single out this and the other character in an audience,—to discern the *who* by the **EXPRESSION**, *differing* in this and the other, according to temperament, education, habits, views, prejudices. It makes the Gospel a *personal* thing; brings it *home* to the individual bosom; puts the *honeycomb* to the lips, or the cheering *cordial*, or the bitter but medical *potion*, or the *potent remedy*. How *inspiring*, as yesterday, to behold or hear the *individual effects*,—the responsive word, or look, or tear, or shout, here and there, over nearly *three thousand* souls! Truly the Gospel is designed for the *whole world*; and there is a decided and an electrifying advantage in having *an immense mass of mind at once under its sound*. Perhaps more *angelic beings* assemble then. Did the Lord intend to teach this, ordaining that his famous temple should be in a manner lined with angelic figures? One of the *fathers*, a short time after the apostles, tells us that a certain person of undoubted veracity and piety declared to him that he had seen a vision of angels leaning forward towards the altar, and listening, as soldiers around their general. If they are *ministering spirits* sent forth to minister to those who shall be heirs of salvation, where should they be, but hovering over such a mass of redeemed souls?—the *interests* at stake forbid one to suspect indifference. It is reasonable, also, to suppose a greater amount of divine influence present under such circumstances, to say nothing of the *electrifying* effect of such an imposing spectacle upon the preacher.

This is a *digression*. No matter; I do not feel good for much else to-day than to *scribble* and write out all the feelings and impressions of my heart. After *prayer*, I love the



companionship of my pen ; I like to note down ideas while they are *fresh*. From the sinner I had a ready transition to the believer, and with good effect. All hail, *believing* soul, over yonder ! I see by thy looks thou art sympathising with thy Lord. Thou hast redemption through his blood, the forgiveness of thy sins. Yes, thou mayest well shout through thy tears ! Shout, then, and I will help thee to shout, "Glory to God, and to the Lamb, for ever and ever, Amen !" Ay, scores of you shout, for you express it all in your looks ; let it go up to hundreds and thousands, and when all present are at it, would that the whole town, and all England, and all nature, might join in it at once !—a shout like a great thunder, such as John heard,—"*Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the LAMB for ever and ever.*"—Rev. v. 13.

And yonder sits a poor brother ; and over there as poor a sister ;—not poor in grace, nor in faith, bless God ! but poor in this world ;—coat none of the best,—worn as thyself with the world's rubs : who cares for thee ? JESUS does. Why does he care for thee ? Thy sympathies for his sufferings are met by his sympathies for thy sorrows and trials in life. Fear not. He has a crown for thee ; but thou must be tried, and faithful, and true, a little longer. Jesus sees thee ! He is coming to receive thee unto himself. He is filling thy heart with the sunshine of his presence now. Yes, shout ! I love to hear a poor saint shout. More of you ! *More* be it ! Shout, then, by the dozen ! Let Christ's poor have their jubilee ! "*Amens, Glorys, and Hallelujahs,*" never disturb me when preaching, if God is in them, as now. They vibrate upon my *heart-strings* ; they thrill my very soul ; they electrise my whole being ! Hallelujah ! *The Lord God omnipotent*

*reigneth!* Dry your tears, ye saints, and think how high your great Deliverer reigns! "Let us stay in the garden." Very well, then, let us stay in the garden. Let us administer the *sacrament*, in the garden of *Gethsemane!* Forget that you are in Huddersfield, or in England. Imagine yourselves in the garden, as you surround the table of your risen Lord. Let the scenes of *Gethsemane*, if you will, as well as *Calvary*, be present to your imagination and faith, as you surround the table of your blessed Redeemer.

Hearken to a voice, not from the hills of *Judea*, but from the hills of *Ireland!* The *Irish harp* never sounded sweeter to my soul than in the following lines, by one of her sons, Hearken!—*sob*, but shout not; weep, if you will!

"Alone in that still midnight hour,  
When gloom involved the mountain round him,  
And hell's dark spirits given the power,  
As they had long the will, to wound him;  
The strength which Heaven supplied withdrawn,  
What wonder that his frame should languish,  
Aware that morn's approaching dawn  
Must rise on its commencing anguish?"

"Deserted by the world he came  
To save, which o'er his woes exulted;  
Ordain'd to die the death of shame,  
By those for whom he died insulted;  
His Father's smile withdrawn from him,  
And his few heedless followers sleeping,  
What marvel if his eyes grew dim  
And his lorn soul went wild with weeping!"

"The dateless sins of centuries past,  
The countless crimes of unborn ages,  
Upon his burthen'd shoulders cast,  
To bear through torture's lingering stages;  
To be by one false friend betrayed,  
Just ere another has denied him,  
While none remain to lend their aid,  
Or stand in death's dark hour beside him:"

"All these, and many a wilder woe,  
 Dark phantoms of unknown existence,  
 Came crowding round, above, below,  
 And gathering in the gloomy distance,  
 Till from his bent brow pour'd the blood,  
 Down on the stainless soil before him,  
 Even though the pitying angel stood  
 And waved his wings of healing o'er him.

"Man! durst thou after *this* complain,  
 And weary Heaven with wild repining  
 That thou hast felt some passing pain,  
 And seen some rainbow hope declining?  
 Know that, whatever griefs came o'er,  
 Whatever pangs misfortune gave thee,  
*He* suffer'd *then* ten thousand more,  
 And gladly suffer'd all to save thee."

Ah! this was, indeed, a gracious time! I suppose there were two thousand people at the Lord's table,—and such weeping! There were other effective points in the discourse—where *Grief* met Jesus at Pilate's bar, on the streets of Jerusalem, with the cross on his bare and bleeding shoulders,—on *Calvary*, on the cross,—heaven and earth sympathising and colouring with his woes,—till all the sky was draped in black, and blackness lay heavy on all the land.

Had an *immense crowd* at night, and a *storm* from the pulpit. *Critics* and *croakers* and *all their family* were in an amaze, with backsliders and sinners,—as if in the predicament of Wordsworth's *Wagoner*:

"*Astounded* in the mountain-gap,  
 With peals of thunder, clap on clap.  
 And many a terror-striking flash—  
 And somewhere, as it seems, a crash  
 Among the *rocks*, with weight of rain,  
 And sullen motions long and slow,  
 That to a weary distance go—  
 Till, breaking in upon the dying strain,  
 A rending overhead begins the fray again!"

The Lord did help my soul. *His truth* flashed like *fire*;—to use an idea of *Petrarch*, “like heaven’s own thunder it smote the trembling mind.” The slain of the Lord were many. If this does not raise the devil and bring a storm about our ears, then Satan is *asleep*, or has quitted the field, that’s all! There are some “*unwedgeable and gnarled oaks*” here, requiring some of those *bolts* which the poet called upon to split them! The Gospel is no tame affair when *preached with the Holy Ghost sent down from heaven*! It has *bolts*, too, effectual as those which fall in thunder. There was a *splitting* and a *rending* of “*the oaks of Bashan*” last night; and a *rending* away of souls from the devil, the world, and sin, to Jesus, who received, healed, and saved them.

“And many to his name allegiance vow’d,  
Who own’d another *master* till that hour,  
But now shook off his vows, and praised Redeeming Love.”

The number saved by *eleven o’clock* that night, and registered, was *one hundred and thirty souls*, besides *ten children*! All glory be to God alone!

It is a curious circumstance, and I think worthy of record,—for I verily believe it is recorded in heaven,—that this day’s remarkable success is traceable to the prayers of a company of converted Sabbath-school children. *Last Saturday* afternoon they assembled for a *prayer-meeting* among themselves. During the meeting, it seems, it came into the mind of one of them to pray for the salvation of a certain number of souls, in pardon and purity, the following day,—*one hundred and forty* was the number named. The idea took with these young believers. Their *faith* fastened firmly upon the power and goodness of Christ, that it should be so. They pleaded, and felt, and ventured to

believe, that it would be so; and it actually was so! On examination of the *register*, it is found that forty of those saved yesterday were cases of purity, and the remaining *one hundred* were conversions. But these praying children included both blessings in the word "*saved*," which they had used before the Lord; I suppose, with great emphasis,—knowing well the meaning of the term. Thanks be unto God for Sabbath-school *instruction*! Jesus thanked his Father that he had *hidden* these things from the *wise and prudent*, and revealed them unto babes, because it seemed good in his sight. It is so still. And, as our Lord said, on another occasion, when the *blind* and the *lame* were healed by him in the temple, and the place rang with the sweet voices of *children* crying, "*Hosanna to the Son of David*," and the *Chief Priests and Scribes* were trying to *scowl* it down, saying to Jesus, "*Hearest thou what these say?*" "*Yea*," he mildly replied, "*have ye never read, OUT OF THE MOUTHS OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE?*"—as if a *string* were wanting in God's praise, till *infant voices* supplied it!

A poet says, "*The child is the father of the man.*" The *elements* of the future man, good or bad, are often developed in the child. May it be so in these! If the *infancy* of their faith be so strong and prevailing, what may it not *reach* in its manhood, if they remain true to it and grow in grace, up to "the bright and burning noon of their intellectual day!" We read that "*The Spirit of the Lord began to move SAMSON, at times, in the camp of Dan between Zorah and Eshtaol.*"—Judges xiii. 25. That was an early earnest of his future power.

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There is a society of *Socialists* in this town,—infidels, *hard-faced men*,—bold and daring for their evil cause;

*wills* deep in their souls to oppose the Bible. Of course our doings are *intolerable*. They have an edifice set apart for their *Sabbath day and evening* gatherings, where *holy time* is *outrageously desecrated*. An old woman passing by the structure, the other day, paused to read the inscription high on front, and, her sight not being good, she read, "*The Hell of Science*." "There! did you ever!—what are they going to do with science?—the *Hell of Science*!"—and passed on. "*The Hall of Science*" is the motto; but the old woman was not far out of the way, after all. They have had it from the pulpit rather hot, for their patience, of late. Their *assemblies* have been *thinned*, almost broken up; and, besides, *numbers* of their adherents have been lately converted. The *wasps' nest* has been greatly disturbed; they have tried to *sting* and do other mischievous things, which have rather recoiled upon themselves. *Public opinion* has given them some significant frowns. A few expressive symptoms of dissatisfaction with the revival among certain *would-be "higher class"* ones have given them courage; but they counted too fast. It is hard coping with the power of God;—not the first time a revival of religion has turned into foolishness the wisdom of the crafty. They are vexed that human nature will so patronise "this hell and damnation." We have something better than that, gentlemen; although *even that* is worthy of an escape from,—not from *hearing* about it,—but from *suffering its realities* in eternity. Well, they have concluded to send in a *flag of truce*, asking for a cessation of hostilities, or at least a decrease of the cannonade, and time for explanations. A *deputation* has waited upon me. One, in the name of the rest, entered his protest against my "*misrepresentations and unbearable inferences*,"—that I had even injured his character! Poor man! I neither recognised his *name* nor

face,—although not unlikely I may have drawn his portrait pretty correctly in the pulpit; and, not liking his own likeness, and his neighbours recognising it, he of course felt himself scandalised. I remarked, my habit was to attack *infidelity* in all its shapes, forms, and complexions; and if it sheltered itself under the wing of *Socialism*, they must not be surprised if a few of my arrows should lodge in its feathers. It might be somewhat annoying, but their best way was to thrust out the *traitor* to good morals and religion, and let the *arrows* of the Gospel pierce him on his own unfenced commons; that, if I had injured their society, to prove it, and they should have ample satisfaction. The *plaster* shall be as large as the wound. Perhaps you have no objections to tell me, honestly, what are your real principles in a religious point of view. Do you believe the *Bible* to be a revelation from God? “We do not.” That there is an hereafter after death, and that you have each a *soul* to enjoy or to suffer its awards? “No, that is not our creed.” But you surely believe in the existence of a God? “No, I do not,” and he became somewhat excited. Indeed! that is worse and worse. By denying you have a soul that will live for ever, you place yourselves on a level with *brute beasts*. This is hard upon you, but is it anything more than fact? But, alas! by denying the existence of a God, you exhibit a capability brutes possess not. You are *Atheists*. “I have thought,—I have reasoned thus.” Hold! what is that which *thinks* and *reasons* within you? Your very *soul*, perhaps, whose existence you have just denied,—that which *thinks* and *reasons* within your body may do so without the body, by and by! Take care that it *thinks* and *reasons* *correctly* in this world, or it may be worse for it the next! “I think for myself. No man shall dictate to me what I shall believe.” O, that is all well enough;



but see to it that you think not *erroneously*; we are but *conversing* now, not *dictating*. "I have more *independence* than others. I think for myself. I moved step by step till I reached my present vantage-ground in *belief*." Your *present unbelief*, you should say. You have some talent, sir. It is a pity you should employ it in proving yourself nothing but a *brute*, "A *brute*?" Yes, a brute! what are you else, if *soulless*? "I want *superstition* hooted out of the world, and our *Socialist principles* better understood; then we should have a very different state of things." Doubtless! Man without a *soul*, a world without a *God*, the Bible a fable, Christianity a dream, accountability after death a figment of the imagination, hell a superstition, eternity, a blank! A *changed world*, indeed, should *Socialism* prevail;—black as the *globe* which I noticed on the tomb of Voltaire, in Paris, a few months since;—ay, and one of hell's appendages. What advantage would it be to me, pray, to believe as you do? My soul is *happy* in believing what you discard. Would I be more truly happy in your unbelief? What *benefit*?—what good by *disbelieving* as you? Would it *improve* my morality, purity, happiness, or safety? You believe I am safe enough, even now, as regards eternity, do you not? "*O, certainly*." Now hear me! I believe *you* are in danger of *eternal damnation*. Whether truth or error, that is my belief. Why, then, should you wonder that I try to *disturb you, overthrow your errors, and convert you to Christ*? But, I do wonder why you should try to *convert me*, or any Christian, to your way of thinking, unless your heart is as dark as your principles;—the *devil* for such business!

After urging the possibility of resisting, grieving and quenching the Holy Spirit, and sinning away the day of grace, and the consequences, hardness of heart, and repro-

bacy of mind, and an untroubled depravity to *believe* or disbelieve anything, I turned to one of the deputation, and said: Does this man represent correctly the principles of your society? "No; I don't go quite so far." The *chief* interposed, saying, "It is no use conversing any more about it, —let us go;" and drew towards the door, feeling somewhat *different* than when he came in; reminding one of that odd picture in Holland,—a *Dutchman* with a full-blown bladder upon his shoulder, while another behind is pricking it with a pin, and uttering a Latin motto, signifying "*How soon is all blown down!*" Now, then, what are to be their next *tactics*? We shall see.

Feb. 4th.—My *hoarseness* rather increases. The work advances with unabated power. There are *adversaries*, but they cannot effect much: and the power of God is sweeping them away before it. *Error* seems like chaff before a whirlwind. Not less than *nine hundred* sinners have been converted since the revival began, last December; and about *four hundred* believers have been *entirely sanctified throughout spirit, soul, and body*.—1 Thess. v. 23, 24. All glory be to God on high, for ever and ever! Amen. My own soul is in a flourishing state; but the *body* makes some *complaint*. The Lord has ever been better to me than my *boding fears*; I must go on *unfalteringly*. If the *battle is the Lord's*, as I believe it is, and I am *necessary* to lead on his spiritual troops, he will strengthen the outer as well as the *inner man*. With this confidence, let me *onward*, vigorously and courageously. Amen.

## CHAPTER XX.

## PLAIN DEALING WITH OBSTINATE SINNERS—A SERMON.

THE following discourse is in Mr. Caughey's severest style of address—a style and method which he employs with a class of sinners who resist all milder methods. In its present form and place it may, perchance, reach the conscience of some unconverted sinner.

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“*He that hath an ear to hear, let him hear.*”—Matt. xiii. 43.

THE words are Christ's; the application of them is mine; the effect to be produced must be left with the Holy Ghost. Therefore, *He that hath an ear to hear, let him hear.*

1. The Psalmist speaks about an approaching calamity upon certain “hairy scalps” which go on in wickedness against the Lord. They are very busy, just now, among us. *Depravity* has descended to our days, as well as *hairy scalps*. The latter are very convenient, useful, and ornamental; but we could dispense with depravity. Had they a little more hair, some might claim kindred with another species in all but *accountability*; that they have,—the worse for them. This is severe; but St. Jude was quite as much so. Harken to him: “*But these speak evil of those things which they know not: but what they know naturally, as BRUTE BEASTS, in those things they corrupt themselves. Woe unto them!*” I shall venture still further: a little more of

the devil's image upon them, and they would be little else than devils covered with flesh! That is severe, but not more so than our Lord in regard to Judas: "*Have not I chosen you twelve, and one of you is a devil?*" Some here are graduating fast into that horrible state of spiritual depravity. It is terrible to think so, terrible to *say* so, and a thousand times more terrible that *it is really so* with some of you now present. Let us, my brethren, weep over them now; cry unto God for them now, that he may awaken and save them before they do arrive at that terrible state.

The Lord himself has threatened them. Listen: "*But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.*"—Psa. lxxviii. 21. "Wound the HEAD;"—mark that! *fatality* there, or *finality*, or what you will that implies a decisive and terrible blow. That was an apt comment on the same passage, by a shrewd man,—"*A wound in the head is deadly, dashing out the brains of all their counsels.*" Such a blow is coming. Lord Jesus, fetch them a Gospel blow first, by my ministry! If they repent, well,—*souls* are *ved*; if not, O, it is too terrible to look over their heads, and a little beyond, to that dreadful future that is awaiting them!

2. *He that hath an ear to hear, let him hear.*—That sinner must be very near hell when he has nothing else to trifle with but religion,—none else to "throw his *squibs* at but the Holy Spirit of God." It is an awful thing to make merry with damnation, and laugh at the thunderbolts of God.

*Eusebius* tells us of one who took a piece of Scripture to make a jest of, but was presently struck with a *frenzy*, and ran mad. *Luther* observed, "Whom God intends to destroy, he gives them leave to play with Scripture." Think of that, sinner! ay, and thank God you have not been bereft of your reason, or damned in hell along with

those frenzied ones of whom Jesus tells, whose only employment is *weeping and wailing and gnashing of teeth*! Better begin to weep and wail here, where your mourning may be turned into joy, and finally into eternal triumphs!

Hearken to me. It is dangerous work to sport with a *revival*; like the Bible, it is the work of the Holy Spirit. But I suppose "it is the heart that gives colour to our destiny,"—the degree of light in the head, and viciousness and malice in the heart. Beware of "*the sin unto death*." A revival has often been to sinners what *Samson* was to the Philistines;—it has made sport for them, but pulled down upon their heads the fabric of *God's judgments*.

It is *perilous* to tell the Almighty you know nothing better for sport than his work. It was only the other night I found a rough-looking young man kneeling among the penitents, as if *he* were one himself; I caught a glance at his face, and saw a *titter* there. Satan appeared to have used him rather roughly; his head looked as if it had been combed with a brier-bush. I whispered in his ear he had better take care of what he was about; that in trifling with religion on his way to hell, he might happen to make a shorter journey there than he expected,—might get there sooner than if he *respected* religion. Glad I was to be informed he took the *alarm*, sought mercy in earnest, and found it. He will never regret, if faithful; and sure I am Jesus Christ will treat him better than his *old master*.

I quite agree with one who said there are people in the world, had they it in their power, would *jeer* religion out of it; and added that God would do *them* no injustice, if he ordered *Death* to hunt them out of the world,—a thing he has *often done*, and will assuredly do with some in this town unless they repent, according to that awful declaration in the book of Job, to which I ask you all reverently to

listen, Job 18.—“ *The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. Terrors shall make him afraid on every side, and shall drive him to his feet. His confidence shall be rooted out of his tabernacle; and it shall bring him to the KING OF TERRORS;—brimstone shall be scattered upon his habitation. His remembrance shall perish from the earth, and he shall have no name in the streets. HE SHALL BE DRIVEN FROM LIGHT INTO DARKNESS, AND CHASED OUT OF THE WORLD. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.*” What do you think? is not that a terrible passage? CHASED out of the world,—as a vagabond spirit,—as the devil was chased out of heaven down to hell.

The assurance once given to a religion-scorning sinner I have no hesitancy in applying to a *wickedly-witty* sinner,—that his *chair is in the mouth of hell*.—Prov. xix. 29. Ay, indeed, and when death capsizes the chair, the occupant falls where flames attend his fall. One who saw many sights—fair sights, beautiful sights, wretched sights, mournful sights, terrible sights—says that the *worst sight* he ever saw was a sinner going *laughing* to hell. It was added, there is still another, and the world affords no sadder sight;—a poor, *Christless soul* shivering upon the brink of eternity; just beginning to awake out of his long dream at its entrance into the world of realities, and shrinking into the body, with the cry, “O, I cannot, I dare not die! Lord, what will become of me? O, what shall be my eternal lot?” This, I say, is the saddest sight our world affords. Sad, indeed! *Both* are bad enough. Neither of them are *rare* sights in this town!

3. *He that hath an ear to hear, let him hear.*

We want an apostle James to cry amidst these streets, with the voice of a Jonah, "*Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.*"—James iv. 9. "*Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you that are rich! for ye have received your consolation.*"—Luke vi. 24, 25. Do you understand these dreadful threatenings?—that they have a literal and spiritual signification?—*literal and spiritual* even for both worlds? The prophet Ezekiel saw a roll, —that is, a written parchment,—in a supernatural hand, and it was spread or unrolled before his eyes; and he found written therein lamentations, and mourning, and *woe*. It was written thus, within and without, as you may see by the passage,—Ezek. ii. 9, 10: written *without* in the *letter*, that every one might read, as a predicted history of coming sorrows,—*within*, in the hidden and *spiritual* sense, requiring the spiritual and far-seeing eye of the prophet to read and understand;—and then to CRY them out and into the ears and consciences of the people.

4. *He that hath an ear to hear, let him hear.*

We are all endowed by our Creator with distinct and significant talents. We are not jumbled together, as so many atoms, in *undistinguishable* masses,—accountable only to God, if you please, as some *corporate bodies* suppose themselves to be—not as *individuals*, but only in their *corporate capacity*;—a *damnable* error, which sends many an individual to hell for the sins of the *corporation*. And why? Because he gave his individual vote for this or that sinful measure, and God, who saw it, and his conscience, together, held him accountable. A terrible thought; should like to pursue it. The *digression* would be too wide. But



had I a voice of *thunder*,—ay, loud as the *archangel's trumpet*,—I should like to thunder that truth into the ears of all corporate bodies upon the face of the earth. This let me say: our gifts and talents are *distinct*. Our *mental characters* differ as our faces, and we are individually accountable for them, though living, moving and acting, among *thousands*. This *fact* is known in heaven and hell. Be it known upon earth also. *Satan* tempts to the *perversion* of talent upon this principle.

I have a *question* to ask.—Did you notice in our lesson before text, Matt. xxv., our Lord's parable of the *talents*? One servant received five talents, another *two*, and a third *one*. The *first two* doubled their capital by *trading*. But the third, being too lazy to use it, or fearful of losing it, went and hid it in the earth, where it remained a long time. His *doom* on the *reckoning-day* was terrible, as you heard;—was sentenced to *outer darkness*, where there was *weeping*, and *wailing*, and *gnashing of teeth*;—was damned, not for *abusing* his talent by *ill-doing*,—no, but for not *doing good* with it. "*He that hath an ear to hear, let him hear.*" What, then, must be the final doom of him who abuses his *talents* in serving the devil, and ruining himself and others thereby?

The sentiment of an old writer is worthy to be heard.—"The *perversion* of the faculties is at all times more *shocking* and *disgraceful* than the *absence of them by nature*." One would almost think *Antisthenes*, the old Grecian philosopher, had been drawing an *inference* from the parable referred to, when he said, "I would rather be punished with *madness*, than abandoned to vicious courses." It was on the same principle one of old sounded that note of warning among the young men of his day: "The Lord will call us to a *strict account*, both for PRINCIPLE and INTEREST of those

talents he has intrusted to us!<sup>2</sup> Impressive, dreadful thought! Young man, let it enter into thine ear, and sink down deep into thine heart, never to be removed!

5. *He that hath an ear to hear, let him hear.*

There is some talent in those productions, ~~you~~ have come to hear my opinion of. *Devils* love the fun you have had over them. *Samson* made sport for the Philistines. — Judges xvi. 27. Odd if it turns out that some poor backslidden *Samson*, whose eyes the devil has put out, has largely contributed to this sport for the devil and Philistine sinners. Stand from under there! Get out of the way! Fly from backslidden *Samson*! He will bring down some crashing judgments upon your heads. Expect no good luck in his company. Fly from him fast as your *fears* and your *feet* can carry you! O that the TRUTH of God might this night reach him, as the *power of God* did *Samson*, in the memorable calamity! For, should he be smitten down by it into *repentance*, he might in his fall bring down to the ground the *pillars* of wickedness which support more than one “Hall of Science,”—falsely so called,—when the cries of the *wounded* might reach the ear of Heaven, not to be returned with doleful echoes, as in hell, but with answers of pardon, healing, salvation!

6. *He that hath an ear to hear, let him hear.*

What answer shall I return to him that sent me? Is it one of *repentance*? Alas, is it rather one of persistence? What shall I say before you fly from this awful place? Let me drop this word in the ear of every one of you: “Those who employ their TALENTS in *contriving methods* to sin, God shall hereafter employ his WISDOM to *contrive methods to punish.*”

Are you all of one mind? Do not some of you *falter*? —almost upon the point of detaching yourselves from this

*confederacy of sin.* “How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, follow him.”—1 Kings xviii. 21. You, like those of old, answer not a word. You need not; the answer looks out of your subdued faces. Lead the way, ye bold, ye penitent, ye resolved! Here is a great Saviour for great sinners! Mercy was first offered at Jerusalem to his murderers. I offer mercy, through his precious blood, to you his caricaturers, who, if you could not reach his person in heaven, have tried to pierce his *influence*, his *name*, his *character*, and his *image*, in his children upon earth. With a full heart and full eyes, I offer pardon in full through him who died for you. But you must *apply* to Jesus himself for the pardon. I cannot dispense it. No human being upon earth can *absolve* you; only Jesus can! He is both able and willing,—and *now*. Come now to Jesus. Ho, ye despairing and disconsolate,—come! The ocean that covers *pebbles* covers mountains also in its depths; so the *blood* covers great sins, as well as *small sins*,—as the world has it, though it would be difficult to prove there is any such thing as small sins, unless we could prove there is a small *damnation* in the bottomless pit! Come, then, come as you are. Cast away your *weapons* of rebellion. Let *mercy* be your plea. Plead the merits of his blood. Come and kneel with his friends here at the footstool of mercy, while we sing:—

“Come, humble sinner; in whose breast  
A thousand thoughts revolve,—  
Come, with your guilt and fear oppressed,  
And make this last resolve:

“I’ll go to Jesus, though my sins  
Like mountains round me close;  
I know his courts,—I’ll enter in,  
Whatever may oppose.

"Prostrate I'll lie before his throne,  
And there my guilt confess :  
I'll tell him I'm a wretch undone  
Without his sovereign grace.

"Perhaps he will admit my plea,  
Perhaps will hear my prayer ;  
But, if I perish, I will pray,  
And perish only there.

"I can but perish, if I go—  
I am resolved to try ;  
For if I stay away, I know  
I must for ever die."

## CHAPTER XXI.

## WARNINGS TO SINNERS.—A SERMON.

“WHO *hath ears to hear, let him hear.*”—Matt. xiii. 43.

1. Your attention! To all whom it may concern.

English history tells us of a great *freshet* in the river *Severn*, producing an inundation which invaded the country around, laying extensive portions of it under water. In one place it was observed that dogs, and cats, and hares, and rats, swam off for dear life, all in company, and congregated upon a small piece of ground the water had surrounded, but not covered. There they abode peaceably together, forgetting their natural antipathy to each other, as if aware of their common danger. Well, so it is now in Huddersfield. This revival is *inundating* the whole town; and sinners that fought like dogs and cats have laid aside their mutual antipathies in their struggles for dear life to some rising ground of common infidelity, which, God knows, is always low enough; but it affords them a slight chance of escape from this flood of salvation which is sweeping everything before it. And how peaceably they behave towards each other now, scowling only at the revival-flood,—agreeing to oppose the revival only, at all risks! But its waves rise higher and higher, undermining their positions, and one after another of them is swept off from his companions, cries for

mercy, is saved, is changed in nature, and landed safely, a new creature, on Immanuel's ground! Glorious sight, to see one and another, and another thus saved, and lifting up their hands in prayer for a like salvation to those they left behind!

Turn to the forty-seventh chapter of Ezekiel's prophecy, and you will find a revival *symbolised*. An angel of the Lord conducted the prophet to where the *symbolical waters* were issuing from under the temple of God; where he measured them at the distance of one thousand feet, and the waters were ankle-deep; a thousand feet more, and they were knee-deep; one thousand more, to the loins; another thousand, and they had become a river. To *wade* now was out of the question; he that would pass over must swim or drown. But, mark! Wherever the waters flowed, they *healed*;—everything that moved in them became healthy and lived, where all was *death*!

The prophet saw the river of Gospel salvation,—such as has reached this town, and is inundating it. *Sinners* who are dead to God and to divine influence try to escape from it; but it follows them, overthrows them, submerges them,—and in their submersion they pass from death unto life,—lands them on the Rock of Ages, new creatures in Christ Jesus!

These are facts. Were I to request it, *thirteen hundred saved sinners*, and more than *six hundred purified* believers, would stand upon their feet this instant, as witnesses to the fact,—all the saved of the Lord during the last twelve weeks! Hallelujah!

2. And now, once again, “*Who hath ears to hear, let him hear.*” A man in Germany said that some ministers of Jesus are *storm-birds of misfortune to SINNERS*;—meaning that if they were not converted under their ministry, sore and sure judgments are likely to befall them. I am not prepared to deny it. But this let me say, great *revivals* of

religion are often *storm-birds* of misfortune to those who harden their hearts and refuse to be saved by them. It is likely to be so here. The "*storm-bird*" is passing and re-passing over. Beware of coming judgments.

If you will look into Ezekiel's vision of the *holy waters*, you will find that the *miry places and the marshes* thereof, which were not healed, were given to *salt*; they were *salted* by the just judgments of God. *He that hath an ear to hear, let him hear.* He that is not salted by the Gospel, cured of his sinful maladies, and saved from his sins, may expect to be salted by judgments!

It is often said, "God is on the throne of grace now; by and by he will be on the throne of judgment." I think he is even now seated upon both. For, when a revival like this is in progression, God is *judging* those already who are refusing to be saved;—that is, he is judging them worthy of punishment, and in the act of passing sentence of coming *affliction* upon this and the other resisting sinner; *aye, sorrows and death-penalties.* Remember what St. John says: "*There is a sin unto death, I do not say that he shall pray for it.*"—1 John v. 16. Think of that, all ye who are shutting your eyes against superior light,—the illuminations of the Holy Ghost. Harken to the word of the Lord, by the prophet *Micah*: "*Hear, all ye people: hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple.*"—Micah i. 2. The *temple* of the Lord is the place of judgment now,—moved from *Sinai* to *Zion*. Thank God for that! Still, it is a place of judgment, and God himself is witness. O sinner, sinner, sinner! hear the word of the Lord. Repent now, and be saved, before the sentence of our God goes out against thee.

That was a wise remark of one—hear him: "When I go



to hear the word of the Lord preached, I go upon my *trial*; and, if I look not better to it, the word that I hear may procure me loss and damage, and much hurt. It may be a matter of my guilt, and sentence me to death." Just and solemn reasoning that. What do you think of it, all ye who are yet halting between two opinions? Is there not just cause of alarm? We read that the *plague of Athens* followed a year of *unprecedented health*. A revival is a year of *spiritual health*, and is usually attended by the smiles of heaven, temporally as well as spiritually, coming down upon the region all around like sunshine. Those who do not receive soul-health have *bodily health*, that they may be able to attend to soul-health. But, if such a *help* is abused, then follows some plague or other.—Job xxi. 23.

3. Again, let me cry aloud, "*Who hath ears to hear, let him hear.*" Remember the *Severn*, and the dogs, and cats, and rats, and hares! Wise animals those, when compared with some sinners among you. Self-preservation is the first law of nature in *brutes* as well as men. How instinctively disposed they are to get out of harm's way! How well they can read the indications of the coming storm, and betake themselves to places of shelter! Dogs howl, and cattle low, before an *earthquake*. What does this revival indicate? Let the *sinner* consult his own *conscience*. There are *judgments* for abused mercies. That which may not be general, God can make individual. "*He that hath an ear to hear, let him hear.*" I once heard a *Presbyterian* minister in *Pittsfield*, Massachusetts, preach on this text: "For the Son of man is come to save that which was lost." One sentiment he uttered made a deep impression upon my mind. "Eternity only can show how a SAVIOUR *freely offered* and deliberately rejected affects a man's condition in the eternal world." There is a

terrible import about such a sentiment. But I would say, Even your *future* in *this life* can only show how a Saviour freely offered and deliberately rejected affects your condition. Sinner, what are you about? What do you propose? Is this revival to leave you unsaved? Is the harvest to pass, and the summer of salvation to end, and you not saved? Depend upon it, you may have a short autumn and a speedy winter, long nights and a dreary desolation! Be warned,—make timely preparation. Haste away from the “*windy storm and tempest.*” Delay not. The time is at hand.

“The hour of fate is hovering nigh,  
 ————— the winds are still,  
 But the cold waves swell high and heavily,  
 And there is *danger* in them.”

The fowls of the heavens in the North American climate know their time. They discern the signs of approaching winter. A few sunny days in “the Indian Summer” cannot deceive them. The lovelier the weather, the more *severe* that which is to follow. They act as if they believed so. Far to the north, their noise is immense,—great as we have in this revival. Why their noise? To gather in stragglers; to attract the attention of all their tribes, that not a wing may be left behind; to prepare for a flight to sunnier and more hospitable climes. Away they fly, at length, navigating the atmosphere;—never northward—that would be perdition,—*southward!* They know the true point of compass without compass or chart. God has taught it them,—the same God who teaches *your conscience*, sinner, the true point of the spiritual compass. Would to God you were as willing to be guided by it as the fowls of heaven! But you are not. Let that pass for the present. Away they haste from the northern storm, with its ice and its

snows. Farmers in their fields behold them high in air, out of reach of gun-shot, moving on compactly, wing to wing, pointed like a ship, prow and stern. Now and then they alight upon some verdant tree-top, or settle down into some seedy dell by lake or river brink, for needful refreshments. Then up and away for the sunny south,—where they arrive, at length, minus of one or two or more of their number, which by *unwatchfulness* or *low-flying* became the prey of the fowler.

Now, mark! an early flight of birds southward in northern climes is a pretty sure indication of an early and severe winter. The Lord of birds and men tells them this by that which we call instinct. For Jesus hints that a *sparrow* cannot fall to the ground without the notice of their Creator and ours.

What is a revival of religion but a similar phenomenon among rational beings? The same God that prompts the *birds* to a flight from the coming storms and desolations of winter incites sinners to fly from the storms that must surely overtake the unbelieving and impenitent. There is a *moral* in Job xxxvii. 6, 7, 8. But read Jeremiah viii. 7. There God speaks right out of the heavens, and, pointing to the fowls of the air, tells sinful men to look, learn, and be wise. “Yea, the STORK in the heaven knoweth her appointed times; and the TURTLE, and the CRANE, and the SWALLOW, *observe the time of their coming; but my people know not the judgment of the Lord.*” O, what a *tender, complaining re-proof* does our God convey by such an allusion! Sinner! will you *hear* and *regard* it?

4. Again let me cry out the words of Christ, your Lord and mine. “Who hath ears to hear, let him hear.” Think of the *birds* again. It sometimes happens, though not often, I believe, that stragglers are left behind. For a short time they enjoy themselves very well, picking up the leavings of

the flocks that are gone,—never seeming aware of their error till winter is on them with savage brow, with all his ice-clad legions, when they perish, or drag out a pitiable existence till spring returns again.

But it is thus sinners perish, after neglecting the Spirit's call, and the good example of others. So true was that saying of one, long since passed into eternity, "Many will *fear* till they *feel*, nor think of danger till it becomes inevitable." O ye careless men and women, listen to me! Is it not bad to refuse to *fear* the wrath of God, till you feel it hopelessly? Is it not sad to refuse to *think* of peril, till you are involved in its calamities?

I suppose you have all heard or read of that dangerous *whirlpool* on the coast of Norway, called the Maelstrom. It is a perilous part of the sea for sailors—a whirlpool of an amazing sweep. It sometimes roars like a cataract, when there is a strong westerly wind. But, what is singular, its violence is said to be greatest in calm weather. Then the power of the vortex is tremendous. If a ship, during a calm, is heedlessly allowed to enter its dread circumference, and no wind springs up to aid her escape, she is sure to be swept round and round, till swallowed up and lost. O ye careless ones, listen to the following story, the sorrowful tale of a lost ship, and behold in it your own peril if you yield to the influences of hell around you!

There was fine weather along the coast of Norway,—a smiling sky and smooth seas. The captain and crew of a certain ship, having nothing to do, determined to enjoy it,—were in high spirits, and, to increase their hilarity, they resorted to the intoxicating bowl; all but the *pilot*, who seemed to be as fully aware of the peril as your own conscience, sinner,—for they were then not far from the sailors' dread, the *Maelstrom*.

But the captain and crew feared nothing. They commenced a merry dance on deck. The revel increased as they continued to drink.

"Come, dance around, my jolly boys!" said the captain. And away went the merry tars in continued circle around the deck, shouting till their lungs were spent. It was a drunken revel.

"Captain," said the sober pilot, who alone refused to join the jollification, "we must drop anchor at once. The wind has died away, and the ship has performed a quarter-circle within the last half hour."

"Ha, ha, ha!" shouted the captain. "Fill your glasses, my merry lads! Dance around, I say; the good old ship is keeping us company!"

The pilot rushed back, with a pale and concerned look, to note indications of the tale-telling compass. Presently he returned with a face livid from fear.

"Captain!" he cried, "for the love of Heaven drop anchor at once, till the wind springs up, for we have entered the Maelstrom. See with the glass. Yonder ship has cast anchor, and she is now making signals to us."

"Away, thou fool!" screamed the captain. "My lads, I'll give you a song." He began—

"Away, away with the brow of care!  
The devil is blithesome and merry;  
Odd boots it where, if there's pleasure there,  
With plenty of champagne and sherry."

The pilot became frantic. No one volunteered to aid him in dropping anchor; it was a feat impossible for one to perform. Now a signal shot boomed from the other ship. A boat put forth with a line securing it to the vessel. The pilot ran to the heavy life-boat, but could not move it. In

vain he called for aid. Still the dance and shout and song of revelry went on. Once again he flew to the compass, and in despair seized the useless helm,—for no wind filled the sails, and still the ship moved on to the mysterious circle. For the last time he came to give the solemn warning to the now reclining captain and crew. He begged and prayed to them to heed their danger;—danger seemed to have a fascinating sound, and he was answered with a laugh. As they laughed, he wept, cautioned them with tears, and threw himself into the sea. With strong frame he swam through the fatal current towards the boat put forth to rescue, and reached it in safety. As long as line could be found in the anchored vessel, the boat continued its way toward the ship with the drunken crew. They came within hail, and called on them to save themselves. One or two, sobered by the sense of danger, threw themselves into the sea, and succeeded in reaching the boat; but the others became stupid. The line was at length exhausted. The ship could now be seen slowly moving on its narrow circle, yet those on board put forth no effort to their own preservation. It was a fearful sight. From the other vessel every eye was strained with an intense gaze. Rapid, hurried action was there. Still the line was extended, with every species of material that could be found for the purpose. Necessity became the inventor of ropes never heard of in ordinary emergency. It availed not to reach the vessel of the drunken crew. Without power to aid, those in the boat beheld them hastening on into a terrible grave, with the agony and excitement each moment increasing. Still they waited. Night was coming on. Faster and faster grew the motion of the ship. At last the approaching shadows warned them to return. The fated ship was seen through the gloom continuing her circles with increased velocity. Darkness came down, and

cast a veil over the scene. When morning dawned the ship and the drunken crew had vanished for ever from sight!

Hear me, O ye careless ones! We know of nothing that so vividly illustrates your infatuation as this. Why will ye die? Already are you performing those mysterious circles,—verging rapidly to the Maelstrom of hell! Sin, like the intoxicating cup, infatuates you. We have hoisted our signals. Again and again has the report of our solitary signal-gun boomed in your ears. We have approached within hailing distance. We offer you assistance. Zion's ship is waiting to receive you, anchored to the Rock of Ages. Jesus, our captain, bids you welcome. Some of your companions have taken the alarm, and abandoned you. They swam through the fatal current, and are safe. You all may do the same. We have exhausted our line. Your circles in the fatal influence are becoming narrower. We entreat you to *heed* your danger,—it is positively real. We repeat our entreaties. We sound a fresh alarm. The parting ray of salvation—perhaps the last one—is now falling upon your head. Let your *numbers* be lessened. Hinder not those who are ready to fly from perdition. *Necessity and hope* have been busy in inventing means for your rescue,—means never resorted to in ordinary emergency. Will nothing avail? Must you perish, for whom Jesus died? Shall neither tears nor earnest cries avail? Darkness is gathering around you fast. We may see you no more. God have mercy upon the *doomed* then! But hear it heaven, and earth, and hell, angels, men, and devils,—they doom themselves! See, see, see! the doomed! the doomed; the doomed! Farewell! Perhaps before morning trembles over our sky you may have disappeared under skies of *blackness and darkness, for ever and ever!*



## CHAPTER XXII.

## ALARMING CRIES.—A SERMON.

“WHO hath ears to hear let him hear.”—Matt. xiii. 43.

What! the same text? Yes, the same text. There is much need for the cry it contains, as you shall hear.

1. *The sinners of this town never had a fairer gale for heaven.* Never had finer weather for the skies. It is sometimes said “it is a pity *fair weather* should do harm.” But I would join with another in saying it is a thousand pities to see miserably-blinded sinners go into everlasting darkness by the light of the Gospel. Alas, alas! so it is. Lord Jesus, interpose! The people of this town never had a better chance to be saved. Never better aids to work out their salvation. *The Sun of Righteousness* seems now in his meridian glory over us. But there are days of darkness coming. Solomon, says God, has sent the day of prosperity and the day of adversity, “*the one over against the other,*” and so urges consideration.—Eccles. vii. 14.

2. Again let me cry, “*Who has ears to hear, let him hear.*” Mercy and judgment follow each other closely a winter follows summer and autumn, or night follows day, or death life. *Mercy rejected* is sure to draw some judgment after it. Forget not that sentiment I quoted last night. “Eternity only can show how a Saviour freely offered and deliberately rejected affects a man’s condition in

the eternal world." To this let me add the remark of an ancient divine,—“He that sins against *double light* must expect *double damnation*. We sin against Divine Majesty when we violate the law; but when we disobey the commands of the Gospel, we sin against Divine Mercy. There is no hell like that of those men who sin against **DOUBLE LIGHT**.” Now, that is the sort of light which many of you are sinning against. Hear what another said upon this subject:—“If there was *justice* in the punishment of sin in olden times, that justice will be discharged in still brighter manifestation on him who, in the face of such an embassy as that of the Gospel, holds out in his determination to brave it. If it was a righteous thing in God to avenge every violation of his *law*, how clearly, how irresistibly righteous, will it appear on the great day of his wrath, when he takes vengeance upon those who have added to the violation of his law the rejection of his Gospel!” What do you think of these sentiments? Do they touch your conscience? or awaken alarm? or deepen your convictions? Does not St. Paul speak of our Lord Jesus Christ coming in flaming fire, *to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ?*—2 Thess. i. 7, 8. If ever a man sins against *double light*, it is when he resists the truth, rejects the offers of mercy, and repels the Holy Spirit, during the outpouring of the Spirit in a revival. Nor is it too much to say he may expect double damnation. The *majesty* of God is sinned against in Sabbath-breaking, profane swearing, committing whoredom, perjury, idolatry, theft, and other violations of the moral law; but the mercy of God is sinned against peculiarly in a revival, for then it is in a peculiar manner that the Holy Spirit is applying to the soul the only remedy. “In his offers and influence God may be regarded

as collecting up all that is gracious and solemn in the vast economy of redemption, and coming to bring the whole, as far as you are concerned, to an issue;—as making his nearest and perhaps final approach to your spirit. As you value your eternal life, then, let there be no symptoms of *disinclination* to receive him,”—to repent, believe, and be saved. How do you feel? Is there any symptoms of yielding gathering about your heart? Is it man’s voice only that you are hearing? Or does the voice of Christ attend it? We have been speaking about *double light*,—law and Gospel. O for the *double voice* to-night,—the voice of God, with the voice of man! Speak, O thou Son of God, speak! and let not my voice alone reach the ear of that sinner over yonder!

3. Again I cry, “*Who hath an ear to hear, let him hear.*” Turn to Isaiah lxi. 2. There you will find that *the acceptable year of the Lord, and the day of the vengeance of our God, are united.* Turn again to Malachi iv. 1, 2, and what do you find? The rising of the *Sun of Righteousness* upon some, with healing in his wings, is closely united with a day that is to burn as an oven, when all the proud, and all that do wickedly, are as stubble;—the fire of the Lord of hosts burning them up, leaving them neither root nor branch. Look into Isaiah xxxi. 9, and you will also find that if there is “*a fire in Zion,*” there is also “*a furnace in Jerusalem;*” — the LORD’S FIRE of love, power, and mercy burns in the Zion of his church during a revival, awakening, converting, saving, warming, refining and purifying souls,—such a fire has our God kindled among you. But he that *has an ear to hear, let him hear*; nigh at hand, in our spiritual Jerusalem, the Lord has his *furnace* of affliction. If one *fire* fails, then to the *furnace*, and very thankful should we all be that it is not

the furnace of hell. Which do ye choose, O ye sinners in Zion?—for God is evidently giving you a *choice*,—*mercy's fire*, or *judgment's furnace*!

Turn to Rev. xv.; and there you behold seven angels, having seven plagues, contained in seven symbolical vials. Hear me! This revival contains more than seven plagues for the ungodly!

A *voice* out of the temple commanded one of the angels to pour out his vial upon the earth, and sore bodily diseases fell upon sinners,—bad as *cholera*. The next angel poured out his vial upon the sea, and the men in abundance were soon buried in its depths, and blood was there to stain all the sea. Beware, O ye sinners of this sea-girt island!—Keep off the sea, or a storm may send you to the bottom, among the monsters of the deep, whose teeth may rend your bodies worse than the truth of God from this pulpit has torn your consciences!

Another angel poured out his vial upon the *rivers* and *fountains of waters*, and they became blood;—bodies dashed to pieces there stained all the crystal flood, while the angel of the Lord, in that dark hour of vengeance, cries, "*Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*"

The next *angel* poured out his vial, and there was a great *fire*, and men were scorched by it; and they blasphemed the name of God for permitting it. But they repented not, nor gave him glory that he had not cast them into hell-fire instead,—burned their souls instead of their goods. Ah! but I have known destructive inundations and terrible fires to follow revivals, and not one of them sanctified to the wicked;—appeared as if just sent to torment the Gospel-despising ungodly. Alas! they repented not, nor gave God glory, but blasphemed him in the majesty of his terrible

providences. O, what darkness and miseries, in both worlds, follow the despised and rejected light of the glorious Gospel of God our Saviour !

Another angel poured out his *vial*, and there was a great *drouth*. The *river* of commerce was dried up, and *unclean spirits* came up over the land. God can dry up your river, and waste your fountains, and exhaust your springs, and stop your *mills*, when it pleaseth him ; or, what is equal to it, *cripple your trade*, lessen the number of your customers, exhaust demand for your fabrics, and bring distress upon the working-classes, and embarrass the affairs of *mill-owners* and *manufacturers*. He can make the heavens brass and the earth iron, and the land all round about powder and dust ;—all, all that God has threatened in Deut. xxviii. he can inflict upon Gospel-rejecting, Spirit-grieving sinners. The wise man of old deprecated poverty, lest he should be *poor and steal, and take the name of God in vain*.—Prov. xxx. 8, 9. *Poverty* is the mother of prostitution ;—may drive you to *uncleanness* for a living. *Unclean spirits* are often companions of poverty. Nine out of ten of those degraded creatures, “the worn-out nuisances of the public streets,” have been driven thus to infamy and ruin. Every large town in England is polluted with them. They spread disease and death among your unguarded youth, and send the *flying roll* of God’s curse and untold miseries into families. “*Who hath an ear to hear, let him hear,*” and beware how he treats the Gospel of Christ.

The seventh angel poured out *his vial*, and there were voices, and thunders, and lightnings, and an earthquake,—and judgments following judgments, as wave follows wave on ocean’s winding shores.

Let critics pause, and lay down the pencil. Save yourselves the trouble, gentlemen. I am not *vain* enough to

suppose I have hit, at last, upon the *right application* and *original intention* of those mysterious predictions in Rev. xv. 16. No, no! But where wise men, and great and learned men, have differed, the stranger may be allowed humbly to use them simply as illustrations. I have used them the more freely, as they belong to our dispensation; and no one is sure that they are yet *fulfilled*. Besides, they vividly illustrate the visions of my mind regarding what lies before the *impenitent* around us. Bear with me, then. I see awful miseries ahead of those who persist in abusing the offers of mercy brought to their doors by this great revival.

4. Again I cry, "*Who hath ears to hear, let him hear.*" Turn to Rev. viii. 5, 7, and you will find that the *coals of fire* which brought *judgments* upon the world were taken from off the *altar* by an angel's hand,—so closely connected with religion do the judgments of God appear. And what is a revival but religion in its glory? In proportion to the glory, look out for the *gloom* of providences and judgments upon this and that family or individual.

Examine Matt. iii. 11, 12, and you will find that the same *passage* which contains a promise of a *baptism of fire* and of the Holy Ghost to penitents and believers, contains also a terrible threatening against sinners and unbelievers, who are compared to CHAFF,—and the *chaff is to be burned with unquenchable fire*. "*Who hath an ear to hear, let him hear.*" God himself says his *WORD is as fire, and as a hammer to break the rock in pieces*.—Jer. xxiii. 29. Just so!—a *fire* to warm, melt down, and refine and mould the souls who submit to its heavenly, and searching, and transforming action. If not, it becomes a fire unquenchable, to burn up the chaff, stubble, and dross

of an unbelieving community. A hammer it is, to break down rocky hearts into repentance, contrition, regeneration,—as it is doing to multitudes around us at the present time. Otherwise, it becomes a hammer in the hand of Providence, to break down the estate, character, family, health, life:—and, at length, hammers the body into the grave, and the soul into perdition!

*Luther* might well compare the *word of the Lord* rejected to a sword, a war, a destruction!—falling upon the children of Ephraim like a *lion* in the forest. “*Who hath ears to hear, let him hear.*” The Gospel of Jesus Christ is the key that opens Paradise to every one who rightly uses it. But it becomes the key eventually to open the prison-doors of hell to every one who persists in abusing it! Ay, and as one said, it rolls the heaviest stone upon the mouth of the pit that is bottomless!



## CHAPTER XXIII.

## GOD'S ADVERSARIES ADDRESSED.

THE reader will find some strong words in the following chapter. They were directed against those who fumed and raged against the work of God in Huddersfield, but are applicable to the same class of sinners in every place.

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What God said to the serpent, Gen iii. 15, "*And I will put enmity between thee and the woman, and between thy seed and her seed,*" is receiving some illustrations here ;—for the enmity of the serpent's seed is unmistakable !

The old chemists, were they alive now, would be "taken all aback." They squandered wealth, talents, character, and life itself, in search of the philosopher's stone, or the secret tincture that would turn base metal into gold. Matters are reversed now-a-days ;—gold must be turned into base metal,—the servants of Christ into base hypocrites ! How many around us are studying that infernal chemistry,—both in human character and divine doctrine ! The pure gold of the sanctuary under course of transmutation into brass, iron, clay, or something worse ; the time of counting zealous Christians the off-scouring of all things has not yet passed away.—1 Cor. iv. 13. However, the thing is not done yet. They will find as hard a job of it as the old

chemists. Alas for them ! they are staking their all upon desperate ventures !

Some, despairing of success, have fallen to the work of *clipping* the names and characters of God's people. Failing in transmutation, they would lessen their weight,—rather unprofitable business, in the long run. Men have been severely punished for clipping the coin of the realm. Our God may yet punish some of you for clipping the current names of his servants. Your *aim* is plain,—to make them weigh lighter in public estimation. With some you may possibly succeed, even to their undoing. But you cannot, without our own fault, lessen us in Christ's balances. Clip on, then ; we shall try, through the merits of Him, to make full weight with our Master now, and in that day !

Your master is ingenious. He steers you clear of legal troubles, by concealing the press from whence your missiles come. That suits his purpose now. It will not be so always. Your *dupes* may even sell your printed trash without the printer's name ; nay, sell a straw, and take a penny, and give these away ! The devil will leave some of you in the lurch, by and by. He has his eye on a *limbo* not fabulous !—a *jail* is a matter-of-fact place, and so is a sick-bed, and a *death-bed*, and other hells on this side hell.

God will require it. *Dismember* our influence, and prevent us from doing good, and our God may, for the salvation of others, break all your bones or your high spirits, or dismember your soul and body,—bone from bone in the grave,—SOUL from peace, from rest, from heaven,—in hell !

Proceed, if you dare ! God will see to it, and judge between us. If so, can it be well with you ? The *Emperor* of China said to Alexander the Great, "The heavens aid you, and I war not with the heavens." He averred that he learned that fact by consulting the stars. We send you not

to the stars, but to that one STAR,—“the only star that rose on time,”—the Holy Bible! There you will find evidence that the heavens aid us. Therefore, if you war with us, you war with the Bible; and, if you war with that, you war with heaven, and evil will surely betide you.

Look around you, also! Converts to Jesus Christ are increasing as the stars of heaven. Behold these hundreds and hundreds of your hitherto wicked fellow-townsmen, new creatures in Christ Jesus. Who made them such? The Holy Ghost, against whom a certain sin is unpardonable. Let the Chinese consult the stars in favour of an Alexander. In the name of God, consult these new stars which now appear in beautiful order in the firmament of the church, shining resplendently as ever the stars did over China. What is their voice?

“In Reason’s ear they all rejoice,  
And utter forth a glorious voice;  
For ever singing as they shine,  
The hand that made us is divine!”

In the mean time, we know how to follow Christ to *Calvary*, as well as to Olivet. The Methodists of H—— can bear clipping, and be full weight still. They are read and known of the public, as well as of the Lord. They are not afraid of a sharp winter storm in their face, if need be;—their faith will be all the better for it. Hypocrites shrink from such weather, but not the true knights of Zion’s banner, whose motto is, “*All things work together for good to them who love God.*” True, we have some green timber that may possibly shrink in the seasoning; nor are the Demases yet totally extinct in Zion; neither are the Moseses, nor Calebs,—thank our God!—willing, if called to it, to suffer affliction with the people of God,—feeling

well able, by strength divine, to go forward over every Jordan-like difficulty and opposing foes, and possess the land.

That poor woman at the river, the other day, found her clothes would not bear rubbing, they were so rotten. But a servant, the other morning, found the more she rubbed the door-plate, the brighter it grew, and the more brilliantly did the owner's name shine upon it.

Well, there is just this difference between one class of religious folks and another. The rubbings of persecution try the *fabric* of Christians.

Hearken, all of you! The name of Jesus is our tower and talisman. ETERNITY is our *watchword*,—the end of our toil, the *reimbursor* of our losses, the amender of our wrongs inflicted by men or devils. We can say, with a preacher over in Germany, yonder,—blessings on him!—we are of the order of the *free knights of Zion's* banner, with the inscription on our shields, "*Thanks be to God which giveth us the victory.*" Our *watchword*, "*All things are ours;*" and on our joyful lips and in our breasts the royal consciousness, "*If we live, we live unto the Lord; and if we die, we die unto the Lord; so whether we live, therefore, or die, we are the Lord's.*" Therefore we are to be tranquil and joyful. That which is *opposed* to and leagued against us he will destroy for us. All that we have to do is to wave our colours and cry "VICTORY." We occupy the position appointed for us. Would anything terrify us, we touch Him who sits by our side; we whisper in his ear, "Lord, take thy sword,"—then are we *confident*, and wait the *deeds* of his arm. The field is unfailingly ours, with such a faith. We wait on the Lord, then, and the promise is we shall "*never be put to confusion.*" Threatening clouds may gather around us; but our *harps* are attuned to as many thanksgiving psalms as there

are threatening clouds. *Eternal love* covers us with its pinions. We dwell in a fortress of divine protection; and were the world to be stricken to pieces, its *ruins* would only be permitted to form a protecting arch over our abode. Were the fiery billows of the abyss to whirl themselves over the earth, they would find a barrier around us over which they could not dash and break. We are graven upon the palms of his hands who died for us. We have his ASSURANCES, his PROMISES, which often travel in strange paths. *Circumstances* would seem to contradict them. But still we pass through them. His assurances seem often submerged; but they rise again out of every threatening wave, showing upon them the stamp of eternal truth. Threads of circumstances and events pervade each other manifoldly, —they succeed each other wonderfully. The Lord's providence proceeds on in its quiet and stupendous march. It is not his *power* alone that is to be glorified, but his *faithfulness*, his wisdom, his favour, his mercy.

*Opposition* demands the exercise of the one; *danger*, that of the other; *intricacy* engages the third; *unworthiness*, the fourth; *oppression*, *distress*, and *misery*, the fifth! The *diamond* is variously cut and polished; the more so, the richer will be the colours which the light of the sun reflects upon it when it shines.

Lord Byron tells us of a *thunder-storm* among the Alps, —the live thunder *reverberating* from crag to crag, and echoing from mountain to mountain, till the *Jura* mountains opposite returned the echoes:

"And Jura answers, from her misty shroud,  
Back to the joyous Alps, which call to her aloud."

From English shores and hills we echo back those sentiments of the German preacher calling to us aloud from the

ancient hills of Germany,—urging us, besides, to meet him in heaven, when we lose footing upon earth. Hallelujah!

You ask, “Why does God allow such and such things?” He *permits* them, but we cannot tell the *why*, any more than that he permits Satan to have a longer chain at one time than another, to annoy the church or individuals. That which is in man’s heart He permits him to work out in his evil practices. For, although I question Jerome’s sentiment, that the love of sin is worse than the commission of it, yet an affection for it may be so evil in the sight of the Lord, as to provoke him to withdraw restraining grace; then it flows out like water from a pond when a breach is made in the dam,—bursts forth in torrents,—and wickedness overspreads as if the mouth of the bottomless pit had opened.—Rev. xii.

Men may have *restraining grace*, and not *converting grace*. It may be said of some, as of our Lord’s disciples in the days of his visible presence among them; they had partial convictions of his glory and character, sufficient to show that “a new disturbing power was at work within them, which had not, as yet, acquired the dominion of principle and *conviction*.” Thus it is with vast numbers around us.

Man would be a very *devil* without grace. As that Italian lady, Catherine Adorna, remarked three centuries ago, that man, independently of the grace of God, is essentially a devil,—differing from fallen spirits chiefly in the circumstance of his having a material body. And equally true was that sentiment of Coleridge, that if man is not rising upwards to be an angel, he is sinking downwards to be a devil; he cannot stop at the beast; the most savage men are not beasts,—they are worse, a great deal worse. Exactly so; and when *carnality* is aroused beneath revival

artillery, we realise something of the sentiment ;—even then we receive but a gentle hint what such would be but for restraining grace and civil law.

Ancient Christians had full proof of this. *They* realised what beasts, and packs of wolves, and roaring lions, and very *devils* let loose, men were when unrestrained by grace and righteous laws.

A great seal once bore this emblem,—a *tiger* in chains, with this motto, “Let me loose, and you shall see what I am.” When Melancthon was terrified at the violence of the Papists, Luther wrote him that he greatly desired to visit him, were it only to see how *terrible the devils’ teeth looked* round about. Ay, those were the times, my brother, to see the devil’s teeth round about !—we only see his gums now ! Protestant laws have nearly knocked all the teeth out of his head ! The carnal mind swings pretty wide, even now ; but, were restraints taken off, its oscillations would be tremendous. It is by this means one may form some idea of the horrible and terrific state of society in hell.

There are whirlwinds in nature, and there are whirlwinds of the Lord,—Jer. xxiii. 19 ; and whirlwinds of Satan,—Job i. 19. There are whirlwinds from hell, and whirlwinds from heaven. *Puzzling* things are whirlwinds, whether from hell or heaven,—from nature or from nature’s Lord !—they turn upon their own axis, regardless of all other centres in the universe.

Jeremiah speaks of a whirlwind of the Lord that falls grievously upon the head of the wicked,—as all God’s judgments do, when they fall. When the *godly* are caught in them, every WHIRL is for good,—Rom. viii. 28,—like the machinery in your mills, here ; for, though the wheels move so contrary to each other, they are all working for the general good. Things the most *contrary-working* work for



good. Rom. viii. 22, and Psa. xxxvii. 4, are *sisters*. The one declares that *all things work together for good to them who love God*. The other says, "*Delight thyself also in the Lord, and he shall give thee the desire of thine heart.*" How simple, how cheap and easy, the conditions for such amazing and invaluable advantages! Now, there is some *law* attached to these sweet affections of *love and delight*, as reliable as any law of nature. But we shall better understand them when we arrive at the seat of all power in heaven. Till then, let us love Jesus our Lord, and delight ourselves in him, and he will grant us all our desires consistent with that state;—for when we love him thus, and delight in him, one desire is uppermost of all other desires, THAT HIS will may be done;—as Fenelon sweetly remarks, if there be anything capable of setting a soul in a large place, it is this absolute abandonment to the will of God; *it diffuses in the soul a peace which flows like a river, and a righteousness which is as the waves of the sea.*" —Isaiah xlviii. 18. If there be anything, he adds, that can render the soul *calm, dissipate its scruples* and dispel its fears, *sweeten its sufferings* by the anointing of love, impart strength to it in all its actions, and spread abroad the *joy of the Holy Spirit* in its countenance and words, it is THIS SIMPLE, FREE and CHILD-LIKE REPOSE IN THE ARMS OF GOD! Both of the above promises in Romans and Psalms have done me good in by-gone days, both in America and Europe, and they are good for the present time.

I was thinking, to-day, that the *opposition* gusts we encounter in our revival efforts resemble the WHIRLWIND that unrobed *Elijah*,—2 Kings ii. 11,—carried away his *mantle*, but placed himself in a chariot of fire! They sometimes carry away the mantle of one's good name, and discompose

the private feelings a little. What of that?—They lift the soul *into a chariot of fire*,—zeal for God,—to do battle against these lower elements of depravity, and raise one up, at length, Elijah-like, to the altitudes of love and joy, leaving the *mantle* to be looked after and taken care of by the Lord's *Elishas*. What *persecutions* the ancient Christians endured! Those *whirlwinds* not only *unrobed* them of their good names, and property, and all below, but their *bodies* also,—dropping *the mantle of the flesh*, as Elijah did his mantle, and ascending in the Lord's triumphal chariot to receive their crowns of martyrdom!

The Lord *permits* and *overrules*. These *blasts of contradiction* fan the flame of loyalty to Jesus in the hearts of believers. Why does the *blacksmith* allow his *bellows* to be blown so? Why, to make the fire burn and blaze up more intensely. I passed by a shop, the other day, and the smith was dashing black, filthy water on his fire, and with a brush too black and dirty for a *chimney-sweep* to use. Why did he do so? Did he extinguish his fire? No, indeed. An ignorant person might have so feared;—but not so,—it *burned* all the more intensely. The smith expected that. It is thus the Lord allows the devil's children to blow the *bellows* of persecution, and to *sprinkle his fires*. But they burn all the more intensely for it.

*Jeremiah*, we read,—Jer. xx. 9, 10,—was assailed with the defaming of many on every side. “*Report, said they, and we will report it.*” Then said the prophet, in a *huff*, “*I will speak no more in his name.*” But that did not help the matter; the *derision* increased daily. The devil's servants kept blowing away at the old bellows, and throwing dirty water upon his character and motives. What next? Did this extinguish the fire of zeal and love in the prophet's heart? No, indeed. Listen: “But his word was in mine heart

AS A BURNING FIRE SHUT UP IN MY BONES, *and I was weary with forbearing, and I could not stay.*" What next? His words were as *hammers*, and as balls of fire,—he exclaiming, "*The Lord is with me as a mighty and terrible one.*" And God himself speaks out now to the encouraged prophet, saying, "*Is not my word like as a FIRE, and like a HAMMER that breaketh the rock in pieces?*"—Jer. xxiii. 29. Glory be to God! So it is now. *Fire* and *hammers* are going, and the rocks are breaking in pieces on every side of us. Hallelujah!

Bear this in mind all of you who have ears to hear,—the offence of the cross has not ceased. St. Paul would have questioned his call to preach, had it been so under his ministry. Hearken! Gal. i. 10.—"*Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*" Some do preach so as to please men,—CARNAL PEOPLE,—so as to avoid persecution, and get their good word;—"A very fine preacher, eloquent, learned and graceful, both in gesture and elocution; that is the preacher for me; he shall have my support, and all the money he wants; there is nothing too good or too much for such a man." Just so. Such instances are by no means *rare* in large towns and great cities, where such temptations are great.

But is it *the GOSPEL* that they preach? The things seems scarcely possible, if preached as it ought to be preached. That is my opinion. We have seen it was *Paul's* also. Luther thought just so,—*spoke it right out.* In his commentary on the Epistle to the Galatians (which was *delivered* to his congregations extempore, and reported) I met with the following sentiment: "*It is not the Gospel that is preached, if it be preached in peace.*"—Gal. v. 11. As long as the church teaches *the Gospel*, it must suffer persecution.

It cannot but be that as long as the Gospel *flourishes* the CROSS and the OFFENCE thereof must needs follow it; or else truly the devil is not rightly *touched*, but slenderly TICKLED; but, if he be rightly HIT, he resteth not, and begins horribly to *rage*, and to raise up *trouble* everywhere."

These sentiments, I am well aware, will be very *unpalatable* when reported elsewhere,—to such preachers as Lord Byron mentions, who won more *hearts* than souls. We fear not; neither myself nor the *ministers* who stand by me here *fear*; only report me correctly, and we *fear* nothing. Do not, I pray you, neither, whisper in the ear of a certain great preacher, who is "*somewhat* in conference,"—Gal. ii. 2,—that I preach whole sermons without once naming the name of *Christ*, and then have it *echoed* all over the kingdom! Let the ocean forget to graduate its tides on England's shores; or the moon, in her season, forget to look at the sun and sway the ocean;—let the sun forget the moon or the earth; let the *star* forget its evening, or heaven forget its God,—ere I can so forget thee, O Jesus Christ, my Lord!

Once for all, let me tell you, you cannot stop this revival. It is quite out of your reach. At the beginning I do not say what you might or might not have done,—when we seemed to have little help from above. A small cord will hold a SHIP lying quietly in dock, and perhaps aground. But let her get fairly under weigh, and she would drag the mightiest anchor, or snap the cable that would violently stay her. The church of the living God is now in motion. Satan may assist you in writing epistles and twisting your *cables*, but none so strong as to stay her course.

Arrest to-morrow's rising sun, if you can; or stop the earth in its motions; roll back the tides from your Humber, or end the ocean's throbblings in your Thames, sooner than say to this work of God, Thus far shalt thou go and no

further, and here shall thy waves be stayed;—at least, while we are faithful to the Gospel. *Oppose* it, and it may sweep you from the earth; or, what would be better for you, bear you as a trophy into the arms of Redeeming Love.

Your old river *Thames* rushes upon the sea as if he would drive it out of his channel for ever. But what becomes of the *Thames* when he leaves his intrenchments to fight with the SEA?—"lost and undistinguishable in the vast immensity of waves." I was present, some time since, when old Ocean and old *Thames* grappled, set on by a hurricane,—and surely the commotion had like to have sent our Wilberforce steamer to the bottom; one or two fine ships were dashed on shore; but the *Thames* had to "*knock under*" and disappear for ever, just there. But such is human opposition to the work of God,—to the tide of God's power, and the hurricane-like influences of the Holy Spirit, when that prayer of the church is being answered:—

"Like mighty winds, or torrents fierce,  
Let it opposers all o'errun;  
And every law of sin reverse,  
That Faith and Love may make all one."

Human nature may oppose for a little, but it must change, assimilate, or perish. The former will be best for all you who still remain in an attitude of defiance.

This is about all I have to say, just now. With *Christ* within, the hope of glory in my soul, my heart lodged in the *tree of life*, a cross on my shoulder, the sword of truth in my hand, souls for my hire, and a *crown of glory* for my reward,—through the alone merits of Christ my Lord, I advance for VICTORY, in defiance of earth and all the powers of hell!

"I have a SHIELD to quell their rage,  
And drive the alien armies back,—  
Portrayed it bears a bleeding Lamb,  
I dare believe in Jesus' name."

My shield is a double one,—Eph. vi.—"*the shield of faith.*" Ay, but a shield can protect on one side only at the same moment. But my soul has another shield. The Lord God is a shield to those who walk uprightly, says the Bible. I feel him to be such to me. And hearken to a verse in the fifth Psalm: "*For thou, Lord, wilt bless the righteous; with favour wilt thou COMPASS him, as with a SHIELD.*" Wonderful shield that, which encompasses one all around! Satan would not honour it with the name of a shield, in Job's case, but called it a "*hedge.*" Any name you please, Satan; but it was high enough and strong enough, all around about Job, to keep thee out, till the Lord, for his glory, permitted thee to make a gap in it, and with little credit to thyself eventually. Amen.

## CHAPTER XXIV.

## MORE PENCILLINGS OF THE REVIVAL.

WE now resume our selections from the more personal portions of Mr. Caughey's journal.

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Feb. 6th.—INDIFFERENCE is gone from the public mind, and remembered only as chilly waters gone by:—gone, as the darkness of the night, or the clouds of the morning. Opposition and success are onward together. Be it so. I have not changed my preference between indifference and persecution. No,—willing to bear anything for success in soul-saving. But my *health* is giving way;—bad cough, and repeated attacks of hoarseness. But my soul rejoices, and is glad and lively in the Lord. When it goes *well* with me, I will praise him; and when *ill* with me, I will praise him. The *well* with me calls for thanksgiving, and the *ill*,—and, O, how little of that have I have had from my Lord! But while it magnifies his justice, it may insure my holiness.

Ever since the temperance meeting in the Philosophical Hall, I have been ailing,—inclining to hoarseness, cough, and debility. Was not *prudent* in speaking on that occasion, or exposed myself to some chill in coming out of so warm an atmosphere. If this be a *rod* in my Lord's hand, O for a *hymn of praise* to fill my mouth, and *adoring love* to



fill my heart, with well-proportioned repentance and humiliation for the past! That was a sweet and seasonable remark of one, that God's spiritual plants, when they are cut and do bleed, drop thankfulness. Lord let me be one of those plants, if I must endure cutting! He added, the *saints' tears* cannot drown their praises. Amen, my Lord. Was struck with what an old writer says about Job: He compares him to a musical instrument; whether the Lord smote him, or the devil struck him, or men, he sounded forth those sweet notes,—“*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*”—Job i. 21. A beautiful thought! No matter who strikes the notes of a well-tuned piano, it will give forth sweet sounds from,

“The soul of music sleeping in its strings.”

Well, I have been sounding forth notes, lately, rather too *warlike*, and *trumpet-like*, and *defiant*, against the devil and sinful men, to have much sweetness, I fear. O for more love! That is the grace which imparts a sort of melodious, melting softness to the sharpest and hardest truth; and it will pierce just as deep. There is music even in the *battle-trumpet*; but that does not take the edge off battle's sword. Love is a *burning* principle; a *hot iron* will pierce sooner and deeper than a cold one, even though it be blunter.

Feb. 7th.—About *thirty* young people brought to God, the last few days. These, with others, and those saved at Buxton-road Chapel, make a noble company of young men and women, the trophies of divine grace,—more than *three hundred*, perhaps. The work is progressing signally in the Sabbath-schools, also. I should think as many as sixty children have tasted that the Lord is gracious. These latter have not been registered with adults, to avoid swelling

numbers, and very properly, too; but they will be cared for, and trained for the church and heaven.

A poet might well compare such *young hearts* to playing fountains, flinging their bright fresh feelings to the skies they love and strive to reach,—which I hope they will, by and by. They sing with *great sweetness and power*,—fine, intelligent children, and truly and intelligently alive to God.

Friday afternoon. — *Christ and peace*, says *Fenelon*, are undivided. So have I found it. My soul rests in the pure love of Jesus, although my poor body is sadly shaken. But my SOUL increases in health; reminds me of what St. Paul says about the *outward man perishing, while the inner man is renewed day by day*;—like the two laurels which it is said once grew at *Rome*, side by side, when one decayed the other flourished;—saw nothing of them there, —*fabulous*, perhaps,—*fact*, in my case, blessed be God! But the Gospel is not weak; no decline in its power, because it is “*the power of God*.”—Rom. i. 16. Scores and hundreds are falling under its power around us. Luther, I remember, used to say, “When a preacher so preaches that the word is not fruitless, but *effectual* in the hearts of the hearers; that is to say, when *faith, hope, love, and patience* do follow,—then God gives his Spirit, and works *miracles* in the hearers.” Well, bless the Lord, O my soul, miracle follows miracle here, as wave follows wave on ocean’s sounding shore!

Feb. 8th.—Saturday morning. A great time on Holiness, last night;—many entered the land that flows with milk and honey.

Afternoon.—Out for a walk, What a blessing is rest of mind for a weak and wearied body! “*To you who are troubled rest with us*,” says Paul; and again, “*There*

*remaineth a rest for the people of God; for he that is entered into his rest hath ceased from his own works, as God did from his.*—Heb. iv. 9, 10. “*Hath ceased from his OWN WORKS.*”—that is, looks no more with *complacency* upon them; has ceased to *trust* in them, to derive *comfort, confidence, hope, or life* by them; *his life is hid henceforth with Christ, in God.* To cease from working *for*, having a tide of life from Christ; and yet to work *from* an impulse of life within, as the stream must necessarily run, attached to a living, overflowing fountain. This is true Gospel liberty, —“*rest,*” *κατάπαυσις*, which may be rendered *tranquillity*; some give it in the word *recreation*. It is both, really and truly; but never found in mere *works*, however pure, exalted or multiplied; only in Christ:—

“This all my hope, my only plea,  
For me the Saviour died.”

*Faith* in Christ, *life* from Christ, *works* from a living, active faith, flowing therefrom as water from a fountain, or sunshine from the sun; faith bearing good works, as the tree bears the apples; and *love*, kindled by Christ, and kept alive by him, nourishing the tree of faith that bears the rich fruit of good works. The soul, like the *planets*, beginning and ending, not changing place; but running still, —as some writer observes, motion at rest, and rest in motion; freedom, activity, repose,—“*the initials of eternal rest!*”—excursionising over the *past*, the *present*, and the *future*, without tire, fret or uneasiness, because the soul centres in God, and reposes in his bosom by faith. “*He that dwelleth in love dwelleth in God, and God in him.*”—1 John iv. 16. Jesus does make good that promise. “*I will give you rest,*” or “*I will REFRESH you.*” It is a *refreshment*, indeed. I enjoy this rest, both in possession and reversion,

—*promises* already fulfilled, and promises to be fulfilled; no bonds or notes ever issued by man *sure*. “I will *never leave thee nor forsake thee.*” What an *estate*! what a *mine* of wealth in that one promise! O, it is sweet to live a poor *recumbent* by acts of faith and affiance, till this and that have their fulfilment!

Monday, A. M., Feb. 10th.—The *atonement of Jesus*!—a glorious Sabbath theme! It is the *corner-stone* of *revelation*; ay, and of every penitent sinner’s hopes. It stands close to the *faith* that justifies the soul; is *inseparable* from it. Luther’s remark had a fine illustration in the salvation of many,—that justification by faith is a *bright sunbeam* coming down from heaven, to lighten, direct, and guide; that as all the *world*, with its wisdom and power, is unable to stop or turn away the *beams* of the sun from coming down from heaven to the *earth*, so neither can it hinder the *bright sunbeams* of justifying faith to enter and renovate the believing soul; that the doctrine of faith is like a *sunbeam* in this, that nothing can be added to or taken from it, without an utter defacing, or overthrowing of the whole. This is said in reference to the efforts of the Roman Catholics to *deface* or destroy the doctrine of justification by faith alone by an intermixture of *the merit of works*.

O, there were scores and scores realised the beauty and truthfulness of the sentiment; for the *beam* of faith did penetrate their benighted hearts; nor could earth or hell prevent its’ force-intensity, renovating power, creating a summer feeling, a paradise in hearts hitherto as dreary as the *icy regions* around the poles. “*Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.*”—Rom. v. 1. Glorious words! worthy of being written in letters of gold!—the only *means* of becoming a Christian, and the *best definition* of a Christian!

The crowning act of *human wickedness* was the *crucifixion* of the *innocent Saviour* of the world. The *permission* of it was the crowning act of divine mercy to the world. And that which crowns the whole is *justification by faith* alone, without the merit of works; and the first crowning proof of it, the conversion of the dying thief upon the cross. This threefold climax has a fine effect upon an audience,—comes down upon disconsolate penitents like a burst of sunshine from the skies. Who could doubt the power of Jesus, and of *faith* in him, when beholding that dying malefactor receiving pardon at the very mouth of hell, and a *passport* for Paradise when the devil was all but sure of his prey? If this worst specimen of humanity was saved, surely none need despair!

But what a *crowning act* of human wickedness, in the Roman Catholics, when they blotted out of their creed this doctrine of justification by faith

An awful time on the *General Judgment* at night,—that great day, which many hope will never come;—and well would it be for them were it so. But multitudes, believing it will come, are getting ready for it.

Had free and ready access to the *scenical imagery* of our Lord and his apostles. No language equal to theirs when one wants to invest that day with the pomp, *attractiveness* and terrible grandeur which belong to it. “*Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all nations shall wail because of him. Even so, Amen.*” Rev. i. 7 opens up a wide vista of contemplation, and enables one to draw largely on *domestic feelings and sympathies*;—those *separations* occurring then, lasting as eternity, sound to the depths of paternal, maternal, and filial hearts;—the

sentiment of *approval* for one portion of a family, and of condemnation to another ; the *parting scenes* ; “ these never again to *weep*,—those never again to smile ;” the father and mother ascending to regions of eternal joy, and all hopes of safety or delay of damnation, to children left behind, for ever departing with them ! O, there are elements of thought just here, sufficient to break down and melt very hard hearts !

But, when one comes to describe the coming in the clouds of heaven, and every eye beholding, *tears cease*. Why should *sublimity of description* have the same effect upon the eyes of an audience that cold weather or dry weather has upon the streams ? The waters disappear, and the streams forget to flow ; so, I have noticed, the domestic sympathies would be an antidote—hard to carry them so high ; they are like clouds,—cannot rise above a certain height in such sublimities, perhaps ;—“ *all things are possible with God* ;”—must make this a matter of prayer and thoughtfulness. However, *conviction* for sin may be just as deep and penetrating as if tears flowed,—more so, perhaps, and more painful, and impressions more lasting. But I like to see the *tears* flow ;—*could not be put to a better use* than to weep for sin, or weep over our Desire and Hope,—Jesus, my Love, my Life, my All !

Nor is it easy to climb those *sublimities* to which the text invites ; to where a fine writer would lead the daring thought,—to where “ the VAST PROCESSION is sailing on the bosom of the troubled air, filling the concave of the sky, and *flanked* with the thunder-clouds of wrath, and opening its front on an astonished world !” There is wanted, just here, in one’s soul, a combination of *natural and supernatural power*. Philosophers speak of the “ *dew-point*,”—that precise state of the atmosphere essential to the formation of

*dew*. So the mind needs a DEW-POINT,—a certain *divine temperature*, a stand-point, a position of power, a *point d'appui*, as a Frenchman would say;—a point of *support*, a coalition of the divine and human; the spiritual and intellectual and physical giving a *rallying-point* and a base of strength, where *ideas* rally and form like troops on a battle-field, condense into *language*, *file off* from the lips in squadrons of *fit words*, to do battle for the King of kings and Lord of lords!

Well, after all due preparation, I did attempt the sublime, with a single eye and pure intention. The Lord enabled me to take sure footing; not, indeed, upon the sublimities of airy speculations, upon which *sinners* are not unwilling to gaze, nor where the Lord would not walk with me. No; but high amid the *strong-holds* and “mountainous fastnesses” of Jesus Christ and his Apostles; I found them like the *tower of David*, where are hung a thousand bucklers, all shields of mighty men!—Cant. iv. 4. And the Lord enabled me to lay them about me; not as one beating the air, but upon the souls of the people,—scores and scores of whom were the slain and the saved of the Lord,—husbands and wives, parents and children, masters and servants, all knocking at Mercy’s door, and none of them rejected.



## CHAPTER XXV.

## NOTES OF THE HUDDERSFIELD REVIVAL, CONTINUED.

THE following chapter continues the record of the great revival in Huddersfield, which is interspersed, after Mr. Caughey's manner, with meditations, reflections, and suggestions, which cannot be but profitable to candid and spiritual readers. *One thousand* souls had found Christ at the date at which this chapter commences.

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Feb. 11th.—What a glorious work of God among the young people, many of whom were saved on Sabbath and last night!—Not the world's leavings! not Satan's remnants, depreciated by his iniquitous clippings! No! Drygoods merchants have what they call remnants,—ends of webs, leavings of whole pieces,—sold cheaper than the rest. OLD *sinner*s are but remnants of their former selves. Numbers of such saved, but the devil had nearly used them up, body and soul. But these young souls, from seventeen years to twenty-five old,—fresh, vigorous, beginning their day's work for eternity in the prime of life's morning, O how much good they may accomplish, if faithful, before they enter their rest above! Mr. Wesley used to say he loved and venerated a young man, because of the good he would be doing in the world when he was sleeping in the dust.

Feb. 15th, Saturday morning.—The work advances with amazing swiftness and energy. To look around and see one hundred new faces in the audience, saved within a few days past, many of whom are heads of families, melts the hearts and the eyes. “The trembling gates of hell” seem to be shaken. *The strength of the mighty is given to those who turn the battle to the gate.*—Isaiah xxviii. 6. Our troops seem as fresh, when they “*stack their arms*” for the night, as in the beginning of the fight. Abraham had his “*trained servants*,” or soldiers,—Gen. xiv. 14,—born in his own house, *three hundred and eighteen of them*; with them he obtained a great victory, and returned from the slaughter of Chedorlaomer, and brought back the souls and the goods he and his army had carried away captive. The Romans also had their *Fabricii*,—brave warriors of a high order, who graced their battle-field, and who had never learned to spell the word *retreat*! Well, Methodism has in Huddersfield her trained soldiers, born within her ramparts, who never fail, in their encounters with the old *Chedorlaomer* of hell, to come off victorious, bringing all the souls back with them for which they fought, and which he had led into captivity;—the brave *Fabricii*, who are determined never to spell, define, nor illustrate, *retreat*! Amen.

Monday, Feb. 17th. — *Faithfulness* and *tenderness* in preaching yesterday;—*truth* and *sympathy*. O, may my preaching never be wanting in either! They are the life and soul of an effective ministry; *truth colonises truth*, and *sympathy begets sympathy*,—as love begets love; and fair PERSUASION becomes what the ancients assigned to eloquence, *queen-regent* of the affections.

This seems a gift of grace. I have no power to *persuade* sometimes, but my words are light and uninfluential as *floating feathers*. It was not so yesterday. My soul

was filled with God. Persuasion, with sympathy, as a gushing, overflowing tide, *passed over, reaching even to the neck, filling the breadth of thy land, O Immanuel*,—Isaiah viii. 8,—not, indeed, with the desolating rush of the Assyrian, but refreshing and fertilising *as the waters of Shiloah, that go softly*.—Isaiah viii. 6. There were few eyes that refused the waters, few hearts that did not feel; hearts bowed unused to bow, and eyes wept not apt to weep, —*willing* tears, as if they would not part with them “for all the smiles that dance about the cheek of mirth.” How tears do follow some appeals to the natural affections,—as water followed the rod of Moses! Hallelujah! A sweet sight! The seal of truth stamps deeply through tears, and

“The rainbow tints are only made,  
When on the *waters* they are laid!”

That was a sweet text for all this,—Psalm ciii. 13, 14, —“*Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame; he remembereth that we are dust.*” *Fathers! mothers!* How the sentiment moved them,—that all the parental tenderness that has ever existed in the bosom of parents towards their offspring, from the days of Adam till now, is but as a drop to the ocean, when compared with the tenderness of God towards those who truly FEAR him, and who are in any sore trouble.

Brothers, sisters, children! How sweet to watch the effects of those words of Jesus,—“*Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*”—Matt. vii. 9—11;—followed

up with Dr. Chalmers' fine comment, that Jesus presents God the Father, stepping forward from the dark recesses of his greatness, to tell us that amidst all the darkness and mystery that enshrouds the mode and manner of his existence, as well as providential dealings (I cannot call up the exact words of the doctor), he has the feeling of a parent still. We are thrown back upon the days of our childhood, and when we call to mind all the tenderness and solicitude of our parents, we are brought to know what is in God our Father. He steps forward amid all the awe which the consciousness of his greatness cannot fail to inspire; and, instead of a master at the head of his servants, he reveals himself as a parent in the midst of his family. How could he do this better than by reminding us of those who stood by us in our infancy, who protected us from danger, and who cared for our wants? He lets himself down to the level of our understanding, takes hold of that good that has survived the ruin of the fall, and tells us that there is a parental tenderness in God our Father, even surpassing what is found in an earthly parent.

Such sentiment, however, should be guarded better than my introduction of yesterday; though I spoke some sharp things regarding the *devil* having *children*, as well as God. —John viii. 44; 1 John iii. 10.—But I question whether any of those *wasps* sucked poison out of that domestic flower; or, if they did, they received an antidote at night that may serve.

And the little ones of this world; and the hidden ones; and the faint and weary ones, who had felt their heavenly Father's *rod* and *discipline*;—there was something for them. And many a pale and careworn face brightened at the illustration of the emotions of that American father whose son had gone to a far-distant land, had been sick,

long sick, and spent all his money: "but we have sent him *funds*, and we expect him home." The Lord sending his poor, afflicted ones *funds*,—peace, love, joy, and providential succour, and expecting them home to heaven before long, was almost too much for some of them to bear. O, how it does delight my soul to see a poor saint happy,—

"Over all the ills of life victorious!"

Some one has said, "Tears are God's rivers for carrying away our troubles." If so, a good deal of trouble floated off yesterday.

That *incident* touches a fine chord,—of a *father* sitting in his study, and deeply moved with the cries of his child below, under *chastisement*; could hardly bear it, till a whisper reached his ear, that it was maternal correction. His heart was instantly at rest, saying, "*It is the mother*; she cannot be unkind, or cause her darling and mine a needless tear." That other anecdote of a father who, if he heard his favourite boy cry for "father," waited to see whether some plaything, or cordial or other, from some family hand, would *content* the child; but when all failed, and nothing would satisfy but his presence, he ran to it directly. So does our heavenly Father, when nothing will suffice the soul but his presence and his blessing.

A host of sinners saved yesterday, old and young;—fathers, mothers, brothers, sisters, husbands, and wives. Glory to God in the highest!

Feb. 22, Saturday evening.—A week of salvation; but afflicted with hoarseness,—a foe to pulpit effort and success; but the work goes on. The *Lord* reigneth. In *self*, all weakness; in Christ, all strength. "Naked faith is the death of nature," says some old writer, "because it leaves it no support; when we are convinced that all is lost, that

very conviction is the evidence that all is gained." This is that *faith*, that, with a broken voice and feeble body, and weak in soul besides, *believes* what God has promised,—that he *will make a worm thrash a mountain, and beat the hills to chaff*. How unlikely an instrument for all this! Had he promised a tornado, or a thunderbolt, or such elements as played around Elijah upon Horeb, which *rent the mountains, and brake in pieces the rocks before the Lord*, there would be no difficulty. But for a "*worm*" to do so and so,—hush, Unbelief! down, Reason!—Faith, loving, naked Faith, speak out! It does speak within my soul, and saith, "A *worm*, in the hands of an omnipotent God, is as effective, any hour he pleaseth, as tornadoes or thunderbolts." Amen! Hallelujah! That *worm* is my poor *spirit*, that clings to the arm that moves the world.

Took dinner to-day with an agreeable company, at the mansion of Mr. Swain, a few miles from Huddersfield. After dinner we visited the tomb of that celebrated outlaw, Robin Hood, close by, on the neighbouring heights, from which there is a very fine prospect.

Feb. 24, Monday morning.—Yesterday I preached at Buxton-road Chapel in the morning. I was *extremely hoarse*, but gathered strength towards the close. At night, to an immense crowd in Queen-street Chapel; text. Rev. xx. 11, 13. *Ninety* saved, afternoon and night.

Last Friday evening, 21st, rode to Holmfirth, and preached on Heb. vii. 25; chapel crammed, aisles and all. The Lord saved twenty-six souls, some seven or eight of whom were cases of sanctification, the remainder justification. My soul enjoys deep quiet and rest, but voice quite giving way,—and more than voice, I fear. "*Spare me, O Lord!*" is the cry of my heart. *Prudence* cries, "*Spare thyself!*" Hard to do so midst scenes like these. Every

God-called preacher has usually some great *harvest-time* in his ministry. This is *mine*, and I want to improve it to the uttermost, not knowing how long it may last. "*The night cometh when no man can work,*" is the hint of Him who called me!

March 3rd, Monday morning. — Yesterday, *Dr. Beaumont* preached in Queen-street Chapel in the morning, and at Buxton Road at night; while I preached at Buxton in the morning, and at Queen-street at night. Our sermons were in behalf of "*The Trust Fund.*" But precious little about "*funds*" was in any of the sermons. "*The unsearchable riches of Christ*" had far more attractions than all the gold and silver in H——. However, we succeeded very well; the collections amounting to £246,—*over twelve hundred dollars.*

My acquaintance with the doctor commenced in Liverpool, October, 1843, where, during four or five months, we had *thirteen hundred* sinners converted, and *four hundred* believers purified. Since that time he has been my warm, unflinching friend, both in Conference and out. He has a noble mind, and is an eloquent preacher. Have not had the pleasure of hearing him over twice or thrice. Heard him in *Hull*, a few months since. A rich and beautiful discourse,—"*apples of gold in pictures of silver;*" masses of sterling thought, like ingots of gold; his sentences texts for common preachers,—yet simple and easy of comprehension, full of beauty and power.

"His words bore sterling weight; nervous and strong,  
In manly tides of sense they rolled along."

He used a fine figure on the stability of the Christian's peace. "You cannot touch the deep foundations of the *Christian's peace.* When the *winds* are up and raving



loudly, you see the trees torn up by the roots, the *waves of the sea boiling*, and ships dashed to pieces upon their surges. You are, perhaps, inclined to say, How tempestuous it must be, a thousand fathoms down! Ah! the winds have never reached those waves,—*there* all is peace. There is a large mass of waters the wind cannot reach,—it is all on the surface. And so let wealth depart, let political influence decline, death come,—let all the winds from hell be unloosed,—you cannot touch the deep foundations of the Christian's PEACE. You have only seen the surface; in the deep within all is *peace, peace*." Equally so was his figure illustrative of the mysterious destiny of the SOUL after it leaves the body. "All that we know is, that the soul *never* dies. Like a mighty river, the track of which you cannot follow from region to region, and from soil to soil, but which at last, bewildered, you lose, by the river entering a deep and embowered wood—you can follow it no further. The wood is so thick, the forest is so dense, you cannot go after it; but you hear it dashing on by the furiousness of its roar. So is it with the human soul. You cannot follow it after death, but you know, by the intimations that reach you, that it is *immortal*." And, on another occasion: "I know that it is in the order of nature for parents to teach their children; but I know that it is an order that the God of nature and grace often smiles upon and blesses, for the children to teach their parents. I do not mind how the matter goes on, so that it goes on. It is with this as it is with the *dew*; some say that the dew falls down,—that it comes from the sky; but, according to the most recondite philosophers, dew rises up from the earth; it ascends, but does not descend. I do not care whether it is down or up, or up or down, or both, so that it does but come, and enough of it to refresh all the waste places of the

earth. So with regard to *knowledge*. I do not care which way it is ; whether it goes from the parents, to the children, or from the children to the parents, or both ways—any way, every way—the more the better !” He is exceedingly happy in his choice of *words*, which come, like nimble servants, at his bidding. His power of iteration, or repetition, struck me as singularly unique, piling sentence upon sentence, expression upon expression, word upon word, syllable upon syllable, epithet upon epithet, and all to glorify some *noun* or other, and that noun illustrative of something higher and nobler. There is something in it like *comparative tautology*, it is true,—the same meaning in different words,—therefore hazardous in a speaker. But not so with Dr. B——. To the *hearer* there is no *needless repetition* ; he would not have a single word absent,—wishes him to go on *piling* !—for he feels the “main thought,”—the thought of thoughts sinking deeper and deeper into his heart ! It is like the repeated strokes of a hammer upon the same nail. Thus, in illustrating the *pain* endured by our Redeemer when the nails penetrated his *hands* ; that, as it is by the *nerves* we have the sensation of pain, and, as a *tissue* of them meet in the hand, the rending nail must have produced pain the most excruciating. The power of the *nerves*, then, to cause *pain*, was his idea ; upon which he observed : “The *nerves* are the centres of feeling, the rivers of feeling, the canals of feeling, the railroads of feeling, the telegraphs of feeling. But the source of feeling is more remarkably placed in the hand ; there are bundles of nerves, families of nerves, congregations of nerves.” What one said of a famous English orator and statesman, is truly applicable to Dr. Beaumont,—for he does possess all that *masculine vigour*, and *full-grown robustness of mind*, with an *equally diffused intellectual wealth*. In private intercourse, you see nothing

of the great man; but the social, humble, unassuming Christian friend, happy himself, and making everybody else easy and happy around him. God ever bless *Dr. Joseph E. Beaumont*! Blessed be the Lord! he has given us a good Sabbath, if we never spend another together in the same town, till we meet in the Jerusalem which is above. The Lord smiled upon our united labours, and gave us seventy souls converted, and *forty* sanctified. All glory be to the high and lofty *One* who inhabiteth eternity! Amen.

March 4th.—I omitted to note that last week I preached two sermons to the youth of the town. A great gathering of them, and the power of our God was present among them; many were saved,—from seventeen years of age, to twenty and twenty-five. May this young, warm, soft, and tender wax, receive the fairest impression the Gospel seal can imprint! These opening flowers must be very precious to Jesus,—“*saints in the bud*,” as one called them;—the *almond-trees* of prophetic vision; the *hastening* tree, the *early blossoming* tree, the *first awake*, when all the other trees are locked in repose of winter; the first in *bloom* of all in the eastern forests; covered with blossoms in *January*, while all others are budless; and bearing *fruit* in *March*, when other trees are but just beginning to bud. Perhaps this was the reason why the Lord selected this tree as a symbol in prophecy, because of its early nature, indicating speedy fulfilment. “Jeremiah, what seest thou?” “*I see a rod of an almond-tree*,” replied the prophet. Then the Lord said, “*Thou hast well seen: for I will hasten my word to perform it.*”—Jer. i. 11, 12. God has a work to perform by these youth; these early blossoms of piety indicate a speedy accomplishment. May his purposes concerning them never be frustrated!

But Jeremiah only saw the *rod* of an almond-tree; as

if God, according to some, intended the speedy infliction of those judgments he was about to announce to the prophet. The Lord has long waited for the repentance of some old sinners in this town, and waited in vain. Alas! but these young people, like the almond-rod symbol, may indicate the speedy going forth of that sentence, "Cut them down; why cumber they the ground?" Must speak out on this, trumpet-toned. The Lord is giving the middle-aged and the aged a loud and significant call.

March 7th.—A few nights since we had a stirring scene in Queen-street Chapel. My theme was *wrestling Jacob*.—Gen. xxxii. 26. Arriving at that point where the angel asked Jacob, "What is thy name?" and Jacob's reply, and its signification,—deceiver, the supplanter,—felt a sudden impulse to be *personal*, and described a couple of characters, greatly crossed by providence with many sorrows, and conflicts, and battles with life's difficulties, and the why and wherefore,—had not been faithful to the grace of God, and his light upon their consciences; said many things which I cannot recall, for all was unpremeditated. But a *power* was upon me. Features of characters were before me. Words, like paint, were given, touched and re-touched, till the likenesses were complete; felt like a painter who has done his best, and lays down the brush! And now came the dread call for the originals! Bold and daring man! Amidst a tempest of emotion, I cried out, "Stand up upon your feet!" Instantly, uprose a man. "Now the woman!—where is the woman?" "*Here she is!*" cried a voice from the congregation. *There she stood!* both of them, now, trembling with emotion. I addressed them a little, and made a fresh appeal. Others arose,—*their features* also had appeared in the pictures! The congregation was taken by surprise. We went to prayer, and about a dozen of souls were saved.

After prayer-meeting, a middle-aged man solicited an interview; said he had found peace some time since; that one night I had drawn his picture so complete, there was no mistaking it; that I declared it as my faith, I should yet hold the original by the hand. "Now, sir, has any one else owned to that picture?" No. "Well, sir, I am the man." He was happy in God.

*Old Humphrey* says, "When we want an *arrow* to go right home, there is nothing like taking a single aim. This is what a good friend of mine calls using a *rifle-barrel* instead of a scattering blunderbuss!" I have often found it so in preaching. "*A single aim*" is surer to bring down a soul, than a *scattering, indirect, aimless discourse*. Many hear the voice of *man only* in the Gospel, but some the voice of God; then it is the *power of God* unto salvation. It comes *direct* then, as to fallen Adam in the garden,—"*Adam, where art thou?*"—and wakes the dead. When Saul of Tarsus was struck down on his way to Damascus, the men who were with him saw the light, and heard a voice,—perhaps a *thunder* only,—no more; they distinguished not the words. Saul did. The *articulate* voice was for his ear alone. *He* understood it. They did not. There was a voice within a voice, so to speak,—"*a still, small voice,*" may be, such as *Elijah* heard in Horeb.—1 Kings xix. 11, 13. Saul both saw and heard Jesus. His *mind* had a *new* era from that hour. There is something of this in every awakening under the Gospel. St. Paul reminds those converted under his ministry of this. "*For this cause also we thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it NOT AS THE WORD OF MEN, but, as it is in truth, THE WORD OF GOD, which effectually worketh also in you that believe.*"—1 Thess. ii. 13. *Illustrations* of this have been remarkably numerous in Huddersfield during this revival.

The hand of God finds that within man which vibrates to his touch, which echoes to his voice,—CONSCIENCE. Then, and not till then, is the *truth* of God heard *savingly* above the clamour of the passions; nor can the most discordant of them drown it at such a time. Conscience is a singular faculty. In some it strains at a gnat and swallows a camel. In one, scrupulous and garrulous; in another, silent when it should speak like thunder. Quiet and asleep under the most alarming pulpit artillery; at other seasons, under the same, it is trumpet-tongued. *Supernatural influence* may explain the phenomena. The fact proves its necessity.

*Ambrose*, I remember, remarks that when the voice of Jesus Christ is effectual, it usually singles a man out; the voice of the minister is indeed heard, but the voice of Christ speaks the word directly to the heart, with a marvellous kind of majesty and glory stamped upon it, and shining in it.

However, it is something of a *cross* to preach this. It looks *wild* and *imaginary*,—out of the common order of preaching. People do not know what to make of it. Subjects one to severe criticism; forfeits the good esteem of the cool, prudent, judicious,—whose friendship and confidence one is unwilling to lose.

But why is it people do not understand? There are variations in divine influence, as in the temperature of the weather, or changes in the wind. These things, in nature, have their law and their principle; not left to *fickleness* and chance, as some suppose. We are yet children in the mysteries of nature; too much so in the mysteries of grace and the influences of the Spirit. St. Paul tells us there are *diversities of gifts, differences of administrations, and diversities of operations*,—all by the same Spirit, Lord and God;—assuring us, at the same time, that *the manifestation of the Spirit is given to every man to profit withal*. 1 Cor.

xii. 4, 11. Such hints as these should lead Christians to expect startling variations in the Spirit's economy. But they do not discern them when they come, but impute them to human eccentricities. It is because they are not expected, or not credited, that they are not more frequently manifested. The Holy Spirit is grieved, and will not be *despised*; is unwilling, besides, to give Satan an advantage to tempt the church to sin thus against divine influences.

Ministers are often afraid to yield to the heavenly influence when it comes, and keep straight along in the line they had previously chalked out, plodding along it, perhaps, with very little aid. The Spirit desired them to *diverge*, to convey messages of thought to this and that individual. But no; "that would appear eccentric; would excite criticism; be offensive; displease; lessen my congregation hereafter; embarrass my mind; spoil my sermon—unable, perhaps, to take up the thread of my discourse: I have little enough time, besides, for what I intended to say." Thus the will of the preacher closes the door against the Spirit. "What I have to say is truth," he soliloquises; "why may not the Spirit bless this?" It is truth, doubtless, but, as *Hushai* said to *Absalom*, "*The counsel that Ahithophel hath given is not good at this time.*" So the *counsel* that the *study* has given, or that the manuscript gives, is not good at this time; the counsel of the Holy Spirit is better. I have often been *tried* upon this point, but of late years the Spirit of God has had free course to do just what he pleases with me in the pulpit. Study counsel or private manuscripts,—fling all to the winds at the bidding of the Holy Spirit of God in my soul! I have been reproached by attached friends for doing so:—"You did injustice to your talent; your esteemed friends were disappointed and grieved, —not on their own account, because they know you, but on



account of those they had invited to hear you, and we could neither understand nor appreciate you, and were offended,—wondered at those who had invited them.” Ah! such friends, however dear and well-meaning, are *perilous* to a preacher. O, how painful it is to grieve and disappoint them! But it must be done, if the preacher would not bring a blight upon his ministry. Better grieve a thousand such, a thousand times over, than grieve the Holy Spirit once to please them. It may require *months* to regain what has been lost in a single hour.

The Frenchman said truly, “*C’est des difficultés que naissent les miracles!*”—*difficulties create or give birth to miracles.* It was so with me on the night in question. My soul was shut up to this; something was wanting; was left to beat the air with *idle words*, so to speak,—“*good as idle,*” accomplishing nothing; *voice* empty sound; soul vacant of *unction*, or *divine power*,—like a *ship*, though not exactly aground, yet quite out of wind and tide, and sails flapping idly to and fro;—thus till the characters started into life before my spiritual vision. My heart stirred, warmed, yearned, yielded to the intimation. Language came in torrents, with power, and intense ardour, and softening tenderness, and thrilling illustration. My soul was like a ship just entered the trade-winds, all sails set, with a prosperous breeze; or, to alter the figure, like a hunter wearied in the chase, when he sees the *game* anew, and at hand, falters not to pursue, nor to fire when within range of his shot.

*Difficulties* had made me willing to seize upon any advantage; miracles of mercy ensued. To God belonged all the glory, for my soul was humbled in the dust before God and man. Jesus was victorious and glorified; but I sought for a place to hide my poor head. Amen, my Lord! So let it ever be. Amen!

Christians should be taught to understand. A *confidence* in them, thus, would give a mighty advantage to a Holy Ghost preacher. He could then preach the preaching that God bids him, free as *Jonah* on his first day's journey, crying, on the walls of *Nineveh*, "*Yet forty days, and Nineveh shall be overthrown.*"—Jonah 3. *The word of the Lord would then have free course, run and be glorified.*—2 Thess. iii. 1. Paul, we see, asked their prayers that it might be so. He expected a *four-fold advantage*. 1. Their influence with Heaven to have it so. 2. Their *honest faith* assisting them to *believe* obstinately that it shall be so. 3. *Predisposing* their mind to understand and appreciate the MEANS employed by the Holy Spirit to cause it to be so. 4. *Acknowledgment* and *co-operation* with the *Spirit* when it is so;—owning and approbating his wisdom and power, without a whisper of the Peter-like "*Not so, Lord:*" and *working together* with Him, to have it as extensively and gloriously so as their enlarged and strengthened faith might desire.

It is with the *ministry* of the word as in *archery*;—when there is sympathy among the spectators with the archer, when his *aim* is understood, the mark seen, intense interest excited for the success of the arrow about to speed from the string, it thrills the archer, and puts him to his best. And when the arrow leaves the string, sympathy follows it; they may not see it in its flight, but their eyes are on the mark, and when they perceive the arrow sticking in the white they are prepared for an acclamation. The preacher is the archer. Christians are the spectators. Their sympathies are with him. They understand his aim. They may not, indeed, see the invisible heart at which he is taking aim. But they sympathise; the preacher, like the archer, feels that they do,—that they are *expecting* results. It energises his soul, spurs him to do his best,—

the Spirit of God aiding. Sympathy increases every moment, like electricity from the friction of an electric machine; and, as arrow after arrow speeds from the Gospel-string, they bid each *flight-shaft* a "*God-speed*." What next? They are *prepared* to hear the cry of some pierced sinner, "*Save, Lord, or I perish!*" "*The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.*"—Job. vi. 4. "*God be merciful to me a sinner. Heal my soul, for it hath sinned against thee.*" Then, such *well-instructed Christians* are quite prepared, with prayer and acclamations of joy, to co-operate in the *healing of the wounded*.

But, alas! the church, in many places, has got so many delicate ears, and nice tastes, and such trembling respect for the opinions of the world, that scenes like this would quite outrage them. But such was the preaching on the day of Pentecost, and *scenes*;—such, in after, *primitive* times; and such is Holy Ghost preaching, with its effects, in our own times, when people are prepared and willing to have it so. And were people properly educated in the Gospel, such scenes would occur under our ministry as would astonish earth and hell.

The *fact* is,—deny it who can,—the Gospel is usually preached in such a manner as that the immediate effects may square with the tastes and prejudices of the majority of the hearers, professors especially;—a rich, influential one, here and there, a *host* in himself or herself against any *sudden outcry for mercy* among alarmed and wounded sinners, or a hearty "*Amen*" or "*Glory be to God*" among happy believers, and, of course, against the sort of preaching that is about sure to call such expressions forth, in spite of the devil, pride, and sin.

Were it otherwise with the *people*, it would be otherwise in the pulpit. I have known and felt it to my sorrow. The Gospel is in bonds in many congregations of our Israel. The word of God is bound, because the preacher is "*bound over to keep the peace*" with his congregation and church for two years, beginning with Conference date. Deny it who can. And yet there are *exceptions*,—*noble exceptions*, both among preachers and people, in European and American Methodism; but they are tremendously in the minority.

There are *exceptions*, too, with regard to "revival effort" in protracted meetings, when *strong things* are expected and said, and *winked* at. "It is an *extraordinary time*. It will soon be over, and then we shall return to our good old quiet times of *bearable* and worth-hearing sermons!"—which, alas, too soon return! "*Prudence*" returns to the preacher as he cools down. The sermon once more becomes *elegant* and *un-exciting*; he is *bound*, and the word of God is bound once more, until *another annual spasmodic effort to be free*. And yet people wonder why it is that the revival does not continue. Do they not see? Do they not understand? The preaching has changed its tone! The church is allowed to go asleep; sinners are let alone, or spoken to "kindly, smilingly, and encouragingly," as if the pulpit would make amends for its late *misbehaviour*. The devil is only *tickled* now; to use Luther's idea, "*slenderly tickled*," not "*rightly touched and hit*, till he begins horribly to rage, and to raise up trouble everywhere." No, no, Luther! How can you expect us to be touching, hitting and stabbing that old spirit, and keeping ourselves in hot water perpetually? May we not allow him and ourselves a little peace in our assemblies? May not the *offence* of the cross cease? Alas! it may; but the *cross* is not preached, otherwise the offence would not cease. And so, when the

offence of the cross ceases, the *conversion* of sinners ceases also. And then the poor revivalists and protracted meetings come in for their share of the blame;—"They teach our people *bad habits* and wrong views,—that we cannot have a revival until a certain season of the year, when our minister must give us a protracted meeting and turn revivalist himself, or call in the aid of one,—then, and not till then, shall we have glorious times!" And so the preacher sets his face against these annual efforts, without changing the style of his preaching: and so things settle down into stagnation and death,—not a sinner converted nor a believer sanctified. Often it is, though not always, the style of the ordinary preaching necessitates the extraordinary efforts in the protracted meeting. *Not always*, however, for sometimes there is not *enough* of a good thing. It is with *mind* as with matter,—repeated strokes, in quick and continuous succession, are necessary to break it in pieces. It is with a congregation as with an enemy in *war*; if a few skirmishes are unsuccessful, there is nothing for it but a pitched battle;—"stack arms at night," may be, or "lie under arms" and fire away by morning dawn,—and so on till victory. It is with the sinner as a *fortress* in war time; if it cannot be taken by storm, there is nothing for it but a regular siege! But much has been previously done in the ordinary preparation for war, before the pitched battle or the regular siege.

Those words of the apostle are near my heart to-day: "*Wherein I suffer trouble as an evil doer, even unto bonds*; BUT THE WORD OF GOD IS NOT BOUND."—2 Tim. ii. 9. He was a close prisoner at Rome when he wrote the above words; and if that was his dungeon which they showed me there a few months ago, he was a prisoner bound indeed,—with chains, impregnable walls, below ground, amid solid

darkness. Yet, glorious Paul, the word of God could not be bound, even there! Preach it he would, to his fellow-prisoners and keepers; and doubtless it was the power of God unto the salvation of many of them.

Happy, thrice happy is that preacher who refuses to have the word of God bound, but preaches it in defiance of hell, with the Holy Ghost sent down from heaven. Signs and wonders are sure to accompany his ministry with *persecution*. O for deliverance! a general *jubilee* for the Gospel, throughout the churches of the land. *Free course* for thy word, my Lord and my God!

Why is there such a work of God in Huddersfield? It is because *the word of God is not bound*. It has free course, and is glorified. So long as the Gospel is preached, free from error,—true to the New Testament,—these noble people are willing to give it the latitude of the WINDS OF HEAVEN,—*blow high, blow low*, in *zephyrs* or in *breezes*, in gales, hurricanes, tornadoes! *Hallelujah!* And yet, Methodism cannot boast of stronger minds, richer intelligence, purer taste, deeper piety, than old sturdy Huddersfield possesses. This is my impression now. Blessed be God for *Yorkshire Methodism!* If Methodism retains its primitive character anywhere on this round world, it does in old Yorkshire.

The people read *Wesley's Journal*, and thus keep themselves in constant remembrance of what primitive Methodism was; and thus they are always prepared for anything that tallies with the old land-marks,—*the wonderful works God wrought in the days of their fathers*. If now and then “a new-fashioned Methodist” grumbles, they set him to read Wesley's Journal, for fear he has mistaken his church.

This is a long journal item; but, having thoughts on my heart, and no better place for them, concluded to insert

them here ; they may be *useful* to me in future. Did not think of writing so much, but just let the heart and pen run on till they said Amen.

March 10th, Monday morning.—Yesterday a day of salvation. What a rich theme is *the Lamb of God*,—the sacrificial Lamb, that bears the general sins away ! How appropriate for a sacramental occasion, especially ! Was enabled to preach a Christ crucified, in a crucified manner. And then the *fact* of it !—a *real fact*, at the top of all facts in the universe,—*Jesus Christ, the Son of God, died as an atonement for the sins of the whole world !*

We administered the Lord's Supper at Buxton-road Chapel, The crowd of believers was so great we despaired of having them around the altar. It was therefore concluded to distribute the elements to the people in the pews ; so, dispersing the communicants below and in the galleries, leaving every other range of pews empty, we succeeded in giving the sacrament to about *fourteen hundred* people, with great quietness and order, but with an extraordinary influence from above, with many expressions of praise and thanksgiving to *Him* who died and rose again.

A few days since I received the following letter from a young man who is deaf and dumb :—

“ Dalton Hall, Feb. 25, 1845,

“ Near Huddersfield.

“ REV. SIR,—I am both deaf and dumb : but I am not sorry, for I know it is the will of God. I go to chapel on Sabbath days, and I often feel it very good, although I cannot hear what is said. I am very thankful I have been taught to read and write, and have received many favours from *Dr. Watson*, of London. I often admire the works of creation ; love to read my Bible, because it tells me of



God, and teaches me my duty to my fellow-creatures,—to be grateful to my friends and kind to my enemies. I sometimes walk many miles to different parts of the country, to teach poor deaf and dumb persons to avoid bad company, such as Sabbath-breakers, drunkards, &c. I went to chapel last Sunday evening, and was astonished at the crowd of people, and at the meeting; wished that I could hear you. I know that I am a sinner, but hope in God's mercy. I should be very thankful if you would be so kind as to write and tell me the plan of salvation. I want to love and serve God, so that I may get to heaven and sing his praises throughout eternity, when I shall no longer be deaf and dumb. I hope you will forgive the liberty I have taken.

"I beg to remain, dear sir, your unworthy servant,

"HENRY ROXBY."

He found mercy, yesterday, at the altar. The Lord had sweetly provided for his case by converting a young man who had learned to converse with mutes by signs. Yesterday *Henry* was deeply touched and moved by the Spirit's power, so wonderfully diffused through the assembly. He came forward for prayer, with many others. He is a fine, intelligent-looking young man. A good brother immediately went to him, and began to teach him the way to be saved. After a while he found he was talking to a mute. A strange *weakness* came over him, and he was glad to shrink back out of sight. But the new convert was at hand, knelt before Henry, preached Jesus to him by his fingers, and explained thereby the way of faith so clearly, that Henry instantly believed in Jesus for the remission of sins, and was filled with peace, and love, and joy! The spiritual translation from death unto life—from the power of Satan unto God—was in a moment. Christ became his conscious Saviour, and he praised him well as he could!

There were *eighty or ninety* sinners converted yesterday, and *twenty-eight* or more sanctified;—*one hundred and eighteen* in all. About *sixty* saved during the week. Glory be to God on high! on earth peace!

March 13th.—Another mute *converted*,—a middle-aged man. He came forward to prayer; *deep groans* was his language to his Heavenly Father. The Lord knew the import, and said, "*Peace, be still*," and all was *calm*. He trusted in "the slaughtered Lamb," and was not put to shame.

"He had no *garment* for the *thought* that sprang to meet its SIRE;  
No tone to flush his glowing cheeks, or fan devotion's fire;  
Yet, surely, to the eternal throne the spirit's sigh may soar,  
As free as if the wing of speech its hallowed burden bore."

One of my spiritual children, a young lady *twenty* years of age died happy in the Lord a few days since. She resided some distance from here. Heard of the revival, and came to see and hear for herself. The text, "*This year thou shalt die*,"—Jer. xxviii. 16.—alarmed her spirit. She sought mercy in great haste, believed, was saved, lived long enough to test its reality and illustrate the beauty of religion to others, took sick, and sweetly fell asleep in Jesus, praising him to the latest breath. Nor did she forget the stranger who sounded in her ears the trumpet-like alarm of the swift approach of the *king of terrors*,—not such to her, in her final hour! Glory be to Jesus!

March 14th.—The *infidels* are stirred like a wasp's nest. They have called forth a *champion* into the field, and procured the Philosophical Hall, as "*The Hall of Science*" has lost its influence of late. His name is Mr. B., a rather clever opponent, belonging to that class of whom an old English writer speaks, "who make it their business to delude the simple, by inventing and setting to sale the

devices of their own heads, and the deceit and visions of their own hearts." This man is a mournful instance of unfaithfulness to the light and grace of God,—once a popular preacher of the Gospel. Now he ridicules its doctrines and the divinity of Christ, and advances errors that should make his hearers shudder. By means of a printing-press he has got hold of, he has been scattering his opinions broad-cast over the land ;—has been going on from bad to worse, until a society of infidels in this town have taken him under their patronage, and called him to their aid. He has done the cause of God much injury elsewhere, and may here. He is a man of considerable talent, and having once preached the Gospel, he knows how to gild the pill of "*free inquiry*." *Foxes* that have been tamed, I have heard say, do more mischief, if they break loose and become wild again, than those which have always been wild.

There is much truth in what one said: "In the hill of God, where the prophets dwelt, there was a *garrison of the Philistines*,—1 Sam. x. 5. The devil wants to be near ministers. If there is any mischief to be done, he will want his will if one of our cloth is not in it. Dathan and Abiram could not rise up against Moses, but Korah, a Levite, must be in the conspiracy, and stand first as the ringleader in the business,—Num. xvi. 1." The *plague* of the man seems to be in his head. The *leprosy in the head* was a bad affair, very *infectious*,—rent clothes, head bare, covering on the upper lip, and to cry "UNCLEAN, unclean,"—as so many safeguards for the protection of the public.—Lev. xiii. 44, 45. There is a great deal of *spiritual head-leprosy* in Yorkshire, as the number of "*independent thinkers*" is very great. That was a shrewd remark of one, that if all who have the *plague in the head* were to die, it would much increase the bill of mortality.

However, the sword of the Spirit *gleams fearfully* in Queen-street, and is *wielded fearlessly*. The *crowd* is increasing still. The *Philosophical Hall* operation is doing us no harm. Sinners leave there and come over here, and as the Spirit's sword slashes only into those errors and sins which have damnation in their front, they listen and acknowledge the truth, and fall down and cry for mercy, and find it. From all I hear of the errors at the Hall, they have that ugly word on their front, unmistakably. To deny the God-head of Christ, the virtue of his blood, the merit of his death, and scout the Bible, is to strike at the very foundation of Christianity, and all religion, and damn sinners by wholesale.

A few days since, matters becoming rather discouraging, they sent up to London for help. The *results* may be gathered from the following, which I have clipped from a London paper :—

“ A most dastardly advertisement, headed ‘ Fanaticism not Religion,’ appeared last week in Huddersfield, announcing that ‘ A Gentleman from London’ would lecture in the Philosophical Hall, on Thursday evening week, against the late proceedings of the *Rev. James Caughey*, a man, it stated, who was sunk up to the eyes in fanaticism. And, after some other gross assertions, made in that insidious and cowardly attempt to malign the servants of God and to bring their operations into contempt and ridicule, it stated that Joshua Hobson was the printer, a well-known demagogue of the Chartist movement, as well as other kindred operations, and editor of the *Northern Star*, which has lately set in the north and arisen in the south. Imagination was then rife, who this ‘ Gentleman from London’ would be; and not a few conjectured Mr. Lloyd Jones; however, it turned out to be Mr. Macintosh, the author of the ‘ Elec-

trical Theory of the Universe." The hall was crowded, as was natural, when the name of Mr. Caughey had been dragged into the affair; and, moreover, it was currently reported that that gentleman would be present,—which was altogether false and unfounded, and circulated, as is supposed, to get up an audience, in order to increase the money to be received at the door, as they charged one penny each. Mr. Caughey, however, attended to his special revival service on that evening, and his congregation was not at all diminished. The lecturer professed not to have come to Huddersfield to undervalue or speak against religion, but, on the contrary, to advance it, by repudiating the present movements in Queen-street Chapel, as derogatory of and dangerous to civil and religious liberty, and regarded it as a mere animal excitement and fanaticism. He remarked that we had imported cotton, &c., from America, and now we had begun to import religion; and that they had raised a religious steam in Queen-street Chapel, and Mr. Caughey was the engineer, and he had about half a dozen firers-up. He denounced public competition and free-trade in religion, regarding the Queen-street special revival services as such, and the awful threatenings of Mr. Caughey to the impenitent; and said that he was not at all imitating his Lord and Master, who was a bright example of charity, which loveth one another. The lecturer was certainly right in one sense, notwithstanding his jesting about it, that we had begun to import religion; for it is a well-known fact that Mr. Caughey was a bright example of that religion which he professed in America, and he brought it with him right across the Atlantic, and imported it with him into this country; and it is now not put under a bushel, but set in a candlestick in England, imparting light and life to all around, to the wonder and astonishment of thousands of men, and the joy of

angels. It is also matter of rejoicing that there is 'free-trade' in religion, for it is limited to no sect or party under the canopy of the heavens, but recommends itself to the attention of every one, without money and without price, irrespective of parties or names. That there is a religious steam in Queen-street Chapel, we will admit; and that Mr. Caughey is the engineer, directing its movements with, as the lecturer said, his half a dozen firers-up; but he was wrong; he was too cramped in his ideas upon that point, for he had scores of firers-up, or more properly indefatigable and zealous assistants, which is one of the great secrets of his success; and by such an engine,—the Gospel,—guided by such a heavenly and godlike engineer as Mr. Caughey, the machinery of the devil is first overthrown by working down the 'shoddy'—(a term well-known in the manufacturing districts, used as a substitute for wool)—of Infidelity, Atheism, Scepticism and Deism, and thoroughly converts the man who comes under the operations of this glorious engine, and clothes him with the wool of the Gospel,—righteousness, peace, and joy in the Holy Ghost; that he gives credence to the existence of one Supreme Being; the immortality and immateriality of the soul; a state of final retribution; the atonement as the only means of salvation; and he can love that God who first loved him, by the redemption of lost mankind, in the gift of that inestimable blessing, Jesus Christ. Such is the glorious steam and magnificent engine, and the workings and doings thereof, which Mr. Macintosh repudiated. After Mr. Macintosh's lecture, a chairman was elected, and a discussion ensued between the lecturer and his friends the Socialists, and one Luke Bradley, a Primitive Methodist, who was decidedly the successful opponent, having truth on his side. Some of the Socialists made a great noise about Mr. Caughey's

awful threatenings, and stated that some men had been dismissed from their employment through Mr. Caughey's awful threatenings against their erroneous opinions. The conduct of Mr. Caughey in this matter is in perfect accordance with his Divine Master, and he has a perfect right to pour out threatenings and slaughter against the impenitent; and even charity (with which, by the bye, Mr. Macintosh says they are discordant) to the perishing souls of his fellow-creatures demands it. And as to certain masters who have discarded some of their workmen,—if such be the case, which is a query,—instances may be imagined, in the absence of facts, where charity demands the expulsion of a workman. Though such expulsion is an evil, yet considering that the continuity of such workmen in his employ would be fraught with dangerous consequences, by his sowing his erroneous opinions among his fellow-workmen, the master is perfectly justifiable in expelling such workman. Of two evils,—the one of dismissing, and the other of continuing (which is the greater),—he chooses the least. It is matter of regret that we have had to enter into a controversial detail on this unimportant lecture; but duty demands it, inasmuch as the servants of God must not be maligned, unnoticed, and without vindication at the expense, too, of their Christian character,—a character which is essential to give weight and power to their ministrations. However, notwithstanding Mr. Macintosh's professed superior knowledge and judgment upon the revival of religion in Huddersfield, and his impositions upon a credulous multitude, the Rev. James Caughey and his coadjutors will not, in the ultimate, sustain any injury; and the time will arrive—and, we hope ere long—when every species of “ism” contrary to the blessed Gospel will hide its baneful head, and be compelled to give scope and



universal power to the bright Sun of Righteousness, and to the operations of that Spirit which 'enlighteneth every man that cometh into the world.' On Friday evening week, Mr. Caughey being labouring at Holmfirth, the pulpit at Queen-street Chapel was occupied by Edward Brooke, Esq. His text was 'And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God;'—and he descanted very fully upon the work of the Apostle, and the admirable reasoning of the wise Doctor of the Law, Gamaliel.—*From a Correspondent.*

"The unsuccessful attempt of Mr. Macintosh and his clique to malign and bring Mr. Caughey into disrepute has proved very successful in raising him, more than ever, into celebrity and reputation, and the people are now going to hear and judge for themselves. The congregations last week were unusually large;—in fact, on Tuesday evening the chapel was crowded. Mr. Caughey preached to the young on Tuesday and Wednesday evenings,—on Thursday on the Judgment Day, and on Friday on Holiness."

## CHAPTER XXVI.

## EXTRACTS FROM THE JOURNAL.

WE continue our extracts from Mr. Caughey's unique journal.

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March 17th, Monday morning.—Satan suffered great loss yesterday. There were about sixty converted, and thirty sanctified, besides many children from eight to fourteen years of age. It is a blessed sight to see so many heads of families entering into life, and here and there a gray head. But my heart rejoices to behold Jesus winning possession of these young souls! *Congreve* speaks well of early virtue, its pleasures and its advantages:—

“Youth doth a thousand pleasures bring,  
Which from decrepid *age* will fly;  
The flowers that flourish in the spring  
In winter's cold embraces lie.”

RELIGION has *pleasures* by the thousand; but it is in *youth*, like morning flowers, that they are enjoyed in all their *freshness* and *sweetness*.

There is a great melting down among sinners. Of many it may be said, as of Jerusalem of old, “*She weepeth sore in the night, and the tears are on her cheeks.*” It is easy preaching now, though my health is so shattered. Sinners seem to say, “*Make haste, and take up a wailing for us, that*

*our eyes may run down with tears, and our eyelids gush out with waters.*"—Jer. ix. 18. As one remarked, "Sugar laid in a damp place turns to water; so all the sugared joys and pleasures of sinners turn to the water of tears at last. Well, thank God, the "*at last*" has happened here, and not in a hopeless hell, where there is *weeping, and wailing, and gnashing of teeth*, as Jesus declares. *Queen-street Chapel* is a dampening place, just now, for sinners; a great place for turning the sugared joys of sin into the salt tears of repentance. It is a hell to some, as yet,—and yet thousands and thousands crowded in and around the place last night. And there were the tears that told of sins forgiven. Hallelujah! But, alas! what could we do to comfort such weeping and alarmed multitudes, if we had no Jesus,—no Christ crucified to preach unto them?

March 22nd, Saturday afternoon.—Last night on Holiness, the usual theme on Friday night; great results. Praise our God in Christ!

Weak in body. Open-air, out door exercise, is doing me good. A little grove, near town, has been my walking-place lately; but a "trespass-board" has suddenly glared among the trees, threatening law and penalty against trespassers! Poor gentleman! if we had you in America, its mighty forests might, possibly, give your heart a sense of larger room! It is well, I suppose, to take good care of trees, where they are not over plentiful. The "warning" has no reference to me, in particular, I suppose; however, I must keep the highway now. But I am fond of solitary places, where one can "walk back and forward" for exercise and meditation, without being stared at. But let it be so; one is never at a loss for garden, park, or grove, if possessed of the PARADISE of a good CONSCIENCE! Into this one may enter any time, in company with *memory, and thoughts*

and *affections*, like angels and seraphs! nor ever look out for “*trespass-boards*,”—where one may walk, and sing, or pray, or shout the praises of our God, or listen to music within sweeter than all the birds of song. *Conscience* is a bird of Paradise, and is a sweet singer when all is well with it,—gives the soul a *festival* longer than that given by King Ahasuerus in Esther’s time.—Esther i. He who called a prison the paradise of a good conscience realised the sweetness of its music; and so also did he who compared it to a bird that can sing in a cage. Paul and Silas had a great time of it in the prison of Philippi,—Acts xvi.—backs bleeding from many stripes, and feet fast in the stocks; but conscience sang melodiously within; nor could their tongues be silent, for they held a concert at midnight. O that we had their hymns and *tune*! We may, possibly, in heaven. The concert ended with an earthquake that *shook* the prison to its foundations and their feet out of the stocks, threw open the prison-doors, and loosed the bands of every prisoner. It was a great time, and the jailer, wife, and family were converted before morning, and Paul and Silas had their stripes washed by the happy converts. Thank God for music, both of conscience and voice! and thank God for earthquakes following, proclaiming liberty to those that are bound,—as at this day, even in Huddersfield!

A Fort Royal of strength is a happy conscience to an active minister of Jesus! He whose heart dances to the music of a reconciled and triumphant conscience,—a sinner saved by grace,—is sure to see prison-doors opened, and mountainous obstacles skipping like rams, and little hills like lambs,—seas of difficulties fled, Jordan driven back, and earth with her sons trembling in the presence of the mighty God of Jacob.—Psa. cxiv.

On my return, our little dog "*Spring*" (who by the way, has taken a great fancy to my society,—accompanies me in all my walks), tired with his excursion, and thirsty, withal, spied a little cascade by the roadside, and turned down for a drink. I paused, curious to see how he would make out. At first he tried nose up stream; but, finding that raised *spray* and wet him, without wetting the interior, he gave that up, and seemed puzzled, still looking wistfully where there was water enough and to spare. After a moment, an idea seemed to strike him; so, turning his *hind quarters* up stream, and setting the nose with the torrent, he succeeded to his satisfaction.

Spring is a singular dog. I am now entertained at the house of Mr. Mallinson; but, happening to leave Mr. Webb's without apprising Spring he became very disconsolate,—would not be social with any one,—stood for hours at the corner of the road, looking intently. Giving the matter up as a lost case, he betook him to the cellar, and out of it he would not come. After an absence of two or three days, I returned. No sooner did he hear my voice, than he raised an outcry in the cellar, and, coming up, he seemed utterly unable to control himself! He kept close by me while I remained, and, on rising to leave, it was evident Spring had resolved to know *where* I had made my home, and accompanied me to Mr. Mallinson's. Satisfying himself that all was right, he quietly returned, as if to bid farewell to all at home, and came back, giving most significant intimation that *two* must be entertained instead of *one*,—and here he has remained ever since. The affections of such creatures are very strong. We were about to take a ride, the other day, and I told "*Spring*" he must stay at home. He dropped his head, walked away into the kitchen. After the coach had started, I felt something pressing against my

feet. It was Spring! He had slipped round, darted into the carriage, got under the seat, and waited company. It is often difficult to mark where instinct ends and reason begins!

March 24th, Monday morning.—I am fond of “taking time by the forelock, to measure the marks of his footsteps.” Let me bless God for activity!

“*Time well employed* is Satan’s deadliest foe;  
It leaves *no opening* for the *lurking fiend*!”

At it morning, noon, and night,—*pen* or tongue busy for God,—head, and heart, and hand, all the day long, with a single intention to glorify *Him* whom my soul loveth. *Worldly men* are busy; why should not I? It was the sound of a blacksmith’s hammer, early and late, that aroused one to become “great in action and in deeds,”—made him resolve that at the *flaming forge of life* he would shape his fortune in each *burning* word and deed. And so he did. *Difficulties* gave way before his burning touch, as they always will when a determined spirit walks up to them.

*Exemption from temptation* is a usual privilege of *activity*. The mind is too busy to listen to Satan’s lies. An active mind perplexes Satan’s fiery darts;—they miss their mark by the rapidity of its volitions. I have often found it so. But “*the shield of faith*” can never be dispensed with. However, a bird on the wing is not easily shot. The bird that sits still is the prey of the fowler.

A great work of God last week,—scores and scores the saved of the Lord. He still supplies me with sharp, if not polished, arrows;—fills my *quiver* with them, and directs their flight to the hearts of his enemies. And yet, all the while, my soul walks in the valley of humiliation,—weak in myself, strong only in strength which God supplies

through his eternal Son. John Bunyan tells us, in his "Grace Abounding to the Chief of Sinners," that "when as Samson I bowed myself with all my might to *condemn* sin and transgression, even then I was horribly assured I was preaching against myself." Ah! how often have I felt something of this! When the *Word* has been most *searching* to others, it has been most *piercingly felt in my own* soul. How has it scintillated like lightning over all my pathway, through by-gone years! But this, though humbling and painful, creates great tenderness and sympathy for those among whom the *bolts of truth* are falling.

March 26th.—We have enjoyed an excellent *love-feast*; testimonies for purity many and very clear, with great depth and propriety of language. What a rich experience does this blessing confer upon the soul! Here and there one "with awful tempest shook of happiness," and which also shook others in circuit wide around,—and with such a shout up from the depths of many hearts, and

"Joy in the widest commonalty spread."

The new converts spoke humbly and well; clear as sunbeams in justifying faith, and the witness of the Spirit to their adoption. How lovely the equality in a love-feast! The rich and the poor testifying to the goodness of the same *Father*. The poor of the flock were present, rich in faith, and strong, giving glory to God,

"Over all the ills of life victorious!"

Edward Brooks, Esq., a popular Wesleyan local preacher, preached an excellent sermon, a few nights since. He is a wealthy gentleman, residing close by. He travels thousands of miles annually, at his own expense, and preaches the



Gospel free of charge to multitudes, and wins many souls to Christ. He has a fine, *off-hand* method of preaching, full of genius and tact, wit, sarcasm, and rich Gospel truth,

“Decent pleasantry and sterling sense.”

His text was, “*I will work, and who shall let it,*”—that is, *who shall hinder or turn it back.*—Isaiah xliii. 13. He is truly an *original*,—no man’s copyist. And, being my warm friend, and deeply interested in the revival, opponents had their eyes opened in no very gentle manner. After sermon he laid in for souls like a giant, and had them, a goodly number.

March 31st, Monday.—Health very poor. A bad cough. A general debility and sinking of voice. Loss of strength,—constitution threatens to give way. A great day yesterday; *fifty* souls found mercy at the feet of Jesus, and nearly thirty experienced the cleansing efficacy of his blood.—1 John i. 7. There were also forty children had their little tongues unloosed, to cry, “*Hosanna to the Son of David! hosanna in the highest!*” Is there anything too hard for God? He has not forgotten his power to save, nor ceased out of the mouths of babes and sucklings to perfect praise.

The work is advancing with great power. Was thinking of what Dante, the Italian poet, said of faith: “It is *true faith* that renders us citizens of heaven. Faith is the *principle of life*; it is the *spark* that, spreading daily more and more, becomes a *living flame*, and shines on us like a star in heaven.” It is really and truly so in this town. Hundreds, lately sinners and dead in trespasses and in sins, have found in justifying *faith a principle of life* in Christ. The spark of faith, kindled in a few hearts, has spread from heart to heart, till the living flame has become general over the place, and the citizens of heaven are springing up, and

showing their faces everywhere! What a German writer said of the Reformation, one may very well say of this revival,—“It is a *joy merely to be alive*, to see this *new life and motion*.” Glory be to God alone for all we see and hear, and for all that my poor soul feels of his love and power.

Have been entertained, the last few weeks, in the hospitable mansion of 'Thomas Mallinson, Esq., surrounded with comfort, and perfectly at home. Brother and sister M. are blessed with a family of fine children. The Lord reward them and theirs for their kindness to me, his unworthy servant!

“When soon or late they reach that coast,  
O'er life's rough ocean driven,  
May they rejoice,—no wanderer lost,—  
A *family* in heaven!”

Have had some pleasing conversations with his venerable father, *George Mallinson, Esq.*, an aged local preacher of many years' standing,—the oldest local preacher on the “Plan,” I believe,—a gentleman of large and liberal views, well-read, a richly-cultivated mind, and an acute theologian.

“Fresh in the strength and majesty of age;  
A *sparkling eye* beneath an aged brow  
The veteran shows, and, gracing a gray head  
With youthful smiles, descends toward the grave,  
Sprightly and old, almost without decay.”

He has a large family of sons and daughters, married mostly and settled around him, and nearly all converted to God, and members of the Wesleyan church.

*Bank House, Mirfield, April 9th.*—My *birthday*. Held a private watch-night. I hail my natal hour. Blessed be God that ever I was born to be born again! But my soul is deeply solemn, not knowing how this attack may terminate.

Cheer up, my soul! thy body is immortal till thy work is done. Can say, with the old poet *Marvell*,

“But at my back I always hear  
Time’s winged chariot hurrying near;  
And yonder all before us lie  
Deserts of vast eternity.”

No, not “deserts,” blessed be God! but fields and gardens of paradise, beneath unclouded skies.

But my *health* is all broken; general weakness and sinking of the system, with cough,—so for a month past, but worse now. The *power* of God was so present to save, knew not how to abandon the field, Knew and felt my constitution was giving way;—might get my *crown* the sooner by labouring on, perhaps with some loss in heaven. Was struck with that anecdote in *Rollin*, of the young Spartan Isadas, who, during battle, lost his prudence, rushed naked, sword in hand, upon a wing of the enemy’s army, —sword in one hand, and a spear in the other,—dealt death everywhere, hewed down all who opposed him, without receiving a single wound. It became a question whether he was *preserved* by the *dismay* which the sight of him created, or whether the gods took pleasure in preserving such extraordinary valour. When the battle was over, the Ephori decreed him a *crown* in honour of his exploits, but afterwards fined him a *thousand drachmas*—about *twenty-five pounds sterling*—for his IMPRUDENCE!

This incident illustrates a great truth. If every man, *hereafter*, is to be rewarded according to his own labour,—1 Cor. iii. 8,—according to, not *for* his own labour, then, to shorten life’s labour by *overtaxing* the body, is, certainly, to lessen the reward.

At length, however, there was no arguing against *weakness* and disease; had to yield to seek a *quiet harbour*,—no,

had not to *seek* it,—one was offered, and I was *besought* to enter it. My present host and hostess, Benjamin Wilson, Esq., and his excellent lady, would have me retreat to their sweet solitude, a few miles from Huddersfield. They said it would not do for me to stay in H., as it would be difficult to preserve me from company and excitement, and that it was rest and quiet I needed. So here I am, possessing what an *old writer* considered a greater glory to the *soldier* than noble lineage, blazonry of arms, bravery of clothing, and abundance of plunder,—a *torn buckler*, *cracked helmet*, a *blunt sword*, and *scars*, and *wounds* received in the defence of his country.

The air is sweet and pure, scenery soft and tranquil, finely diversified, and full of “rural beauty and sanctified repose.” The grounds around the mansion are laid out in walks, overshadowed with trees and deep quiet. My host and hostess, like those I left in Huddersfield, full of kindness and sympathy. Thou shalt carry away *pleasant memories* from here, my soul, lasting as time, “both theirs and mine,” growing evermore.

The last two weeks in Huddersfield were equal in success, I believe, to any period of the revival. I hope to be able to return soon, and renew the glorious strife.

Last Sabbath, the 6th, I spent in *solitude* here, in reading, meditation and prayer, in the shady walks around. Was blessed and refreshed, yet a *solitariness* rested upon my spirit,—a sort of *reaction*, such a contrast between the stillness and inactivity of that and the Sabbaths of the last four or five months. However, rest had become an imperative necessity. Could sympathise with Rev. Rowland Hill, who said, “Let me rather be shut up in my coffin, than shut out of the pulpit.” When writing a letter to a friend, the other day, space became short, and I had to *crowd* as much

as possible into it,—so *life* looks short now, and it rouses to crowd all I can into it,—all that the feeble body will allow. Well, last Sabbath night I ventured to Dewsbury, a few miles off, and preached to a multitude on Luke xv. 10. The Lord helped me, and more than a *score* of souls were saved; thought of that sentiment of a poet:—

“Each age that ripens power in man  
But subjects him to power.”

The *poet* intended it not, but it is a fact that as one's power ripens in soul-saving, subjection to that power becomes a ruling passion; the probability, nay, *certainty* of success, renders it harder to *rest* than to *work*. The possibility of what the *wielded* sword might be doing causes it to *chafe* in the scabbard, especially in Sabbath seclusion. But, as the wise man says, “*There is a time to be silent, and a time to speak; a time of war, and a time of peace.*” Alas! I find the *silent* time requires more grace than the speaking time. *Peace* consumes more grace than *war*. Activity is easier than *passivity*. But it is good to say, The will of the Lord be done.

April 10th.—Ventured to preach at *Mirfield*, this evening, on “Grieve not the Holy Spirit of God.” *Ten* found peace, and *four* purity.

April 16th.—Rode to *Halifax* in company with Mr. and Mrs. Wilson, and preached to a crowd. Took dinner at Mr. Soutter's; he has a rare collection of ancient coins:—

“Gold, silver, copper, consular, imperial, and Greek!”

Preached again at night. The chapel was a perfect *forest* of human heads; aisles, galleries, every available spot. Some women, away towards the door, behaved in a very unbecoming manner. I paused and told them I feared they would damage their character if they persisted; that it

might create a *surmise* that they belonged to a certain class of unfortunate women not often seen in a place of worship. I had little faith the hint would take effect, for they appeared to have little character to damage. However, they seemed to think differently, and behaved very well afterwards, and, I trust, felt the sharpness of the word. The Lord gave me words of power; truth flashed, and struck here and there.

“————— words, like a wheel of fire,  
Rolling and burning this way now, now that.”

There was a great cry afterwards in the prayer-meeting, and the slain of the Lord were prostrated on every hand, and lay along like wounded men on the day of battle. The *praying men* were at their work in true Yorkshire style, and many were the saved of the Lord.

It seemed to resemble a season which Mr. Wesley speaks of in his journal thus: “May 29, 1788. — Preached at *Halifax* in the evening, when it seemed as if the windows of heaven were opened. Also at five in the morning, when I took a solemn leave of this affectionate people.” Mr. Wesley, in one of his letters, quotes the remark of *Luther*, that a revival of religion seldom continues over thirty years, and added: “The truth of this remark has been verified many times in several countries. But it will not always hold good. The present revival of religion in England has already continued *fifty years*; and, blessed be God, it is likely to continue as it was twenty or thirty years ago. Indéed, it is far more likely, as it not only spreads wider, but sinks deeper than ever; more and more persons being able to testify that the blood of Christ cleanseth from all sin. We have, therefore, reason to hope that this revival of religion will continue and continually increase, till the time when all Israel shall be saved, and the fulness of the

Gentiles shall come." Well, old Halifax stands as a witness that the great revival under the Wesleys still continues; and, after *fifty-seven* years more, the windows of heaven are still being opened over Halifax. Were Mr. W—— alive now, how would he rejoice in the continued progress of the work in various parts of England! I consider those revivals in which I have been engaged in this kingdom but as a continuation of the great revival begun under the preaching of Wesley, one hundred years ago!

The collections, after the two sermons at Halifax, were for the Wesleyan Missions; amounted to £24, or one hundred and twenty dollars.

Last Sabbath morning, 14th instant, preached at Mirfield; and rode over to Huddersfield at night, and preached to about *three thousand* people in behalf of Wesleyan Missions; the collection was noble, and spoke well for the revival,—£88 sterling, equal to *four hundred and forty dollars*. There was no *effort* about it, such as we see in the United States sometimes,—for life-memberships, &c., &c.,—but simply "a general *plate-collection*." The number saved I did not learn, as I returned to Bank House after the prayer-meeting had got well begun;—many forward for prayer.

April 19th.—To-day kept much out of doors in the grounds. Body still weak, cough continues, soul happy; sweet communion with Jesus, conscious purity. Was thinking of St. Paul's words, "*I obtained mercy*," or, as some have rendered it, "*I was be-mercied*,"—covered all over as the *rose* with morning dew and sunshine!

Attended the *Missionary meeting* at Huddersfield, the other evening. Was called upon for a speech; attempted it; *short and feeble enough*. It is all right, praise the Lord!

April 21, Monday.—Yesterday preached twice at Hud-



dersfield to amazing crowds. There were *thirty* converted, and twenty sought and found purity of heart.—Matt. v. 8. Thus the two revivals keep going on together.

A few evenings since, I had a sweet time there on the "*Witness of the Spirit*."—Rom. viii. 15, 16. The Lord helped me. How sweet to my soul are those lines of the German poet :

"Chosen thy guidance to display,  
A witness of thy truth to be,  
My heart and all my powers now say,  
'My God, I live and die for thee!'  
Thee will I faithfully confess,—  
O, grant me courage, strength, and power,  
And neither suffering nor distress  
Shall part us in the trying hour.

\* \* \* \* \*

"Till then, let power divine protect,  
And heavenly peace my spirit cheer;  
My footsteps here below direct,  
Till I before thy face appear.  
The present seed I now shall sow,  
To ripen for eternity,—  
O, let it to perfection grow,  
Then take thy *pilgrim* home to thee!"

April 25th.—A letter from the deaf and dumb young man converted in Huddersfield, mentioned in another part of my journal. He writes with sweet and humble assurance that his sins are forgiven; that he meets in class, enjoys a sense of love divine, much blest in private prayer, and in the public means of grace.

April 26th.—Last night I preached my farewell sermon in Queen-street Chapel, Huddersfield. The crowd was immense. It was with the greatest difficulty I could get away from the new converts,—dear souls, their *emotions* were overwhelming! I finally, through the ingenuity of

one or two of the brethren, escaped by the basement. Such *tenderness* is harder to be endured than *persecution*!

I omitted to notice we had previously the usual meeting for the new converts, similar to that at Buxton-road Chapel, —when they received “*heartly counsel*.” May these sentiments be written upon their memory and heart as with a diamond:—Hearken to conscience, consult the *Bible* as your living oracle, be much alone with God in secret prayer. Endeavour to learn the Spirit’s voice, and obey it; but, remember, it will never direct you contrary to the written word. Forsake not the public and private means of grace. Be *holy, useful, happy*. Let God steer your little barks in storms as well as in calms; he loves to be trusted. Live upon *Jesus*,—draw succour from him as the branch from the vine. Love the *brotherhood*. Be not ready to take offence; avoid giving offence as far as possible. Detest *backbiting*. Grow in KNOWLEDGE, as well as in grace and holiness. In order to this, provide yourselves with suitable books. Consult your pastors and leaders as to your reading. Be *active*; do something for God. Methodism has work for every member, if he will do it,—in Sabbath-schools, tract distribution, visiting the sick, missionary collecting, Bible-classes, etc. etc. If you would be *warm and happy*, WORK. Above all, aspire after holiness.

Bear with what I am going to say: for my *motives* are perfectly disinterested and pure. Take an interest in the *constant expenses* of the society. *Bear your part in them*. Never be a mere *sponge*,—a *hanger-on*, as they say,—enjoying the privileges of the house of God, *while others pay for them*. That is *dishonest*, and brings a *curse* instead of a blessing. Bear your part according to your ability. Let no man prevent you; otherwise you may bring the *frowns of Providence* upon your own temporal affairs. It is possible, as

Solomon hints, to *withhold more than is meet, and it tendeth to poverty*. But, he added, *there are those that SCATTER and yet INCREASE*;—scatter their increase in works of charity and benevolence, and yet *they increase*; their means to do good are increased, instead of being diminished by their *liberality*.

These hints I have thrown out *freely*, because, you know, I ask nothing from you but your earnest prayers. But I want to have *the principle* of helping to bear the expenses of the church planted in you, as a part of your religion, to grow with its growth, and to be strengthened with its strength. Harken again! Should you fall into temptation,—*which may you never!*—lie not there, nor wallow in the sin! but up, and forsake it for ever, repenting in dust and ashes! Run not away from Christ, nor his people;—forsake not your *class*. Fly back to Christ by repentance, faith, and earnest cries for forgiveness. Try not to *forget it*, and to *feel better*, before you are pardoned. No, no! Fly directly to Christ, saying:—

“ To the blest fountain of thy blood,  
Incarnate God, I fly!  
Here let me wash my guilty soul  
From crimes of deepest die.”

HOLINESS, also, may be *lost and regained*. Should the *evidence* of it become *dim* or *lost entirely*, reason not with the enemy; *return* to the *blood instantly*; renew your entire consecration as at the first; *desire* the blessing, pray for it, offer the blood of Christ as the price,—the full equivalent which God accepts; believe this, and believe that He *doeth it*; and, if one act of faith is not enough, keep on believing, *obstinately*, that he *doeth it*,—ay, though it should be a thousand times,—nor *cease* till you KNOW that he has *re-established* the dominion of holiness in your soul.

The *blood of Christ*! HOLINESS cannot *dissolve your dependence upon it*. You will need its merit and cleansing efficacy from moment to moment, while in these bodies of clay. The standard of our perfection is *love*. That of Adamic and angelic perfection is almost infinitely higher, excluding errors of judgment and other infirmities,—demanding, in fact, sinless obedience. But *we* are constantly liable to *unavoidable mistakes* and *involuntary infirmities*, though the single eye of the soul be steadily intent upon pleasing God. These, in view of the holiness of God, and of the higher standard which that holiness demands, need to be covered with the merits of Christ. *Faith* appropriates that covering, and the soul is accounted holy through the merits and perfect obedience of Him. “*Love is the fulfilling of the law.*”—Rom. xiii. 10. You are young in religion, and you may not fully comprehend my meaning in these deep things of God. But, as you grow in grace and knowledge, both of Christ and yourselves, you will more clearly understand. Though your heart may be pure and full of love, and every thought, word and work, may spring from pure love to God, yet your liability to make mistakes, and yield involuntarily, so to speak, to many infirmities, will ever *necessitate* you to pray, “Forgive us our trespasses,” and to say, with the poet:—

“Every moment, Lord, I need  
The merit of thy death.”

None makes more constant use of the blood of Christ than he who is truly sanctified and cleansed from all sin.

And now may the Father, Son and Holy Ghost, bless you and keep you. May you never forget the saying of *one* now with God,—that your *life* is a *race*; eternal glory is the prize, *grace* and *corruption* the antagonists; and

accordingly as either finally prevails, eternal life *is lost or won!* Amen.

The Secretary of the Revival informs me that about *eighteen hundred and seventy-nine* souls have been justified, and *seven hundred and fifty-five* sanctified,—1 Thess. v. 23,—during this great work of God, making a total of *two thousand six hundred and thirty-four!*

To God be all the glory. He has said, “*My glory I will not give to another.*”—Is. xlviii. 11. My soul says, Amen; and will be as conscientious as *sterling honesty* itself, not to appropriate any of it to myself. Such an *intimation* as this should sound in every preacher’s ears like the voice of a trumpet from heaven. God will give us health, honour, if need be, and love, and friendship, and happiness, and as much of the *world* as will be good for us to possess; and pardon, and joy, and holiness, and will even share his heaven with us; but he will not give us his glory. *Pharaoh*, I have been reminded, took off his ring from his hand and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and gave him a chariot, and much honour, with this reservation, “*Only in the throne will I be greater than thou.*”—Gen. xli. 40. God reserves his “GLORY,” and let all that is within me, and without me, say, Amen and Amen! *His glory and our good!* O, how delicately and sweetly has the hand of our God twisted and woven these together!

In journalising the conflicts of *truth* and its *victories*, through the power of the Holy Ghost, the *glory* of God has not been forgotten; has not, I trust, been *misappropriated*. My soul would tremble at the thought; would detest and abhor the word, or line, or sentence, that would rob him of a single particle or ray of his glory. *Huddersfield* has a noble population,—*citizens* generally, and the *Wesleyans*

in particular. Christ our Lord has *diamonds* in veins of gold in Huddersfield,—which an old author pronounced a *miracle*,—Christians abounding in the good things of this world, and yet sparkling with the glory of Christ. It is not with Christians generally as with a certain *jewel* I once read of, which lost its virtue unless it was set in *gold*. Alas! many lose both their virtue and religion by being encased with much of that metal, What is called *precious* among men, becomes *pernicious* to them. They rise in the world to sink from God. Huddersfield presents many noble exceptions. Glory be to our God for this also. Among the most devoted and zealous are families of high respectability, intelligence, and influence. These, and the people generally, showed me much kindness, as also the three Wesleyan ministers. My heart is full of gratitude. May they all, and the excellent families who entertained me so many months, be rewarded greatly while they live, and at the *resurrection of the just*. Amen.

## APPENDIX.

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THE two following letters from Mr. Caughey contain his views on Church Architecture. They exhibit the results of his observations on the influence which certain styles of architecture exert over the voice of the preacher, and are worthy of consideration.

“Hamilton, C. W.,

“Wednesday Morning, May 8, 1853.

“To ———.

“MY DEAR SIR,—Yours is to hand. I rejoice in your prospects. You needed a better church in ———. You say, ‘As we are about to erect an elegant and costly temple to our God, we desire the internal plans and fixtures to be as conducive to easy and effective speaking as possible. You know, sir, tastes differ as to order and general style of church architecture. We have our tastes and notions here, which, I suppose, we would not alter for anybody. But it is our wish, for all that, to avoid everything, in the internal construction and arrangement of the edifice, that would be prejudicial to an easy and successful delivery of the Gospel message. You, sir, have had considerable experience in these things, on both sides the Atlantic. You have noticed, doubtless, that some churches have been harder to speak in than others, and possibly you have detected the cause or



causes. Would you do us the favour to state them, or, at least, what you would have us avoid?’

“To this I reply: Those churches which I have found most exhausting to the voice, strength, &c., have had one or more of the following defects:—

“1. POSITION OF THE CHURCH.—Painfully close to low houses and noisy children, mechanics’ shops; too near the street, especially if rough and much travelled, so that every passing carriage duly announced itself, and even the passing cigar-smoker; so flush upon the side-walk as to allow no fence, exposing the prayer-meetings in basement to outside gazers, if windows open,—if shut, ruining the meeting for want of ventilation.

“From such defects as these your good sense, I trust, will preserve you,—ay, even though the site should be offered as a gift.

“2. CHURCH PROPORTIONS.—Want of internal symmetry; either out of proportion in length or width. The well of galleries too wide, placing the audience at a painful distance from the preacher,—tempting him, perhaps, to pitch his voice too high to begin with, and to speak louder than he need. Ceiling too lofty, allowing the voice to ascend too high before receiving a returning impulse, such as a properly-constructed ceiling always affords. Concave ceiling always bad; but more on this by and by.

“3. THE PULPIT.—*Its Position and Fixtures.*—Position: At the entrance, where winds and noises may annoy the preacher the readiest, whether administering in pulpit or altar. Too low, if ceiling lofty; too high, if ceiling improperly low. Fixtures: Lamps too near for safety or comfort, leaving the preacher no choice but to submit. Recess behind: Too deep, always bad; or, if shallow, so abundantly supplied with whitewash as to leave the preacher no

alternative but to sit 'bolt upright,' like a boarding-school miss, or, leaning back for a moment, to rise like a powdered beau or liveried servant of other days. Drapery behind the pulpit: A nuisance evermore; it absorbs sound without returning it, as black absorbs the sun-rays without separating them; detains and deadens the voice. Foot-board: Too high or low for the desk or habit of the preacher, without means of lowering or raising his standing to taste; and so uneven and shaky, withal, as to 'creak time' with his motions. Times not a few I have had to fold my cloak and stand upon it, to avoid one or other of these disadvantages. Kneeling-board or stool: Too low, so as to bury him to the shoulders when at prayer. Times without number have I been forced to press cloak or Bible under knees, as a remedy, or have prayed standing.

"These are small matters to some, sir, but they are often very annoying and weakening to a preacher.

"4. WINDOWS.—In particular, two or three facing the pulpit, dazzling the preacher's eyes on a bright or sunny day, without remedy. Windows, in general, uncorded, or but one here and there so honoured; and so large as to require two men to lower or raise them for ventilation; or so tight that but one or two out of half a dozen could be opened at all upon an emergency; or so loose as, when winds were on parade, to remind the boys of drum-beat on training-day; and so open as to give them lessons in the whistling science.

"5. DOORS.—Perhaps I should have spoken of these first—but so wakeful as to announce arrivals and departures by creak or slam, with great faithfulness.

"6. PEWS.—Backs capped with a projecting ridge, or shoulder protuberance, and so upright and so narrow-seated, withal, as to force wearied hearers to sit sideways

to the preacher at length, and with that wearied and displeased expression by no means inspiring to the preacher. And, besides, so inconvenient for kneeling, as to induce a general habit of sitting or standing at prayer-time.

“7. LIGHTS.—Dim, or badly arranged; twinkling here and there like a stray star in a gloomy sky.

“8. TEMPERATURE.—In extremes of heat and cold, owing to want of judgment in the sexton, or absence of that invaluable appendage to our American churches,—a good thermometer.

“9. VENTILATION—*Neglected or Mismanaged*.—Neglected: Air left unchanged after the congregation has retired, to be re-inhaled by the next audience,—perhaps on a Sabbath morning, after having been imprisoned through the week, exhausted and poisoned on the previous Sabbath, and now to be breathed over again; voice making its heavy way through a loaded and leaden atmosphere, into the ears of yawning or sleepy hearers. Ah me! what sorrowful times have been my portion from this cause! Not one sexton in twenty has any rule against this evil. Mismanaged ventilation: Windows kept closed till the atmosphere becomes insufferable; then opened without judgment, wide and to windward, spreading discomfort and uneasiness in the vicinities. I have not found one sexton in ten who makes it a rule, in such emergencies, to open the windows the sheltered side of the church, keeping those to windward shut, or but very slightly open. What next? Windows re-closed; ‘better bear the ills we have,’ than suffer others to fly to us, ‘that we know not of.’ Thus the pure air—a friend, indeed, if prudently managed—has made ‘cowards of us all.’

“10. A few words about CHURCH CEILINGS.—A ceiling immoderately high may have some advantages. It may, in the eyes of some, perhaps, look imposing. In hot weather,

or when a large audience is present, may be somewhat refreshing, enclosing, as it does, a large body of air for the breathers beneath. But, depend upon it, the preacher pays the tax upon such slight advantages, in an increased outlay of both voice and strength, besides a sensible diminution of his ordinary power, enjoyed under a ceiling of medium height. He feels it, sinks by degrees, or loses heart, and closes under the impression of 'a hard time.' Let him realise the same difficulty again and again in the same pulpit, and the apprehension will go far to weaken his faith in his usual preparation.

"If the ceiling be concave, or arched, the difficulty will be increased tenfold.

"There is a singular sympathy, if I may use the word, between the voice and the ceiling. At least, the voice is singularly aided or retarded by the character of the ceiling. If it has to ascend high in space before it meets a substance to arrest, steady, and re-act upon it, by a returning impulse, the preacher will sensibly feel the loss. It will force him to unusual exertion, risking the unnatural both in tone and manner. And this will exhaust. Remember this, my dear sir; every foot you poise your ceiling above an ordinary and reasonable height, you are preparing a proportionate tax upon the strength of your successive pastors.

"Above all, sir, let me caution you and your colleagues of the 'Building Committee,' to reject, once for all, any plan which contemplates a sloped, or concave, or arched ceiling. I may not be using the proper architectural phrases, but you comprehend me. Either of these is almost ruinous to easy and effective speaking. I have tried them to my sorrow, and would warn you against them. Whatever advantages they might afford to *oratorios*, they are the bane of oratory, —that, especially, that *moves the soul or melts the heart*. He

is a rare preacher that succeeds in hewing down sinners under such a ceiling. If it does not create an echo,—and it is sure to do so if the congregation be small,—it will attract the voice away from the audience assuredly.

“It goes far to rob the voice of its unction and power, returning an empty sound to the ears of the people. Vacant looks will tell the labouring preacher there is something wrong or wanting. Solomon says, ‘If the iron be blunt, and he do not whet the edge, then he must put to more strength.’ Just so! And he who preaches under such a ceiling will soon find voice and sentences blunt enough. If he love souls,—if he desire to constrain sinners to feel that they have need of everything that Jesus has purchased for them on Calvary,—he will ‘put to more strength.’ But ‘there’s the rub!’ This is just the extra tax he is paying to the ignorance or caprice of the architect, or his advisers.

“I was holding a series of meetings, some time since, in a church of this sort—contending with these difficulties till my heart ached. And, to add to them, a recess behind the pulpit,—not deep, but wide and lofty, in the form of a Gothic window, of ‘dead wall,’—large as the eastern window of some Roman Catholic cathedral, and abundance of dead wall on either side of it—never better ally to the slopes above. I advised drapery, though opposed to it in general, hoping thus to interfere with the alliance. One evening, noticing the architect present, I consulted him. He doubted whether drapery would help the matter much; said he was aware such ceilings did attract the voice away from the audience, and recommended a sounding-board over the pulpit, as the best remedy.

“A couple of years ago, when travelling in the States, I preached in a small church of this sort. It seemed as if one was standing between two abutments of a bridge,

underneath a high arch. It required the greatest manœuvring to coax the voice down to its office in the ears of the audience. I happened upon two others in the States somewhat similar—both bad; one has since been demolished.

“Happily, churches cursed with such ceilings are not numerous; but they are increasing, both in the United States and Canada. The Gothic has become quite popular of late years,—a style which offers the architect strong temptations to pitch his ceiling not only unduly high, but somewhat in conformity with the window-tops.

“Methodism has lately come into the possession of several specimens. Windows well enough for the Gothic; but the architect, not contented to extend his ceiling at the height which their extraordinary altitude demanded, sloped it parallel with the rafters, clear up to the vicinity of a roof-top by no means humble in its aspirations! Others I have noticed,—windows semi-Gothic, lofty, of extraordinary width and height,—all well enough, if made to raise and lower easy; which was not the case, for they required the strength of two men, and frequently in vain. But the architect, instead of spreading a plain ceiling at a reasonable height above the windows, sprang an arch a considerable height, carried it all around the edifice, as if contriving how best to tempt the voice to vagrancy, and suspended thereon a strip of common ceiling, affording ‘a pretty playground’ for the voice to excursionise before doing the work in the ears and consciences of the hearers.

“A preacher careless of effects—indifferent as to immediate results, not labouring for a revival, not anxious, not expecting sinners to be instantly awakened and converted under his ministry—may exhibit his talents in such places, with some satisfaction to himself, and to others, perhaps, of like mind. But he who has been groaning, weeping, and

agonising, in secret places, for the conversion of sinners, will be made to feel there is an enemy overhead, bad as the devil and human depravity. Nor will he preach long there without becoming shorn of his strength.

“For my part, I avoid such churches for revival efforts, if notified beforehand. I have had souls given me within their walls, but with a will at fearful strife with things, and at a great expense of physical and intellectual strength.

“And now, sir, I have given you the result of several years’ observation on both sides of the Atlantic. Please read this reply to the members of your ‘Building Committee.’

“There is not one item in the above catalogue of defects which has not cost me sorrow or defeat, in one place or other, the last score of years. To such things, sir, rather than diabolical agency or human resistance, have I traced ‘many a hard time,’ which has sent me to my room to groan the night away!

“I have written this letter in great haste, without time to prune or polish sentences, as I have preached twice to-day, —and, for that matter, ten times a week the last seven months. But you may gather some ‘cautions’ from the above facts,—facts they are, and mournful defects, from which I pray God to deliver all ministers who are toiling day and night for the conversion of sinners. The work of God is advancing here in glorious majesty.

“With affectionate regards to yourself and family, I am, dear sir,

“Yours, in the bonds of the Gospel,

“JAMES CAUGHEY.

“P. S. The further you project your pulpit into the congregation, if the chapel be large, and you can afford it,



the better. It is that advantage which renders the large Wesleyan chapels in England so easy to preach in. On that account, I have no objections to the orchestra behind the pulpit, if its front be a couple of feet higher than the preacher's head when standing; if lower than his head, it is injurious, as it divides and weakens the voice. Such an orchestra, besides, has this advantage: If the choir be disposed to whisper or 'read' music, they will not annoy the preacher by seeing them, nor he offend them by reproving.

"J. C."

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Mr. Caughey, in a letter to the Rev. Daniel Wise, dated London, C. W., Feb, 3rd, 1855, adds:—

"The Wesleyan Methodists in Quebec, L. C., have erected a large, noble and elegant Gothic church, at an expense of fifty-five thousand dollars, ay, and at a further cost, not to be estimated by dollars and cents, or pounds, shillings and pence,—the *strength, voice, and effectiveness* of their preacher, in attempting to fill 'waste and unoccupied space' spread around with surprising prodigality.

"First of all, the CEILING,—to say nothing of the liberality of *pew-room*, and *aisles* roomy enough for an English cathedral, and the 'waste places' on the galleries, three or four cavern-like breaks for 'grand stairways,' which the voice is allowed to sound to the depths; and 'far in the distance,' where scores might stand, is an *empty space*, in rear of the gallery sittings, as if designed to give importance to a prodigious Gothic window,—like an *area* before some palace façade; another tax upon the preacher's capabilities. But the ceiling! what shall I say of the ceiling? Imagine a succession of semi-hoops of a mammoth hogshead, plastered between tight as a drum, and bent to the altitudes,—a vast

*magnet* to the voice, drawing it up and away from the audience, as the magnetic influence commands the direction of the needle in the mariner's compass—to say nothing of the devouring disposition of the vast space through which it has to travel and ascend before it receives a *return action*, and then to be waylaid and led into captivity by ruffian echoes, hardly noticeable, indeed, to the hearers, except in some loud key, but cruelly felt by the baffled preacher, especially if the church happen not to be well filled,—an evil too frequent in large churches. But, if he set out to *move* the people, and raise his voice like a trumpet, ‘he will find his match;’ the voice will not *go down* with point and energy among the people, but reverberates and runs to and fro,—a sound of words and sentences tripping upon sentences, void of the secret *unction* that moves and melts and wets the cheeks of an audience; at length he is forced to modulate and manage his voice as best he can, and be content to make them *hear*, and let *feeling* alone for this time. And so he hobbles on, restrained and embarrassed, to the close. So it was with me last winter, till my health gave way, and I was confined to my room. When able to venture out again, a few friends had taken the matter in hand, and covered the *well* of the galleries with two large sails of a ship, lent for the occasion by *Mr. Henderson*. I stood in the altar and to fine audiences preached the word of life, until we had *hundreds* of souls converted and sanctified, an account of which you may one day meet in my printed journal.”

Mr. C. adds: “I am now in London, C. W., preaching in a new and beautiful Gothic Wesleyan church, lately erected at a cost of *thirty thousand dollars*. But, alas! with an *extravagance* of *space* almost equal to that in Quebec. The ceiling, indeed, is somewhat different, reminding one of—pardon

me, architects!—a *great flat-bottomed scow, inverted*, and poised to an extraordinary height, ‘the *hold* thereof’ painted in imitation of oak,—an accomplished *light-absorbent*, by the way,—which, aided by galleries of like colour renders the house sombre and gloomy, although enlightened by *one hundred ‘gas-burners?’* O, gentlemen of ‘the Building Committee,’ how much more lightsome and pleasant had been your temple, had you draped it in modest *white*,—and a saving on your gas-bill, withal!—a thing you might have readily anticipated by a little REFLECTION upon a similar talent *more or less* distributed among *colours*.

“The same difficulty is felt here as in Quebec, as regards the unsteadiness and vagrancy of the voice; unless the church is perfectly filled, it seems like ‘*beating the air*.” A minister remarked to me, the other evening, ‘When I pray in that pulpit, it seems as if that vast vacancy above eats up my words.’ Yes, and quite exhausts and disheartens before one is half through with prayer or sermon, especially if one desires to have ‘*power with God and with men*,’ and to *prevail*.—Gen. xxxii. 28. The pulpit does not project into the audience, after the manner of ‘the home Wesleyan pulpits,’ and which afford the English preachers such a manifest power over their vast audiences, but is set back to the wall. The *orchestra* is, indeed, *behind* the pulpit, but in a recess built to the church, to which there is a vast Gothic opening in the wall behind the preacher’s head. This recess is lofty, and vaulted like the main building, which, with the organ, seats fifty or sixty persons,—another draft on the preacher’s strength, in a wasteful and voice-dividing direction; and uselessly expended, for most of the choir leave it after singing, complaining that they cannot hear there. Directly opposite the pulpit, at the other end of the church, is a large Gothic window, and a wide, lofty

empty space to keep it company,—another demand upon the voice.

“ Now, all this inconsiderate tax upon a preacher’s strength I consider ‘ simple folly,’—nay, *sinful*. O ye people of Canada, have mercy on your preachers ! Betray not thus the cause of God ! Weaken not, dishearten not, destroy not, the health and effectiveness of your ministers. Tempt them not thus, or the time may come when ‘ *the twenty-five minutes’ sermon*’ may be as rife in Methodist churches as in English and Continental cathedrals : ‘ the long-drawn aisles’ and stately columns, and ‘ avenues of pillared shade,’ vaulted like another sky, discipline the preacher to

The clear harangue, which cold, as it is clear,  
Falls soporific on the listless ear ;  
Like quicksilver, the rhetoric they display  
Shines as it runs, but, grasped at, slips away.

“ After preaching a few times in this church, and baffled and disheartened, I began to repent my visit ; felt strongly inclined to retreat to some other town, where my labours might be more successful in winning sinners to Christ, without *shattering my health* as last winter. It was suggested that a *sounding-board* over the pulpit might relieve from the difficulty some,—and has *considerably*. The error is *regretted* by the *trustees*, not only from the fact of having wasted a *thousand dollars* upon this misconstructed ceiling,—and which only a perverted taste could pronounce ornamental,—but because it would require *seven or eight hundred dollars* to replace it with a proper ceiling. Perhaps, brother Wise, these remarks, if you make them known, may be useful elsewhere, in this church-building age. As the Methodist people grow rich, it is to be feared such-like *vagaries* in church architecture will be neither few nor far

between,—when the *eye* will be more consulted than the *ear*, when *pulpit effectiveness* must give way to *architectural appearances*,—a fact which has contributed largely to the *heartless preaching* which prevails in English and Continental cathedrals. One has only to listen to a sermon in one of them to be convinced of the truth of the remark.

“But to return to my subject. To add to the disagreeableness of the place, no ventilation could be had from a single window; the ‘design’ of the architect forbade such a vulgarism! Gothic throughout, every window was as solid as *lead* and *glass* could make it. A little *fresh air* might be coaxed in by the doors and through some auger-like perforations in a few small pendants in the ceiling; *fresh air* from the attic!—*foul air*, ascending there, cooling, and accumulating, to be returned and re-breathed again, unpurged of its noxious qualities,—and so in process continued.

“The large lecture-room below was in a similar ‘fix.’ After holding meetings a week or two, the air became *intolerable*, and I *protested*. So the architect had his ‘design’ marred by determined men, who cut a passage to the pure air through his ‘majestic Gothic windows,’ and *fifteen hundred* people may now breathe comfortably, and hear the word with profit.

“They have also kindly ‘closed in’ the space in front of the large window, leaving an outline thereof upon the cloth screen. This alteration, with a *sounding-board* of extraordinary dimensions, has lessened the difficulty considerably. *Nevertheless*, it is still an *exhausting place* to the speaker, and will so continue while the *lofty curse* hangs overhead; and the cavern-like orchestra, as it is, behind.

“However, the Lord has poured out his Holy Spirit upon us the last few weeks, and *hundreds* of souls have

been converted, and *scores* of believers sanctified. But, O, how exhausting and wearying is this effort!

“Affectionately in Jesus, thy Lord and mine,

“JAMES CAUGHEY.”

“London, C. W., Feb. 3, 1855.”

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The following letter, written subsequently to the above, is worth the serious consideration of those who have charge of fitting up places of worship:—

“Brockville, Canada West,

May 16th, 1856.

“DEAR SIR,—You desire my opinion, “whether it is better to *distribute* the *gas-lights* over a place of worship, or to *limit* them to a *central chandelier*.” To this I reply: *distribute* them by all means; as, by so doing, you will not only distribute the *light* to greater advantage, but the *gaseous air* also, so that it cannot be wasted *en masse*, by currents of air in any particular direction.

A little of my own experience may not be amiss, perhaps. I spent last winter in *Bellville* on the *Bay of Quinte*, preaching ten sermons a week, my usual practice, in revivals since my return from Europe;—but, in *Bellville*, my health received an injury from which it may not recover for months. It happened on this wise.

In the centre of the church hung a circular chandelier, lighted with gas. It contained over *forty* gas-burners, within twenty-five feet of the pulpit. Behind me was a spacious ORCHESTRA gallery, and usually, cooler than other parts of the church; to which drifted the hot gaseous atmosphere of the chandelier, borne by a current of air from the doors opposite

the pulpit,—which brought the entire mass fully in the face of the preacher.

During several weeks I felt myself singularly feeble in the pulpit, and could not preach over *thirty* minutes, without being entirely exhausted;—and closed, usually, panting for breath. The church did not seem to the people uncomfortably warm; but to me it was,—or the air had lost all its *vitality*. We tried better ventilation as a remedy; but the people complained. I became still more feeble, and feared I should break down entirely.

At length I began to suspect the atmosphere of the chandelier, and lowered the lights, which afforded me sensible relief;—reduced them, finally, to a *glimmer*, which cast the audience into the shade, but secured me strength to move them to *feel* the truth. My strength returned, but with it a bad *wheezing cough*, and serious injury.

Unwilling to abandon the conflict, while scores of sinners were finding mercy, I kept on preaching,—in the *dark*, almost, but finally bade the good people farewell, and hastened away to this town, and “gave battle” against the works of the devil.

But here again, I was confronted with a similar foe to that at Bellville,—a new chandelier three times the circumference of it, but containing only *sixteen* large burners; and within about twenty feet of the preacher’s face; and sending down a most disagreeable *glare* upon the hearers directly beneath! After preaching before it a few times, I protested;—explained to the *trustees* the injurious effects. They immediately removed it, and, at considerable expense, distributed the lights over the church. It was a fine relief; but the injury I received at Bellville abides upon me.

A *chandelier* is a serious evil, sir, and I would heartily advise you to have nothing to do with it. Some say, a



ventilator in the ceiling corrects it somewhat, only that currents of air too frequently neutralise its attractions. A church in *New York*, however, has its chandelier so inserted in the ceiling, as to quite prevent the gaseous air reaching the audience room. But I noticed, it was so lofty, as to leave some parts of the edifice in a sort of twilight.

Advising you, Sir, to distribute your gas-burners over your church, at convenient distances, I am yours, in Jesus,

Most affectionately,

JAMES CAUGHEY."

---

The following note to the Editor of this Volume, may not be amiss here, in this age of Chapel building:—

"Sheffield, Sept. 16th, 1857.

MR. UNWIN.

"DEAR SIR,—Preaching in '*The United Methodist Free Chapel*' at *Bridgehouses*, yesterday afternoon, I was sorry to see over head, that decided enemy to all easy and effective preaching,—a *sloped ceiling*,—sloped with the rafters. I felt its influence in the first prayer, and more so during the discourse;—nothing to steady the voice, and to give a *speedy return action*, such as a flat plain ceiling always affords. I felt the loss, and was glad to get back to Mount Tabor in the evening.

"By the way, while upon these matters, how can your preachers bear to stand upon that narrow shelf, at *Bridgehouses*, toes against the pulpit, and so close up to the Bible? I could not; but when I stood back, at proper distance, my heels were quite over the edge,—till a good Brother, pitying my perplexity, procured a few folded mats as a support to the balancing heels!

"We had also, perhaps, over twenty mothers present, with their *infants*, and they kept up a *chorus* in all parts of the chapel, which quite silenced me at length, and I good-naturedly gave way;—so that I had a very uncomfortable season, and was glad to get away.

"Affectionately in Jesus, thy Lord and mine,

"JAMES CAUGHEY."

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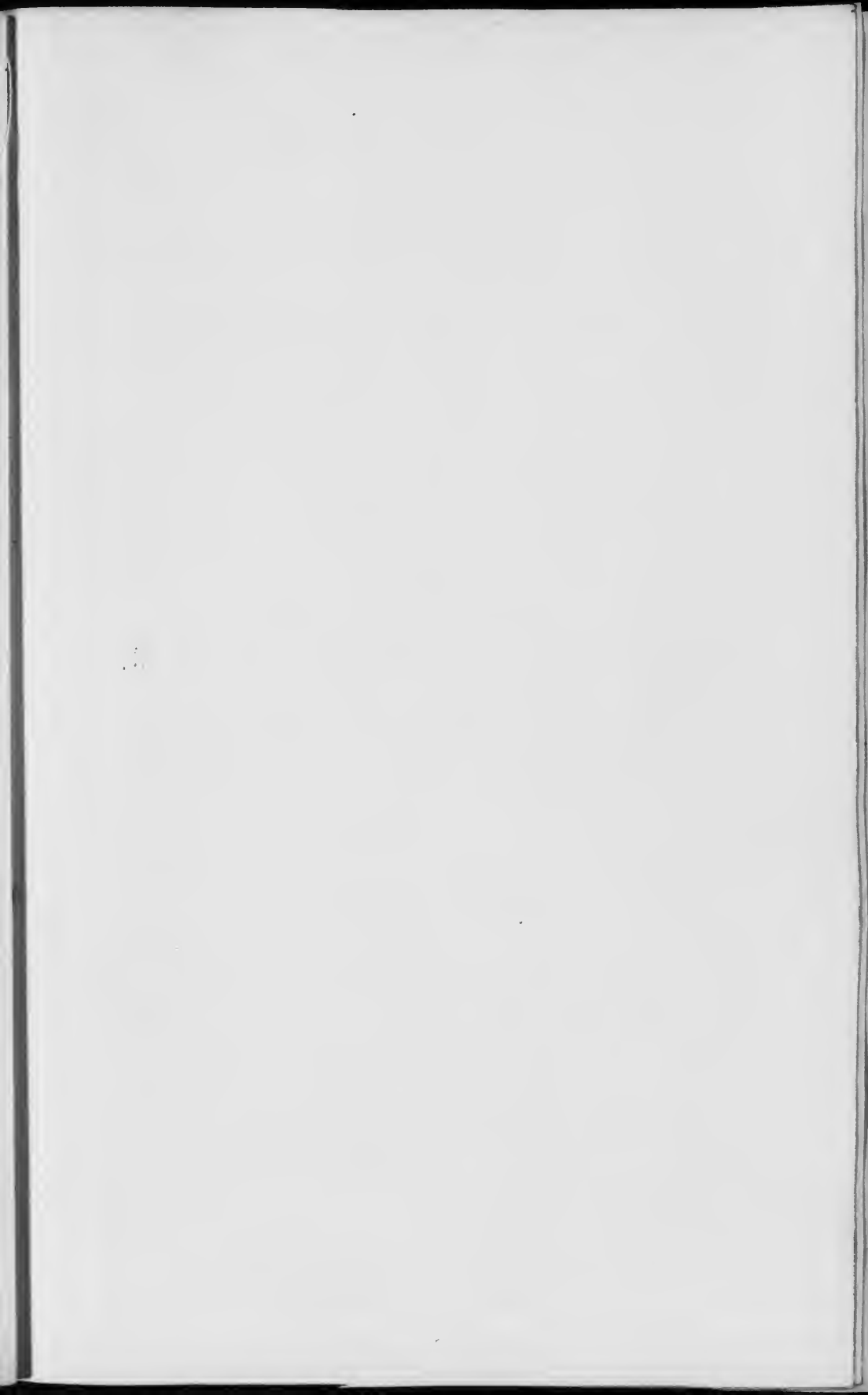
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# METHODISM AS IT SHOULD BE;

OR,

Opinion on the Constitution of a Christian Church in accordance  
with the Divine Scriptures.

ADDRESSED TO THE PEOPLE CALLED METHODIST.

By "ELIHU."

---

"They received the Word with all Readiness of Mind, and searched the  
Scriptures daily, whether those Things were so."—Acts XVII, 2,—  
"Comparing spiritual things with spiritual."—1 Cor. II, 13.

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London ;  
GEORGE PHILIP & SON, 32, FLEET STREET.  
LIVERPOOL:—G. PHILIP & SON.

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1857.

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[PRICE FOUR SHILLINGS.]

ERRATA.—

In page 232, 10th line from foot, for "*obligations*" read "*oblations.*"

In page 232, 9th line from foot, for "*oblation*" read "*obligation.*"

To the Man of God, JAMES CAUGHEY, Preacher of the Gospel, in connexion with the Methodist Episcopal Churches, in the United States of America,—the present work is inscribed, as an expression of more than common esteem, on account of his Mission to these lands, and of the value placed upon his successful work of faith, and labour of love among us,—as proving that while he was indeed disallowed of the “Wesleyan Conference” he was the “chosen of God, and precious.”

BY THE AUTHOR.

~~~~~

What other more suitable occasion could he have of testifying his lively gratitude? A work which has avowedly for its object the making of our most holy religion more beloved, our Methodism more Scriptural, and consequently more useful and successful in the world, in accomplishing the designs of God in raising it up,—in reviving the *old* religion with *new* energy, did not that man of God so love this Methodism of ours, as to make for it the most generous sacrifice in visiting us? He consecrated the sacred office in which God had placed him, to promote a revival of pure religion among us as a people.

In giving this public testimonial to his devotion and zeal, it is with the conviction that many thousands of our Methodist people would not hesitate to follow the same steps, for whilst that extraordinary Minister of God was treated over here by his brethren in the ministry somewhat like unto his Divine Master, when "*He came unto his own, and his own received him not, and held a council against him how they might destroy him,*" so did the Wesleyan Conference reject him, closing the door against him as an enemy, and with a sentiment of disgrace, "*Away with him, away with him, unto the place from whence he came*"; yet "*the common people heard him gladly,*" he found the way to their hearts, and whilst memory lasts he will live in their sympathising and grateful affections. Yes! "we give thanks to God always for him, making mention of him in our prayers."

But that man of God, knowing where his strength lay, needed not our sympathy, for he, in his last and most severe conflict while with us, was saved from putting confidence in those from whom he might have hoped much better things, and, notwithstanding his cruel disappointment, he triumphed over the fear of his strong and unnatural opponents, thus candidly and fearlessly, "I have nothing to *expect* from the Conference, and I have nothing to *fear* from it." And therefore it would appear that we are called on no longer to weep for James Caughey, but to weep for ourselves, and for our children, and for our beloved and all but ruined Methodism. Knowing nothing of Mr. Caughey's views on Church Government, as he interfered not with its administration, yet, notwithstanding, the willing support of such a man, if required, might be calculated on, were it necessary, to conserve and preserve the doctrines and sentiments held by the late John Wesley, viz. :—"That the Methodist Preachers were raised up to promote a reformation, and to spread Scriptural holiness throughout the land,"—and inasmuch as it is written, "Upon all the glory *shall* be a defence."

It is a gratification to know that an honorable public testimonial to the character of Mr. Caughey's ministerial labors in these lands has heretofore been accorded for the truth's sake, and encouragement in the work in which we are now engaged. Therefore we now desire to give to those sentiments, however variously expressed, a special prominence, inasmuch as he assumed the aggressive wherever the kingdom of Satan could be assailed, whether within or without

the Church, manifesting that he was a "wise master-builder."

To create a new element in Wesleyan Methodism required a new material to give a new phase to its existence, and suitable men for the accomplishment of special purposes, are always raised up by Him who is the head over all things, and Supreme Ruler in the Church. Extraordinary men are the outbirths of their time, and they come, not by chance, but by the appointment of God,—they are "raised up" to do a great work. God makes use of his chosen instruments as a focus where influences are gathered, and from whence they are to be distributed for the regeneration and moral benefit of others.

When such an instrument ceases to operate, there must be a cause, but the cause cannot be in the first moving cause. In all the various changes of the Christian Church we see the hand of God regulating, directing, and controlling the various mechanism which that mighty hand has set in motion. And who can say to Him what doest thou? Was there not a cause? Was not the first introduction of Methodism by John Wesley succeeded by years of comparative darkness, relative to some of the essentials of Christianity, and apparent retrogression?

At length James Caughey arose, the instrument of Providence, to shake off the fetters of a corrupt and slumbering ministry, and prepare the way for a more successful and universal spread of the great work of redemption. He is the remarkable man of the age,—the instrument raised up by God for the accomplishment of a mighty purpose, and by his preaching and accompanying services, he laid a firm foundation for the reformation, and to spread abroad the great work of redemption. He was the first to strike out a new path from the old beaten track of Methodism;—the first boldly and effectually to reprove the unsound state of the Wesleyan Church, its formalities and indifference, and to arouse the slumbering energies of its members. He brought an influence to bear upon the Church, which answered the design intended. A simple-hearted, humble-minded, God-fearing, man-loving ministry was his, calculated for the healing of the nations.

He was a "Teacher sent from God," full of holy fire and heavenly light, and he carried that fire and light into the comparatively dark, cold Wesleyan Churches, and by his power and influence gave a new bias to the people. Was not God in the movement? Was he not with James Caughey, who, by his pious and self-denying exertions, has raised

himself to be a blessing to the Church, and also to the world.

When James Caughey visited the Wesleyan body in these lands, a new material might have been introduced into the system. But was this the case? The four years of Mr. Caughey's sojourn in these lands was spent in gathering into the church of the living God thousands of the outcasts of the world, and of renovating the existing and defective churches in Methodism. An eternal blot rests on the character of that Conference which stopped him in his holy career, and sent him hence as a fellow not worthy to live in this island.

Mr. Caughey, it must be remembered, came to this country on leave of absence, being a member of the Methodist Episcopal Church in America. He could not boast that he was deputed by the American Conference to the Wesleyan Methodist, nor of being invited by the latter, but he was convinced that he was deputed by the great Head of the Church to visit the Wesleyan Methodists. And, accordingly, religious services in the Wesleyan Chapels were conducted by him in most of the principal towns with amazing success. There was an uncommon fascination about his preaching, which, as a holy man of God, was not quite unaccountable. Many thousands were converted under Mr. Caughey's instrumentality, and became members of the Methodist Church.

After occupying the pulpits of the Wesleyan Chapels for four years or more, some of the ministers, it appears, objected to the movements of Mr. Caughey, as being irregular and contrary to the usages of Methodism, notwithstanding that his occupying of the pulpits and chapels was under their own control, and subject to their jurisdiction.

At the Conference of 1846, minutes were read from some of the District Meetings, to the effect that Conference should put a stop to such irregularities. The subject was discussed in Conference at great length, resulting in closing the chapels against him,—and also that a letter should be addressed to the Bishop of the American Conference, requesting the withdrawal of Mr. Caughey from England. And all this, *not* that Mr. Caughey had refused submission to ecclesiastical supervision, responsibility, or control, while in England; and it appears from Mr. Caughey's statement, that the "authorities in this country had never requested him to join the Wesleyan Church, and thus act under and in accordance with its usage, an act which he (Mr. C.) would not have objected to." And he concludes thus, "I shall cause no disturbance in the



Wesleyan Connexion: God did not send me to England for such a purpose. That he did send me, and has been with me, I firmly believe, whatever others may think to the contrary, notwithstanding."

"Whether I have made full proof of my ministry, and of that 'call' since my arrival on these shores, modesty dictates I should leave others to decide."

Whether Conference did right or wrong in sending away this useful, laborious, and God-honoured Minister, we shall not hesitate to pause in the course of the present work to express our conviction. Mr. Caughey had evidently won the affections of the Methodist people. He might have produced a serious disruption had there been anything in his conduct contrary to peace and unity. But we must maintain that education, science, and learning, but above all vital Christianity, are the honoured and powerful advocates of reform. It would appear that the President and Secretary of the Conference inherited a large portion of the ill-feeling and bitter invectives resulting from this unhappy movement,—a movement which very seriously affected the Conference's popularity with a large majority of the Wesleyan people,—the merited popular censure.

And thus we would honour James Caughey, the man of God, for his work's sake.—*Elihu*.

## INTRODUCTION.

When this subject was first commenced, it was designed for a newspaper ; but its rejection in that medium of communication is the cause of its appearing in the present extended and more durable form.—Besides, taking a broad view of a broad case, “words lost on the ears of the living, are not always lost for history”; and “deliberate long upon what you can do but once” is a maxim worth remembering.

Solitude is favourable to self-delusions. Many a bright theory has flashed through the mind of the solitary student, which would have been impossible in practice. The sanguine temperament of the recluse very often imposes upon him, and what in fancy seemed morally certain, has frequently turned out a delusive meteor. Lively fancies run riot in the realms of fiction, and mistake their own erratic flights for the solid conclusions of judgment. A thought savouring of newness, and partially warranted by circumstances, crosses the mind, and we straightway begin to build up a most imposing fabric, when suddenly an *afterthought* arises, and down comes the air-built structure, leaving “not a wreck behind.” The common saying that “Rome was not built in a day,” is applicable in more senses than one;—time is required in all great reforms,—extensive alterations and modifications in the moral and physical world demand time and deliberation.—While we condemn the snail-paced progress of some, we must equally censure the thoughtless precipitancy of others. We have been led, brethren, into this train of thought, when recalling to mind the present aspect of Methodist affairs. We confess we are not, on a candid consideration, so sanguine of a thorough and immediate Reform as some appear to be. At the same time we may remark that no man can be more anxious to see that reform than the obscure individual who now addresses you. Our notion is, that any system, moral, political, or religious, that has been long established, and firmly rooted in the minds of thousands, however corrupt that system may be, and in whatever need of amendment, is not easily got rid of, but frequently requires ages for its removal or effective re-modelling. The progress of despotism is sometimes so imperceptible, that we fancy ourselves on free

ground, when, all the while, our chains are being fast rivetted around us. When the iron grasp becomes palpable to sense, we wonder how and whence it had derived its power. On looking deeper into the matter, we find the cause to have been in our own wilful blindness and supineness. If we wish to perpetuate our freedom, our vigilance should be perpetual, and every measure with the semblance of injustice should be crushed in its rise. This would be very easy at first, but when such measures become matured and ripened, and identified with general principles, then the task of abolition too often becomes a difficult one, and pregnant with inconvenience and reproach. We may aver, without in the least departing from truth, that the influence of the Methodist officials, *local* as well as stationed, has been gained by a gradual process. Formerly, in Wesley's time, they were nothing; in times past, they would not,—durst not—have attempted measures which they now do without scruple. Had the private members acted a more vigilant part, insisted more peremptorily on being heard, the present bearing of the officials would, necessarily, have been widely different from what it now is. The people themselves are to blame, for not crushing the monster in its shell, instead of permitting it to grow to such an offensive magnitude as *official despotism*. The principles of disorder and corruption are discernable in the constitution under its best and most perfect form. They soon unfold themselves, and spreading with rapidity through every part of the system, produce the most fatal effects. To crown all, time gradually fixed, and in some sort rendered venerable, the pernicious system which violence had established. The Christian religion, though its precepts are delivered, and its institutions are fixed in Scripture, with a precision which should have exempted them from being misinterpreted or corrupted, degenerated during the years of darkness, into an illiberal superstition.—The spirit of domination corrupted the officials, the yoke of slavery depressed the people, the generous sentiments inspired by a sense of equality were extinguished. Time ripened those original seeds of corruption, and gave birth to new disorders. A constitution unsound and worn out, must have fallen to pieces of itself, without external shock. Relative to Church government, such transactions tending to illustrate the progress of its constitution, laws, or manners, merit the utmost attention.

Perhaps we may have done well to be still for a season, to

satisfy ourselves, by acquiring somewhat more experience, before we ventured to commit ourselves in public. It is a dangerous thing to be hasty in affirming a novelty,—it should be well investigated. But “Hereditary Bondsmen! know you not, who would be free, himself must strike the blow.” For good thoughts are as useless as good dreams, if they are suffered to remain thoughts only; therefore we are forced to act at last,—“better late than never.” We conceive that we are now required to act worthily and bravely in the cause of truth, right, and liberty, in behalf of Methodism,—bidding an indignant defiance to every unworthy opponent, especially to every *official despot* in the Methodist churches.

It would be well if such persons as shrink even from the peaceful agitation of controversy, and who would prefer moral stagnation to the troubling of the waters, would consider our Lord’s declaration,—“Suppose ye that I am come to give peace? I tell ye nay, but rather division.”

As the work of Church Reform is the most arduous and difficult, as well as the most spiritual and holy, of all the duties of the Christian Church; the true reforming spirit is the fullest measure of what the Apostle describes as the “spirit of power and of love, and of a sound mind.” It is, in the first place, the spirit of a sound mind,—an intelligent and discriminating spirit, which carefully distinguishes between the right and the wrong, the true and the false, in matters of religion, and treats every subject according to its real merit. It is not the feeble and doting Conservative spirit, which dares not remove acknowledged abuse, lest, perchance, it should endanger something that is sound. Nor is it the reckless Destructive spirit, which, in its eager haste to remove what is wrong, would confound and destroy right and wrong, true and false, together. No, it puts a wide difference between the wood, the hay, and the stubble, which have been heaped upon the foundation of Christianity, and the gold, the silver, and the precious stones, which form the foundation themselves, and while it proposes utterly to destroy and consume the former, it will, with the utmost solicitude, preserve and defend the latter. This we trust will be the spirit of the Church Reform in which we are engaged.

As various meanings may be attached to the term “opinion,” it may be found necessary to distinguish them, ere we proceed with the work itself. It may imply a persuasion of the mind, without proof or certain knowledge, hence the term, “matter

of opinion" or notion, which may imply a thought, an idea, or representation of anything in the mind, and which may imply an empty or groundless opinion. But the word may also imply that power of the mind whereby we join ideas together, by affirming or denying anything concerning them, the quality or power of discerning the propriety and impropriety of things, the right, power, or act of passing sentence or decision ;—and therefore opinions should be formed and received judiciously and cautiously.

As there may be a distinction, without a material difference, on some subjects, we should distinguish between them as a check to presumption, and to prevent confusion. There may be a subject which has only to be known and understood in order to be received as an opinion already formed. Such is the constitution of the christian church, that being formed or framed at one and the same period, when Christianity itself was founded, and by one and the same authority. Hence the last declaration and command of Jesus Christ to his disciples before his ascension, "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations. Teaching them to observe all things whatsoever I have commanded you : and, lo ! I am with you always, *even* unto the end of the world. Amen."

There are two distinct modes of looking at the gospel of Christ. At least, the philosophy of some persons has sanctioned the long-established custom of looking at the doctrines of Christ and the government of his church as if they were really two distinct modes of looking at his authority.

Were men really wise, and not sectarians, or one-sided thinkers, there would be only one mode of looking at the authority and government of God in the gospel of his Son, and they would see plainly his government in his doctrine, and his doctrine in his government. But men are not wise, and therefore they must continue to think and to look at the doctrine as one thing, and to the work of government as another. Hence in the present state of mental reason on theology and religion the distinction is made necessary. While it is acknowledged that the scriptures are the rule of faith in respect of its doctrines, yet it is contended for, that the scriptures do not lay down any specific plan for church government—that in this respect the scriptures are not always to be taken in their literal sense—yea, moreover, that the

meaning of the term church remains to be settled. So at least it is acknowledged that there is a church of God, and that it must be governed—but by what laws? And by whom? So it would appear that this remains to be settled also. But Jesus Christ hath settled that matter more than eighteen hundred years since, notwithstanding, that he says to his eleven disciples, “all power is given unto me in heaven and in earth.” Thus he claims all the power and authority by which both empires are governed. “Go ye therefore, and teach all nations.” Because I have the authority aforesaid, and can send whomsoever I will, to do whatsoever I please, teach, make disciples of all nations. “Teaching them to observe all things, whatsoever I have commanded you.” They were to teach them, not their own, or any man’s fancies and inventions, but the truths and institutions of Christ. As Christ does not here command anything to be taught which he himself had not taught, it may be inferred that everything fundamental and essential to the church may be found in the gospels, and that even the Apostles themselves had not a right to teach anything as necessary to salvation or the government of the church, which Christ himself had not asserted to be so.

To make the doctrines of Christ the rule of our faith, and his commands the directory of our practice, we are *under the law to Christ*, and must obey, and do what we do as unto the Lord. *To observe all things* that he hath commanded, without exception, all the moral duties, and all the instituted ordinances. Our obedience to the laws of Christ is not sincere, if it be not universal, we must *stand complete* in his whole will. And this is the duty of the Christian Church in all ages. Hence—“And, lo! I am with you always, *even unto the end of the world.* Amen.”

But it cannot be literally and strictly true that Jesus Christ formed Methodism, even Methodism as it should be in accordance with the divine scriptures, as a constitution for his church, for while the principle should be precisely the same, there may be a circumstantial difference, something that happens besides the main design, and yet not contrary to it. And under similar circumstances we are not only called on to form an opinion for ourselves, but to be cautious in doing it. Hence the exhortation of the Apostle “despise not prophesying. Prove all things, hold fast that which is good.” *Prove all things*, whatever you hear, examine by the



words of Christ. "Try the spirits"—the different teachers, by the word of God. There were teachers even at that period who professed to be of God, and yet were not. "Hold fast that which is good." Whatever in these teachings has a tendency to increase our holiness and usefulness, that we should receive and hold fast. And, by the same disparity of doctrine, which will hold good, we should throw away that which is bad. And, therefore, it is perceivable that it may become both laudable and lawful to take from or add to the circumstantial of Methodism—hence, conflicting opinions may arise, and be silenced—and from which we Methodists may be led into a wide field of controversy, if not speedily satisfactorily recognised, or *rudely cut short*.

Methodism, in its form of church government, being one of those subjects wherein differences of opinion have existed, from its commencement up to the present period, beginning with John Wesley, and continued with his successors in the ministry on the one part, and the other members of the Methodist Church on the other part. And not arriving at any permanent reconciliation, and the former party having rudely cut short all controversy by making and enforcing the following law, which was enacted in 1796, "Let no man or number of men in our connexion, on any account or occasion, call meetings, circulate letters, do, or attempt to do, anything new, until it has been first appointed by the Conference." And thus all reasoning being lost on the Wesleyan Conference, who had become *factotum* in the government of Methodism, nothing remained for the second party but an immediate and complete *revolution*—whether that step has been taken or not—however, one step has been taken in the right direction by professed reformers, viz., "stopping the supplies," which has been partially attempted. But nothing being done, or at all likely to be done effectually, by *professed reformers*, is the more immediate cause of the present production.

Like causes produce like effects. The local official reformers having made *themselves* the factotum of the reform movement, to effect a change suitable to *their own taste*, in opposition to the *people's* interest, and rudely closing the accustomed medium of information on reform matters to the private members, thus setting the people at defiance, like unto the Wesleyan Conference in their "Let no man, &c.," which, if not in the exact form, is in resemblance so striking,



that there is no mistaking or scarcely distinguishing the one from the other,—except, that the portrait of the latter is drawn in *darker* shades, which become the more conspicuously disagreeable and mischievous, as standing in the spurious imitation or pretended borrowed light of reform—hence, practically, with a conform, the second edition of “Let no man, or number of men, in our *Reform Connexion*, on any account or occasion, call meetings, circulate letters, do, or attempt to do, anything new, until it has been first appointed by the General Reform Committee, or the Annual Assembly.” And thus all reasoning is at an end with the Wesleyan Official Reformers also, and nothing remains for the people but the effect of that cause, viz. :—a *two-fold revolution*, or reform of professed reformers. And here, afresh, and stronger than ever, we take a dead stand,—it is *victory or death* with us the private members.

No doubt but some parties may be satisfied with the present state of things, but are *you* content with the following *facts*?

The “Wesleyan Times,” which the people support, it being the professed organ of communication for reformers,—what think you of its professions being perverted by the official reformers, in the heat of the agitation, in 1855, they having obtained a complete control over that journal, and of their exercising it therein to the exclusion of the private members’ interest? We deem it expedient to state some few facts in reference thereto, in this stage of the introduction, viz. :—14th February, 1850, the following note was sent to the Editor of the “Wesleyan Times”;—“Sir,—Herewith I send you some little matter on Wesleyan Reform, for insertion in your Journal; for the present I give you my name and address in confidence. The gentleman by whom this will be delivered knows me personally. An early insertion will oblige yours respectfully, *Elihu*.”

Relative to the article now referred to, “Elihu” sent a summary and abridgment, which contained the substance of the whole in a small compass.

Again in July, 1852, “Elihu” wrote to the Editor of the “Wesleyan Times,” as follows :—“Sir,—I wish to ascertain if you can allow me, through the medium of your Journal, to address the members of the Methodist Churches on the subject of Methodistical Reform. This request has been occasioned by your recent notice to Subscribers, that a total change had taken place in the Editorial department. If free opinions, on

Methodistical Reform, are to be admitted without partiality and without restriction, so far as they may be within scriptural bounds, then that would prove a great and necessary change indeed.

"I sent an article on Methodistical Reform to the "Wesleyan Times" in the early part of the year '50. The Editor then promised it a place, but after the lapse of some months, refused it, without any other excuse than—"the new creed is not quite to our taste"—*Notice to Correspondents*. Why! It did not enter into the thoughts of the writer to consult the *taste* of the Editor, or any official class whatever, in their official capacity. His object was to consult the taste of the members of the church, as such, without distinction—on the ground of equality—in accordance with the following sentiment,—“That the basis of a plan for a reformation of existing abuses in Methodism, should be the principle of the right of interference, on the part of the members of the Church, in the regulation of all its affairs,”—this, we presume, being founded on the Scriptures, both as to its principle and detail. “One is your Master, *even* Christ, and all ye are brethren.” “Tell it unto the Church,”—*St. Matthew*. Therefore, as an honest writer, I should not hesitate to state what I well knew to be “not quite to the taste” of any individual or set of individuals,—those individuals having the same right and liberty to pass their own opinions on my views on the subject. But it might have been more convenient to the Editors, and their principal supporters, to exercise their power by shutting out certain opinions altogether. However, if the door of Providence is now sufficiently open for us, we should then regard it as a duty to walk in, but if not, then we should not attempt to force it open by any compromise of essential truth—the equal rights of the people—but should abide our time.

“Lest this should appear singular and uncalled for, I might just observe, that there does *exist*, among professed reformers themselves, a *manifest* difference of opinion on the great subject at issue, as to the extent and ruinous consequence of its errors and corruption, and as to the essential extent of the reform required, calling for a free and unrestricted interchange of ideas on the subject, in order that the work might not have to be done over and over again, and in some manner, “ever learning, and never able to come to the knowledge of the truth.” And yet, with suitable training, we do conceive that the people are capable of understanding their own

rights, and then—knowledge proving to be power—the end may triumphantly be answered on a sound and secure basis. This is all that is now sought for, and pray what have honest men to fear? And as to the manner, editors need not commit themselves to the views of correspondents, however extreme their opinions might be. In order to keep themselves entirely free, a general notice might be given, similar to that in the late *Christian Advocate*:—"The Editors wish it to be distinctly understood that, although it is their desire that this Journal should freely express the opinions of their correspondents, they (the Editors) are not to be considered as responsible for such opinions." Would not this be a better plan than throwing certain opinions among rejected copy? By the bye, I would give some pounds to have a perusal of all the *rejected* copy. "I said, days should speak, and multitude of years should teach wisdom. But *there is* a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not *always* wise; neither do the aged understand judgment. Therefore I said, hearken to me, I also will show mine opinion," i.e., if your humble servant may be allowed the privilege, which has heretofore been refused him—*Elihu.*'"

In reply to which, the following notice was promptly given, "Elihu—Communications will certainly not be rejected, merely because they are *not to our taste*,—sentiments may often be expressed in correspondence to which we should demur, but we are not to be considered responsible for all the opinions of our correspondents." Here we flattered ourselves was a fair opening,—but just at that time "Elihu," meeting with a severe accident, which incapacitated him for some considerable time from either thinking or writing on the subject, his article was not sent for insertion the second time, until Sept. 4th, '55, and being accompanied with the following note,— "To the Editor of the *Wesleyan Times*,—Sir,—In July, '52, I wrote you, requesting to know if I might be at liberty, through the medium of the *Wesleyan Times*, to address the members of the Methodist Churches, on the subject of Methodistical Reform, without distinction, without partiality, and without restriction,—assigning my reason. That having sent an article for insertion to the ex-Editor for insertion, in the year '50, it was rejected with 'the new creed is not quite to our taste,'—to which request you promptly replied, as I understood, in the affirmative; for which I now return you

thanks. But just at that time, I met with a severe accident, which incapacitated me for some considerable time from either thinking or writing,—but am now so far recovered as to send you my first article for insertion. I enclose you my card, with name and address, in confidence, but not for publication.—I am, Sir, yours faithfully, *Elihu*.—P.S.—I have to observe that the long delay has not been wholly occasioned by the accident, but principally from the conceived importance, and the peculiar delicacy and difficulty of the subject itself, and that increasingly so, the more I know of and think on the connecting and existing circumstances,—*Elihu*.—To which the following reply was received, per *Notice to Correspondents*, September 10th, 1855,—“*Elihu*,—Much too long for our space.” Again, September 12th, 1855,—“To the Editor of the *Wesleyan Times*,—Sir,—In reply to the notice in your last publication,—‘*Elihu*,—Much too long for our space.’—Should there be no other objection to the insertion, could not that be obviated by dividing the article for two publications, as then it might not exceed a column and a half in each? Your obedient servant, *Elihu*.”—To this no notice was taken. Again, September 19th, 1855,—“To the Editor of the *Wesleyan Times*,—Sir,—Having written to you last week, relative to your notice, referring to my article sent you 4th instant, and no notice being taken of it, I now request to know if the article would be inserted as an advertisement, and if so what would be the charge per column for my articles on the subject. An answer per the enclosed envelope, will oblige your obedient servant, *Elihu*.” Reply per Notice—“*Elihu*,—We have handed his letter to our publisher.” About *four weeks* after that, the publisher’s reply came to hand, stating that the charge for advertising the article “will be at the rate of three guineas per column.” In reply to which, October 19th, ’55,—“To Mr. Wm. B. King. Sir,—In yours of the 17th instant, relative to *Elihu*’s article, that “there would be no objection to the *article* appearing as an advertisement, the charge for which will be at the rate of three guineas per column,” *Elihu* wishes to know if the whole of his *articles* on the subject should thus appear without restriction, and without note or comment from the Editor of the *Wesleyan Times*, as it being purely a business transaction, for which he would have to pay about one hundred pounds, and therefore could not admit of foreign interference. Your answer per enclosed envelope, will oblige your obedient servant, *Elihu*,” We now give Mr. King’s

reply verbatim. "The *Wesleyan Times* Office, 84, Fleet Street, London, 22nd October, 1855. "Dear Sir,—There would be no interference by the Editor with your letters or articles appearing as advertisements, (mark) unless statements were made which were not based on a correct knowledge of facts, or conclusions drawn which would involve personal reflections. These are contingencies, which, judging from the tone and spirit of the letter which you sent here some time back, are not likely to occur. I am, Dear Sir, yours truly, W. B. King." Mark this,—*Elihu's* articles would not be inserted, even as an advertisement, but on certain conditions,—“unless,” &c.,—*i.e.* the officials might say yea or nay to anything and everything before the roll could pass muster. Let the Wesleyan Conference beat that if it can! We pause not *now* to dwell largely on those *facts*, but it cannot but remind us of “Satan rebuking sin,”—for what have been the proceedings of the official reformers, besides “personal reflections” against the Conference preachers for the last six or seven years! We knew our men too well to fall into their clumsy snare and awkward attempt at delusion, it was enough for us to know or to be satisfied that the *Wesleyan Times* at that *period*, in all its departments, was under the entire control of Reform Methodist Officials. And having lost all confidence in such like officials, henceforth we finished with their organ.

Are we required to respect this exclusiveness? At the same time, however, we expect them to respect the counterpart of their exclusiveness, produced by reaction in ourselves, which compels us to separate ourselves from those who separate themselves from us.

John Wesley separated himself from the people in his government of Methodism. The Wesleyan Conference, following Wesley in his government, has likewise separated itself from the Methodist Church,—and the professed *official* reformers of Methodism have also separated themselves from the *private* members. Incompatible principles naturally strive to extinguish one another. We are two separate parties, as incombustible as oil and water, and our present alienation is ascribable only to an inexorable law of religious conviction, an essential principle not to be compromised, which is far different from mere separate places of worship, which may be only a circumstance. And in taking our final adieu of the official organ as a medium of communication,—but! not so



of officials themselves,—*conclusions* will be drawn, which will involve “official reflections” in abundance,—God only knows the end of them. But they need not have feared from us as regards their precious persons, for we would not willingly have so demeaned ourselves as to write one of their names, except that of John Wesley, who, despot as he was, was not a hypocrite, but a candid despot, who, for a word speaking, without trial, judge or jury, would cut off your Methodistical head “above board,” and make a boast of it. A bold little despot of a “fellow” was John, but not a hypocrite, he made no profession as a reformer,—he was a professed opponent to the rights and liberties of the people, both National and Ecclesiastical, and he acted in character. But ours shall be no soft impeachment of official despots under the *cloak of reform*,—that is not our policy, our policy shall be, like John Wesley, to act in character. And we coincide with the adage, that “principles are not modest,” their nature is to domineer, and they will imperiously claim the benefit of their privilege; if other principles are found to offer any show of resistance, a fierce combat is at once commenced. A principle can only rest tranquil after it has gained the victory.

As Methodist Reformers, our determination throughout must be, “self-government in opposition to official-government,”—self-government or slavery,—slavery worse than death! When death comes we trust to be resigned to the messenger, but God forbid that we should dishonour heaven and disgrace earth by submitting to insolent petty usurpers, in the shape of church officials. We say self-government for the church, wherein such officials shall not exist—they must be either mended or ended! A new nature, new habits of thought and employment, in other words, an entirely new generation of men, with a different education from that of the past is indispensable, and to promote this new education is one of the main objects of the present work. There are circumstances that compel us to resort to strong measures. Can it be imagined for a moment that we would study the self-interest or pleasure of those officials in what we choose to do? Or do you suppose that any thing we could do would move them more than the efforts of a pigmy would move a giant! We are strengthened by the very intensity of our despair, and the fixedness of purpose that springs out of it. There is no longer an excuse for lingering or hesitating.

But we are now constrained to pause, to be somewhat more explicit on the rejection of those articles by the Official Reformers, in justification of our extreme views.

Those officials make a great boast of a *free press* to serve the cause of reform, but mark—those very officials, as a class, are *enemies* to a free press, of which we now offer additional proof. Witness the following leading article in the *Wesleyan Times* of the 2nd July, 1855, headed “The Wesleyan Times and the Reform Movement” :—“The time has come when we must speak out pretty plain ; and, unless we should do so now, the time would speedily come when we should be compelled to speak out plainer still. The simple truth is, that an attempt has been made, and not for the first time, to dictate to us. We have resisted all such attempts hitherto, and we will resist them still. Whoever therefore may think to influence our conduct by undue means, whether by intimidation or by cajolery, may as well spare themselves the trouble ; for it will be utterly unavailing. Nay, more, if we have any further provocation of this sort, we will make all our readers as wise as ourselves ; and it shall be known to everybody, who are the men and what are the means by whom and by which our independence is assailed.

“Let it be, once for all, then, well understood, that the *Wesleyan Times* comprehends its mission, and will suffer no man, or number of men, to stop it in the course it may deem best for the great objects which it has in view. It was a Methodist Reformer before any one of those, who audaciously presume to direct its movements, had done or suffered anything entitling them to the name. Do they suppose that the Journal which has made them what they are, and the agitation, to which they owe all their public importance, what it is, will crouch at their bidding, and stir or stay, speak or be dumb, only when they shall deign to give the word of command ? Why, our readers would laugh them to scorn as we do, were we to mention one tithe of the ridiculous efforts that have been put forth to reduce this Journal from the high state of an independent and outspoken representative of free Methodism, to the mere bond-slave of this faction or the servile echo of that coterie.

“At present, however, we will illustrate the case by but a single example. One fine morning we received a visit from a very worthy gentleman, for whom individually we have the highest esteem, though nothing could exceed the contempt



we had for his errand on that occasion. Our excellent visitor, who had but to open his lips on any ordinary subject to interest us and obtain our ready attention, so far forgot what was due to himself as well as to us, as to undertake an embassy, the object of which was, to establish a regular board of censorship over us. It was impossible for articles to be written, he said, with greater perspicuity and force, editorially, we were everything that we ought to be, and the movement was infinitely indebted to us; but—but—our correspondence! Here did we not sometimes go astray? Would we not ourselves acknowledge that we had sometimes inserted letters of an injurious character? Had we, in short, any objection to let certain gentlemen see all our correspondence before any of it was published in the *Wesleyan Times*? He could assure us, that the proposal proceeded from no want of confidence in our sincerity or judgment, but solely from an anxious desire to protect the movement from any untoward publication. Perhaps even we would admit, that the persons whom he represented, had still better means of judging than ourselves what would, and what would not, be beneficial or otherwise.

“The reader must imagine for himself the indignation which rose within us at this very modest proposal. Our sincere regard for the courteous gentleman who had condescended to be the bearer of so insolent a message, scarcely enabled us to suppress the scorn and loathing with which it inspired us. Choking our wrath, however, as well as we could, we told him plainly, that so long as the *Wesleyan Times* should remain in the hands in which it then was, and had been, from the beginning of the Reform Movement, no man, or number of men, should ever share with us the responsibility of deciding what should or should not be published in its columns. It were needless to repeat the arguments used;—but our visitor went away a sadder and a wiser man than when he came. He perceived that he had allowed himself to be sent on a fool’s errand, and acknowledged the force of those considerations by which we showed him the superiority of an independent journal, to a journal under the dictation of a company, everlastingly at odds among themselves.

“Were we to describe all that has occurred and been threatened, in consequence of the New Connexion Meeting across the water being reported by us, (though without note or comment,) we should astonish those simple souls who

fondly imagine that every man calling himself a Methodist Reformer, is necessarily a friend to the free utterance of opinion."

Yet, notwithstanding the Editor's exposure of, and protest against official craft, did those very same officials, within a few weeks from that period, contrive to get the entire control of the *Wesleyan Times*,—just in time finally to shut out *Elihu's* article.

We now proceed with the work itself, commencing with the "*rejected article*," *verbatim*.

**METHODIST REFORM,—EQUIVALENT TO A REVOLUTION.**  
*Elihu's* opinion on the Constitution of a Christian Church ; or Methodism as it should be, in accordance with the Divine Scriptures. Addressed to the People called Methodist,—through the medium of the *Wesleyan Times*.

"How forcible are right words,"—hence on another subject of controversy it is written, and which may equally apply to the subject under consideration.—"I said days should speak, and multitudes of years should teach wisdom. But *there is* a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not *always* wise : neither do the aged understand judgment. Therefore I said, Harken to me : I also will show mine opinion. Behold, I waited for your words : I gave ear to your reasons, whilst ye searched out what to say. I *said*, I will answer also my part, I also will show mine opinion. For I am full of matter, the spirit within me constraineth me."—*Elihu—Job*.

For any opinion which the writer may advance, on the subject in hand, he makes no other apology than the borrowed one now quoted. Uncalled for excuses he has none to offer ;—not that he may not borrow ideas, and language to express them, when circumstances and necessity may require it,—he making no profession of originality, but only to "ask for the old paths ;" he would not hesitate to beg or borrow from any source, sacred or secular, to assist in a legitimate cause.

On the subject now before us, it is the sincere aim of the writer to discuss every part with fairness and candour, and honestly, but in the spirit of "the Truth," which he more anxiously wishes to be taught than to teach, to exhibit what he believes to be the sense of the Holy Scriptures, to the authority of which he trusts he has unreservedly subjected all his own opinions. At the same time giving his reasons for his opinions, not independent of the Scriptures,—but he would, like

St. Paul, as his manner was, reasoning out of the Scriptures, "opening and alleging," *proving by citation*. Thus he would labour to apprehend the truth of God as far as possible in his own essential nature and attributes, through the light of his Spirit, and the medium of his own *revelation*.

But before we enter on this task, we beseech you, brethren, by the mercies of God, by whatever love you bear to God, to your fellow creatures, to your own souls, do not be desirous to know who writes, but consider what is written. If it be possible, throughout the controversy lay prejudice aside, give what is advanced a fair hearing, consider simply on each head, is this true or is it false? Is it right or is it wrong? If you ask "but in whose judgment?" we answer, in your own—testing it by those Scriptures which you profess to believe, our final appeal "to the law and to the testimony."

Before entering on the subject itself, we shall have to make some preliminary remarks, as a prevention from anything like abruptness, that such a subject be not taken up in haste by any one rightly interested. That being accomplished, it should not be supposed that these remarks are to be regarded as the conclusive or exclusive support which the subject itself may demand. Therefore the present remarks may be considered in the light of simple intimations, hereafter to be dealt with by extension, explanation, or confirmation. But these hints, considering the sacredness of the subject, require all plainness of speech, saying what is meant, and meaning what is said. At the same time avoiding direct personalities, where it can be done consistently.

In making a general remark, Methodism has now existed for more than a century;—yet never has "Wesleyan Methodism" caused such an extensive and deep dissatisfaction and concern in its connexion as it does at present, so much so, that its very vital existence may be considered in danger.—Hence the concern manifested, and the efforts making towards its rescue, in which work every real enlightened friend to Methodism has his heart devotedly engaged. And, as out of the abundance of the heart the mouth speaketh, so he cannot consent to remain neutral or idle. With those views he perceives that his first work is to inform himself, and then to act for himself, according to the best of his knowledge and understanding. So far good in that individual. It may be true that his knowledge might be defective, that his thoughts might not be clear, and that his judgment and opinions might be

erroneous, and consequently his action might be wrong, calculated to do more injury than good in the great common cause. And as this may be said of every individual member in the connexion, so it may show at once the propriety and necessity of an interchange of ideas and opinions, in order to a mutual co-operation in such a connexional system as Methodism, more especially in its agitation for reform.

Hence, the first particular remark is, that there is much theoretical wisdom afloat in separate particles in this reform agitation, that, for want of due combination, runs to waste, and is altogether in danger of being lost,—like water spilt upon the ground, that cannot be gathered up again, or like the early dew and morning cloud which pass away. Therefore our object is to gather up the fragments that nothing may be entirely lost,—to collect, to arrange, to combine and embody, so as to turn to practical and permanent account. Hence, the proposed subject itself, will appear in the form of declarable rules;—thus commencing where the Official Reformers have come to a comparative stand-still, or stuck fast during the last five or six years, notwithstanding their early “declaration of principles,” as if those principles would not bear arrangement. The declaration of principles is not to be rejected, so far as it goes,—but, is there to be perceived no loop-hole in it, whereby truth and purity may escape, and error and corruption enter? Hence the present anxiety that the “declaration” become not the rule, with such a questionable exception,—for by it order never can be established, *i.e.* the order of security. A *defence* for the *glory*, which is to be held as essential in Methodistical Reform.

Who then, with such conflicting views, will be found to take the lead in the reform? An exclamation may escape, “what a question at this day! with the existence of such a host of talented, zealous, active official reformers!” At which, we ourselves, are not taken by surprise.

In the history of Methodism, ever and anon, parties bring before our eyes the standing topic of popular agitation—the rights of the people, and ever and anon we respond with our sympathies for the people oppressed, and with our acclamations for the heroes who attempt to deliver them. Thus sympathy is natural, it is the instinct of justice calling out for redress of human grievances. But though natural and just as a feeling, it may be wrapped up in a halo of mental delusion notwithstanding. On this subject we have a strong

opinion. The heart is a poor logician. It darts to its object, overleaping all reason, and may as well rest in error as truth.

It would indeed be miraculous, if the official system had in it any principle of self-reform, to render it less revolting in 1856 than it was in 1796. How very little the boasted love of justice is worth! Give us the man who loves justice to his opponents, as well as to himself and his party. It requires no virtue to claim your own rights and defend yourselves.

There is nothing so dangerous as the practice of shamming. This is something like the age of shams, and they are the source of innumerable heart-burnings. For they who practice shams themselves, must always be suspecting them in others, hence the uncomfortable state of suspicion in which we all drawl out our Methodistical reform agitation existence.

When we treat of a system of principle—a living principle, and which is distinguished from the *organic* form that is common to it, it is not the result of organization, for that “is no living principle, no active cause.” An organ is an instrument. Organization therefore is nothing more than a system of parts so constructed and arranged, as to co-operate to one common purpose. It is an arrangement of instruments, and there must be *something beyond* to bring these instruments into action. Therefore opposition to organization is opposition to the principle itself under a cloak. Here the fundamental principle is practically rejected under false pretence. The principle of *equality* brought into operation in the Church is not supportable with some parties—hence the pretext of no organization. The principle may be dealt with in a ghostly way, but it must not be embodied, it would then become formidable, terrible; connivance might be used to cheat with the ghost, while with the body trickery might fail, hence the policy, it would appear, has been to keep at the utmost distance from danger, from the body, from *organization*. The despot can be played better without it, but these are secret things, therefore a blank has been preferred for the last five or six years, there is a policy in this. But our business is to thwart all such like pretence.

We have long struggled for resolution to utter startling truths, and we gather boldness as we proceed. By all our sincerity, and the bright hopes of the future, we cannot forbear to warn against official habit—we know what we dread. We see a speck on the bright character of our reforming friends. It may spread and dim all its lustre. We all know



the fearful strength of habit, we cannot shake off the serpent when once its coils are around us—hence we conceive that we may have other work to engage our attention besides the discovery of the dark spot on the disc of our sun. We joined the reform movement with the most romantic and enthusiastic ideas of church felicity. Are those bright visions of bliss to be realised? Time, the great disenchanter, alone can answer. The love of power and rule is the passion and official habit, at which we have now hinted—against which repeated attempts at reform have been made. But! to what purpose? Is it necessary to go back and relate the history of those years which have elapsed since Wesleyan Methodism, with its bright side and dark speck, was presented as something triumphant to a confiding and devoted people, commencing with John Wesley's *official rule*, who continued to exercise an unlimited power, and trained his assistants to follow his steps after his decease. Was it not already seen that the dark speck had enlarged, throwing into gradual but deepening shade the original brightness, obscuring the sunshine of brotherly joy, converting the home of love into a prison-house of shame, and blighting, chilling, palsyng, the *purest doctrines* and *noblest purposes*? The warning accents of different reformers were breathed in vain. That fatal habit had become a passion—a passion which, like the rising tide, grows deeper and higher, rolling onward and onward, till the land-marks of reason, and honour, and principle, are swept over by its waves—a tide that ebbs not but with ebbing life. The ruling passion being strong—even in death—till it was found, by fatal experience, that it biteth like a serpent, and stingeth like an adder; and we shuddered at its confirmation. Once and again it seemed as if the demon had withdrawn its unhallowed presence, unable to exist in the holy atmosphere that surrounded the appeals made to us, the people, “thus it is written.” But! there may be a forethought which takes the shadow of coming events long before they become a reality. And by possibility, if not probability, the reformers may still find that, “man, weak man, dressed in a little brief authority, plays such fantastic tricks before high Heaven that make the Angels weep.” Hence reform, not in name, our actions must be reform. There must be a *defence* for the *glory*.

Thus we are led to repeat the remark, the query, who will be found to carry out such a reform—let no individual's modesty be shocked—a pilot to weather official storm?

But a master mind may not always readily be discovered—nor yet always equally needed in great movements. There may have been a look out for some master mind equal to taking the lead in the Methodist Reform cause, but has such a one been found? It has been acknowledged that the leader in the opposition has long been discovered, that he is a well-known character. Yes, it may be, that a master mind in the cause of error and corruption may be more readily found, than one in the cause of truth and purity. But it has not only been considered, that it is not every right cause that depends on any master mind as an instrument to insure its success, but rather that there may be a need for caution against such trust in any individual or individuals. Thus, it is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes, *even* the princes of his people. Moreover—thus saith the Lord, “cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Hence, “lean not on earth, ’tis but a reed at best, and oft a spear, on its sharp point peace bleeds and hope expires.” But yet such a caution is not intended to hinder a fair interchange of ideas and opinions, but only to check an undue partiality. This leads us to another particular remark.

“It has been somewhat recently publicly asserted, that, “The Methodists have no leader, but that the people themselves are the leader.” It is true, that all platform speeches and newspaper articles are not to be taken as so much gospel, none should be taken as such without due caution. But wherever great principles of truth are declared, they should be adhered to, and not treated as some amusing speech, or temporary written article. Now, after serious consideration of the sentiment, that “The Methodist Reformers have no leader, but, that the people are the leader,”—the writer acknowledges this to be his decided opinion. Therefore, he is anxious that the people themselves should not lose sight of it, should be brought to act on it, and not deviate from it whilst the reform mission remains to be accomplished and maintained. And therefore, Ye Methodist People, you are now called on to consider this fact, seriously to regard it as becoming your province to be the leader in this great reform movement—you may indeed expect that this professed province of yours should be called in question, and meet with no trifling opposition by some professed friends, as well as professed opponents to all reform. But as we proceed, you should



and must be prepared to stand your ground.—We shall not attempt to answer every anticipated objection in a preliminary article, but your first and constant concern should be, a preparation, to enable you to perform the work itself, becoming your province—not a little task this with all the means within your reach. To be called to be a leader in this great reform cause is no common calling. And extraordinary means may not only be justifiable, but absolutely necessary, in order to your due qualification for the right and successful discharge of your duty to the Church. We shall now take the liberty of mentioning one of those means which may be termed extraordinary, namely,—that you private members should meet together for the purpose of discussion on the subject of reform. This should be regarded as essential to your qualification for leadership. Depend upon it, if ever you are soundly to be taught, you must reform yourselves, you must teach yourselves, you must assist to instruct, admonish, and encourage one another. In the ordinary mode, you may meet with teachers who may be well calculated to interest you to a certain extent, but with an enquiring mind there may be many things which you cannot fully understand by mere general instruction, there may be a hundred questions that you might wish to put if you but knew to whom to put them, and you might feel that you could desire to make some observations were you permitted with a fair opening to do so. Now the ordinary channel is not sufficient for you whose province it is to take the lead. No! You must meet together where you can propose any question, and make any and every observation required. For this purpose, you might meet two or three together, to any number that should be found convenient. But all such meetings should be in order, according to arrangement; it might be similar to the following, on a small card, “Methodist Private Members’ Reform and Amalgamation Discussion Society, to be held at—— at——o’clock. N.B.—Not transferable to any official member who does not consent and subscribe to *merge* all local and circuit *official authority* and all such *official meetings*, into *church authority* and *church meetings*, in the proper sense of the terms.” Thus, such a discussion society should be open and free to any private member of any and of all the Methodist people, without restriction of name or section or sex. The business of this discussion society should be to obtain and communicate information on church polity and its

affairs, but not to pass formal resolutions. Formal resolutions are to be made elsewhere, in the legitimate channel, where no member of the church should be excluded from taking his part, this private members' meeting is to prepare you for your public duties in the church, for your right and able discharge of them. We may again hint, that against this little extraordinary project, you may hear of demurs, and rumours of demurs, from a certain order of reformers—heed it not, be not frightened or intimidated from the purpose, the object being not to divide reformers, but to prepare to assist in carrying out the reform itself. It is to be regarded as a mere private arrangement for the use of the private members. The official members of the church, as at present existing, have their meetings, it is not the place here to say whether right or wrong in themselves, into which the private members are not admissible, except (we shall forbear for the present to say for what purpose) for instance, “The Leaders’ Meeting” so called, in which meeting the weekly or every day affairs of every Methodist church, are transacted. And the private members may as easily get admittance into the Conference itself, as into one of those meetings with closed doors. But the proposed *weekly meeting* for the use of the private members, is to transact no church affairs whatever, but only to prepare themselves for their duties elsewhere, when any suitable occasion may be open for them. *Then* their united *resolve* may be, “that the basis of a plan for a reformation of existing abuses in Methodism, shall be the principle of the right of interference, on the part of the members of the church, in the regulation of all its affairs.” In the meanwhile, in what is now suggested, the members will have an opportunity of considering together the opinions of others, and of forming their own opinions on the subject at large. Amongst the variety of topics, you will have to consider such like Wesleyan Methodistical law as the following—“Let no man, or number of men, circulate letters, call meetings, do, or attempt to do, anything new, until it has first been appointed by the Conference.” Free discussion must be its antidote, as well as the antidote to all the despotism in Methodism, whether stationed or *local*. On all of which you will have to consider, and give in your verdict. Therefore, free discussion cannot be dispensed with—it must be defended.

“The late celebrated Daniel Webster has the following fine passage in defence of free discussion—“Important as I deem

it to discuss, on all proper occasions, the policy of the measures at present pursued, it is still more important to maintain the right of such discussion, in its full and just extent. Sentiments lately sprung up, and now growing fashionable, make it necessary to be explicit on this point. The more I perceive a disposition to check the freedom of enquiry, by extravagant and unconstitutional pretences, the firmer shall be the tone which I shall assert, and the freer the manner in which I shall exercise it. It is the ancient and undoubted prerogative of this people, to canvas public measures and the merits of public men. It is a 'home-bred right,'—a fire-side privilege. It hath ever been enjoyed in every house, cottage, and cabin, in the nation. It is not to be drawn into controversy. It is as undoubted as the right of breathing the air, or walking on the earth. Belonging to private life as a right, it belongs to public life as a duty; and it is the last duty which those, whose representative I am, shall find me to abandon. Aiming at all times to be courteous and temperate in its use, except when the right itself shall be questioned, I shall then carry it to its extent. I shall place myself on the extreme boundary of my right, and bid defiance to any arm that would move me from my ground. This high constitutional privilege I shall defend and exercise, within this house, and without this house, and in all places; in time of war, in time of peace, and at all times. Living I shall assert it, dying I shall assert it; and should I leave no other inheritance to my children, by the blessing of God, I will leave them the inheritance of free principles, and the example of a manly, independent, and constitutional defence of them."

"We most earnestly hope and trust that our Methodist brethren of America will join us in acting, in church polity, on those enlightened sentiments of their worthy countryman—if they have not already preceded us.

"Men and brethren! Meet together, speak with one another, as in the sight of God, whatever is in your heart to speak. If you lack wisdom, ask of God, and he will give it you, but above all, work the works of Him that sent you, while it is day, for the night cometh, when no man can work. We earnestly hope that you will act as becometh men and Christians, on whom now rest a responsibility the most weighty and the most solemn, that has ever rested on the members of any church in modern times. The people, the

leader,—every one *one* in this reformation,—subordinate to none but the head of the church, under Him we are co-workers in his vineyard. And under Him, our captain and leader, we are all officials, we have all our part to fulfil. Therefore, every member should consider it an honour to join the discussion society, and manifest it by regular and punctual attendance, and by bearing an equal proportion of the pecuniary expenses. This discussion society should not be turned into a singing or a prayer meeting—discussion, free discussion, should be considered as its only legitimate business.

“It may not be out of place here, to make one particular remark on the object of our thus meeting together. It is not a narrow one, but rather an expansive object. It is not only that the disgrace of such oppression, as is complained of, should be removed from ourselves, but that the pains and penalties of such like oppression should be removed from all the Methodist people, wherever they do or may exist—hence all are to be admitted to those discussions for the universal benefit. It is here that we commence, where our reforming predecessors did not enter, or stuck fast. It is perceivable that it was to raise the church dignity of their own section, but not to rescue a degraded people from degradation, that their efforts were made, ceasing their efforts before that was accomplished. The question now is, the erection of such a scriptural platform as will invite and hold the entire family of Methodists.

“Therefore we are about to attempt to supply the lack of Official Reformers,—but let us do it in right good humour.—Let this be distinctly understood, that if we are for reform, we cannot be against reformers;—but let this be understood also, that, for the present, we have nothing to do with the Official Reformers. We step not forth to school any one;—but to reform ourselves have we made our appearance, to teach ourselves, and to assist one another in this preparatory work for future activity and usefulness, in the greatest church reform, perhaps, that ever existed,—to unite against the common foe, and not to cherish a frivolous and unreasonable jealousy of each other. Even united, the whole may seem insufficient to contend against such a foe, but, divided amongst ourselves, many may be disposed rather to succumb than to resist. However, we feel compelled to assert certain opinions, however invidious it might seem to many.

“The result of a free discussion in the onset should be, to

satisfy the scruples and meet the wishes of many who had previously stood aloof. The brethren present should constitute themselves into a committee, and subsequently, to consider of some plan, which should be of an educational kind, and chiefly among young men ;—thus you may hope to organise a body of those of superior intelligence and christian character, who would voluntarily charge themselves with the propagation of the Society's principles. In accordance with arrangement, the brethren might meet weekly, monthly, or oftener, for the delivery of addresses, the reading of papers, and free discussion. All this is important in reference to the future,—and we do not wish to have our proceedings marred by an inconsistent and impotent conclusion.

“ A struggle is commenced between that which is, and that which is to be, with no other apparent result, as yet, than a neutralization of forces, in which chaos has revived, and confusion become worse confounded. All sorts of reformers in church government have been trying their hand,—but nothing will thrive effectually. There is, apparently, a fatality about this people, that causes everything foreign to Scriptural polity to fail. And to this we say Amen, *i.e.*, so be it, so let it be, and so it shall be. We cannot wish such, God-speed.

“ Certain opinions relative to church government, not being disputed by some parties, we may be told that “ similar views are held by many besides ourselves. In time they will spread more widely,—we must wait.” Wait ! Really, for the very Rights and Liberty of us,—we can see no good in waiting, but otherwise ! Therefore, we perceive the necessity of commencing at once, sowing beside all waters, in season and out of season, labouring for and expecting an early and a complete harvest,—perhaps we have waited far too long already, hearing of progress, progress, as if the church and its constitution had been a mere limited human affair, which has yet to be settled. One age by some parties not being considered sufficient to settle a great question,—hence, wait,—and progress.—And seventeen thousand Acts of our Parliament since the writer was a boy at school,—and still we hear with it of progressive reform. Our Nation has progressed, and no doubt but that it will yet progress, but will the philosophers at the head of affairs, after 17,000 Acts of Parliament more, come to the end of the chapter ? But pray what of all that. As church reformers we are called on to exercise a very different, a higher philosophy, we are, at once and direct,



required to contend for first principles,—“ That ye should earnestly contend for the faith which was once delivered unto the saints,”

“ Two things were forgotten by those who advocated a contrary opinion. First, that the church was composed of men, not as citizens, but saints. The materials of the spiritual community being in every place and every age the same, the same constitution which suited it at first, must suit always.— Secondly, that the Gospel was actually preached, and converts made, in countries where the most diversified schemes of civil polity prevailed, yet, in the constitution of the law, as it subsisted in those places, there was no difference,—it was everywhere the same.

“ Yes! Be it ours to exhibit what are the principles, and what the practical working of New Testament Christianity, and we can depend on it that God will crown us with his blessing.

“ Thus far,—we have ventured on these remarks, because we thought it due to the reader, no less than to ourselves, to explain the plan and outline of a design at present only partially developed.

(The preliminary remarks to be continued.)

Faithfully yours, ELIHU.

“ P.S.—The Amalgamation question being premature, we are most anxious that you should reserve your decisive opinion on that question for the present. We intend bringing it before you at large, for discussion, immediately after the appearing of “ the declarable rules,” which you will have as a *test* to try the merits of the said amalgamation. Let us carefully avoid the errors which we justly condemn in others,—we must say organization before amalgamation. We must amalgamate one with another before making pretensions to amalgamate with other sections,—the which the Official Reformers have not as yet done, even with their own people. But relative to the Wesleyan Association we shall have to produce *facts*, new facts which we confidently calculate will assist in its condemnation and utter rejection by the reformers, notwithstanding its illusory forms of freedom and representative government, being without any effective check upon the power of the officials over the Rights and Liberties of the people themselves, so that the full meaning colloquy may be forced from it. “ And I, if I be lifted up, will drive all *men* from me, will disgust all men from me, will horrify all men

from me.”—And if we are to be crucified between two thieves, we pray God that the Association may not be suffered to be one of them. It is one thing to establish a system,—it is another thing to consider how we are to deal with a system already established. However, it can do the cause no harm to wait three or four weeks longer. The Reformers, therefore, should not consent to such an off-hand resolution on amalgamation, *Elihu.*”

ADDRESSED TO THE PEOPLE CALLED METHODIST—  
as written for the “*Wesleyan Times.*”

The preliminary remarks continued.—We would remark that we are not actuated by any frivolous wish to avoid the ground preoccupied by others, and claim in the world of agitation some spot, however humble, whereon we seek to establish ourselves not where the land is the most fertile, but where it is the least enclosed,—though we would dare to be singular if duty required it.

Hence, what may be termed, our daring in the first remarks relative to a “Discussion Society,” for the use of the private members, and therefore we are now acting in character in putting the query, Have you considered it your duty to meet together accordingly? We shall have to keep each other up to the line of duty. Have you thus far, well and truly tried the remarks already advanced, according to the evidence given?—if so, well! but if not, then your duty will be to go back and do your work over again, locking yourselves up until you have arrived at some conclusion, you should be prepared to give in your verdict when duty calls you to do it. As the last article was concluded with a pressing to duty, so we have considered it necessary to commence the present.—Let it be for once and for all remarked, that Rights have their corresponding duties. Duty is ours, events the Lord’s, hence a jealous eye is as much over us private members, in this controversy, as over any other members of the church, it is the duty that creates the responsibility. But remembering that the path of duty is the path of safety, as he that will do shall be taught,—that we have many things to learn, as there must be many things to make all things, we are anxious that we be all found at the post of duty, taking a step in the right direction in the “Discussion Society,” keeping its grand object and end in view, viz., a *defence* for the *glory*.

In the former remarks it is observed,—We are about to commence our opinions exactly where the official reformers



have not entered or come to a stand still. In fact, Elihu's opinion on the constitution of the church had been formed and committed to writing ere a single preliminary remark was penned. But to produce them without some preparatory remarks was regarded as hazardous. Supposing for instance, that such "declarable rules" were for the first time to be considered in a church meeting—of course there would be a strong muster of officials—is it to be calculated that the officers would join the other members in a fair discussion of the subject? Could it be calculated on that the officials would readily consent to any discussion on the subject whatever?—only to set it aside altogether in a wholesale mode, after, to save some appearance, tolerating its reading in a lowering and high and mighty fashion, viz.,—"This is what our people do not want." But then, let there be a single private member who thinks differently, and who may attempt to explain himself accordingly. Then, the officials being roused, produce their resolution, that, "the remarks on those rules being frivolous and vexatious, be no farther proceeded with,"—Moved, seconded, and carried,—shelved! (By-the-bye, it is such like official-craft which has *given birth* to the "Private Members' Discussion Society.") It is to prevent a repetition of such-like official triumph that we have to make some special remarks, knowing that, in order to serve their own ends, they are ever ready to play upon words, or on the people's feelings in their weakest part. Suppose, for instance, that Wesley's name could not, in fairness, be separated from the Wesleyan system of church government, and that in changing the latter we should have to drop the former. Then, in order to prevent too great a change for *official taste*, the name itself would have to be contended for. "What! the venerable Wesley, now laid in his sainted grave, whose memory must be so dear to every Methodist, indeed *his* blessed name to be lost to *us*. We must rather say, that everything connected with such a proposal, should not only be suspected, but rejected altogether." Now, to be forewarned should be to be fore-armed. Look at the consistency,—those very officials would assist for hours together, week after week, and year after year, in abusing, in the strongest terms, Wesley's living successors in the Conference. The Conference is not to be vindicated, but, from *whom* did *its* offence come, who was its *originator*? We can take no pleasure in abusing the Conference, we verily believe it is to be pitied. By possibility some one of us might

have been one of its members, and might have been carried away with its influence and example, just as *it* suffered itself to be carried away by John Wesley's example and influence—not of necessity, which creates its fault. And has not the pitying eye of the judge of the quick and the dead been over our erring and fallen Jerusalem? “O! Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under *her* wings, and ye would not? Behold, your house is left unto you desolate.” But relative to Wesley's name, there may be a false delicacy in all this. The cold grave has closed on him, who had been the idol of the people; you have submitted to an evil from whose grasp you can hardly escape, but the frailties which we justly consider crimes in the living, are regarded with compassion, when the grave has for ever closed over those who were guilty of them, your regret may be misplaced—“Weep for yourselves and for your children,” for the church and for the world. We would not spare you this humiliation, you have been too long learning the cant of liberty among slaves. Bitterly we should regret the years of labour of love, and work of faith, which had been lavished on one man, ever insensible of their value.

Respecting such a man as John Wesley, who had been the laborious instrument of so much good, such things should not be said without proof—proof broad and clear as the open sunshine, when it pours down brightest from Heaven. Then on this point be the issue between us. If we do not give you proof—clear, glaring, indisputable—then we would acknowledge that there might be some shadow of pretence for hesitation, or at least for deliberation, ere his name be finally dropped in “Methodism as it should be, in accordance with the Divine Scriptures.”

Nevertheless, Wesley's character, beautiful and sublime in many respects as it was, had its strong leaven of human imperfections in that very self-dependence which was born of his reason. In resting so solely on man's perceptions of the right, he lost one attribute of the true Christian hero—faith. He did not rely on the Celestial pervading all Scripture, never seen, only felt when duly courted, stronger and lovelier than what eye could behold, and mere reason could embrace.—Believing, it is true, in God, he lost those fine links that unite

God to man's secret heart. Relative to his government of the church, his large mind was lighted from below.

Ye Methodist people, Do you *want* for the pure doctrines of the Gospel, as preached by John Wesley himself, *settled*, and embraced by the people at large, to be neutralised, cast off, thrown aside as useless or evil, or do you *want* a *defence* for them? That is the question! Yet we have been told by some professed official reformers, that, "these are the things the people do not want,"—and that they are frivolous and vexatious,—therefore not admissable for discussion in an assembly of the church. But, without their good leave, we are now discussing them in our private province.—Indeed! "These are things which our people do not want." It is with indignation that we now enter our protest against such a libel on the Methodist people. But of official definition of such a discussion in the church being "frivolous and vexatious,"—relative to that latter term we are not going to bespeak your sympathy for the official affliction, our feelings not going in that direction. But relative to the former, in respect to those doctrines and their defence, of which we have intimated, do *you* regard them as frivolous, as trifling, of no moment or importance? Would you be so far led away and deluded; as to hold up your hand against them? would you join the officials to shelve them? would you be thus found glorying in your shame, like unto certain officials? By the Wesleyan Conference, those glorious doctrines have been neutralized and rejected, in the absence of a constitution to defend them.—And here we are forced to remark, that, notwithstanding the consummate practical rejection of those glorious doctrines by the Wesleyan Conference, yet this dire subject has constituted no part of the official reformer's professed concern, mission, or creed, from the commencement of the agitation to the present time. The root and extent of the corruption escaping their very notice,—let there be no mistake here, how repeatedly has it been declared, that, "It is not on account of doctrine that we are agitating." Hence, out of their own mouth they are to be condemned. We agree with the reform officials that the Wesleyan Conference is doomed. But what an idea on their part, relative to the cause, that, because the doomed in 1849 had been falling out one with another, this was their starting point in their grand stand against the Conference, and thus manifesting their complete ignorance of, or consummate indifference to, the existing root and extent of the

corruption, together with its remedy ;—men hedged in by morbid prejudice, and never glancing beyond a certain and narrow range of vision, men, moreover, who have been fostered in the worship of self, and who must be injured in that precious self before they can force themselves into energy.

Now, brethren, we are going to make some few special remarks on this part of the subject. As a people, we do value and love the holy doctrines as preached and written by the Rev. John Wesley. Would to God that we could thus reverence his name and memory relative to his system of church government, but he left the glorious doctrines *defenceless*, and therefore his *memory* is left defenceless. But ! relative to the doctrines themselves, are we not ready and prepared to defend them at any price, should it be even with our very lives. As a people, could we consent to the betrayal of those holy and glorious doctrines, or, in preference suffer, if it were possible, a thousand deaths ? Yet, those holy and glorious doctrines were deliberately *betrayed* by the Wesleyan Conference, in the year of our Lord 1846, and we hesitate not to affirm, as our decided opinion, that the Wesleyan Conference, from that *period*, and on account of that *fatal act*, was itself doomed—this was our own opinion at the very time. But pray ! which of the official reformers believed it at the time, or subsequently acted under the impression and conviction ? Were they not all mute ? Yea, on this dire subject mutes all. But we cannot be silent when we think on Methodism *as it is*, and *as it should be*. Should not this be the sentiment of every individual of us, relative to the light and glorious side of Methodism. “ If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.”

Not only have systems of churches their dark and light sides, but that of individual members also, not excepting even some of the great and good, and it may not be out of place here to single out, as one of those, the person of John Wesley himself, as being the instrumental founder both of the dark and bright side of Methodism. Hence we affirm, that John Wesley's portrait has a *dark* as well as a *light* side. Looking at that assertion in its fact, and *pernicious* consequences, we are inexpressibly spurred on to get at the root of the evil. Therefore, we would speak as freely of Wesley as of any other person ; yea more so, as we would *test* the *first* link in the chain in order to ascertain whether or not it is found

connected with the truth of scripture. Why, then, should we hesitate to show the dark side of even our *favorites*? The truth of the portrait would disarm opposition, and tend to promote the reconciliation of conflicting parties. John Wesley professed to be "a man of one book." In *part* he was consistent, but in an essential part he *never was* consistent, and on the whole he was one of the most inconsistent of men. At one and the same time, throughout the greatest part of his earthly existence, he built on *the foundation* "gold, silver, precious stones, wood, hay, stubble"—*i. e.*, he preached the pure word of God relative to the all sufficient sacrifice and atonement of Christ Jesus, for the sins of the whole world, as procuring a full, free, and present salvation by faith in that atonement, and thus did the word of God swiftly run, and was glorified in the salvation of multitudes of immortal souls, as an earnest of what God had designed to accomplish by the same means—but, would to God there were no exception here, but alas! there does exist a grievous and a ruinous one. Jesus Christ, the foundation, is not divided, he is our prophet, priest, and king, he is head over all things to the church, but John Wesley, in the government and discipline of the Methodist church, refused to build on that foundation, he would frame a foundation of his own, in the accomplishment of which he usurped the authority of Christ, and perverted the Divine Scriptures,—he made himself the very pope of Methodism, both in principle and practice,—and all this with the "book" in his hand. Ah! who can understand his errors? We may have occasion to draw attention to the light side of Methodism. It is well known that Wesley's name is popular, and deservedly so, relative to the extent and utility of his labours in spreading the truth,—who disputes it?—But then, in spreading and establishing a system of error, calculated to counteract and destroy that very work for which his name became decidedly popular, should and must of sheer necessity cause the name of Wesley in Methodism to become *unpopular*, when that fact is known and understood.

We would draw attention to the purport of an important question and answer by the venerable Wesley,—we do indeed venerate the light side of his portrait. "For what purpose are the Methodist preachers raised up? Answer,—To promote reformation, and to spread Scriptural Holiness through the land." And the following are his own words on another occasion,—“Friday 6th, being the quarterly day for meeting



the local preachers, between twenty and thirty of them met at West Street, and opened their hearts to each other. Taking the opportunity of having them altogether, at the watchnight, I strongly insisted on St. Paul's advice to Timothy, *Keep that safe which is committed to thy trust*, particularly the doctrine of Christian Perfection, which God has peculiarly entrusted to the Methodist." And there is recorded his farther sentiments on those subjects, viz., That he had found that, where the doctrine of Christian perfection was preached as a *present* salvation by faith, there sinners were converted, and the Society was in a lively state,—but that, where that doctrine was not preached as a *present* salvation, there were no conversions, and that the Society was in a dull state.

We now come to facts bearing on those all-important subjects. The Wesleyan Conference of preachers in 1846 opened *their* hearts to each other,—but !—it was for the very purpose of *betraying* that very *trust* now referred to. They, there and then, passed and enforced a law to close all the pulpits and chapels against *special revival services*, and the preaching of *Christian Perfection*, which had been very successfully exercised the three or four preceding years. Thus betraying the *real sacred trust*, and striking at the root of our beloved Methodism, in bringing to a consummation the mystery of iniquity. We hesitate not to assert, as our deliberate and decided opinion, that, that is the cause, the *final* cause of the "doom." Doomed—severe term that! is it not?—Terribly so, if true. But,—the cause! And is there not a cause?—For God *doth not afflict willingly*, nor grieve the children of men,—and judgment is *his strange work*. But yet, the Lord doth do his work, *his strange work*, and bring to pass his act, *his strange act*. Do we not read of God's coming out of his place for such a purpose? Shall not the Judge of all the earth do right? Then must there not be a cause? But!—It was not the violation of the much boasted law of 1795-97 that is the cause. It was not the enactment of the much complained-of-law of 1835 that is the cause. Neither was it the execution of that law "question by penalty" in 1849 that is the cause. The final cause, we have presumed, was prior to that period. The act and deed—that rash act—was perpetrated in the hour and power of darkness, and was ratified at the Wesleyan Conference in the year of our Lord 1846, *producing the cause* of which we now speak. It was there and then that our holy religion received its fatal stab, by the

combination of a set of traitors ;—no mistake here—that act and deed, mad as it was, was not one of mere haste, overtaken by surprise,—it was a premeditated act, regularly and repeatedly brought forward in deliberative council, when judgment was passed and sentence executed. It had been attempted in '45,—but brought to a consummation in '46.

The seeds of that wide-spread tree of evil were sown by John Wesley himself. Early in Methodism he commenced sowing the seeds of despotism, and he spent a long life in a continual watering of that dire seed. By his daily, widely, and long-extended example and authority, he trained up the whole of his assistants in the ministry to works of despotism, who,—in accordance with his own arrangement and provision—at his decease, stepped into his shoes ;—and, the natural result, the evil progressed,—and whatever progress it has made since Wesley's time, he should stand in for his fair share of the credit. The Wesleyan Conference acknowledges to a man of it, that it had received the "deposit" of despotism from John Wesley. And it has made rapid strides in the work, carrying it out with a vengeance, both for itself and the church, yea, such has been its prodigious progress, that, "the wood, hay, and stubble" have buried or consumed the "gold, the silver, and the precious stones," so that there is nothing left but famine, desolation, death, and complete destruction. And there can be no mistake here whatever : Wesley's successors write it plainly. "No meetings for the conversion of sinners allowed here,—No preaching of Christian perfection allowed here,—No parading of *the one book* allowed here."—Now all this, and a great deal more, must in a certain sense, be put to the *dark* side of Wesley's portrait, that is the legitimate place for it, however dark it may become.

John Wesley was one of the most inconsistent of men.—What a strange condition is that of a man who employs his study, his reading, his meditation, his labours, his public and private discourses, to subvert the foundation of that edifice which Jesus Christ came to erect among mankind, and which he hath cemented with his blood ! What a doctrine is that of a man who presumes to call himself a guide of conscience, a pastor of flocks, an interpreter of Scripture, and who gives false directions, and darkens and tortures the word of God ! in the government of His Church.

Jesus Christ, to confound the glosses of the false teachers of his time, said, *Ye have heard that it was said by them of*



*old time* so and so, *but I say unto you* otherwise. The teachers, of whom we speak, use another language, and they say, you have heard that it was said by Jesus Christ, so and so, but we say to you otherwise. You have heard that it hath been said by Jesus Christ, *one is your Master, even Christ, and all ye are brethren*, that *the rulers of the Gentiles exercise lordship over them*, but *it shall not be so among you*, but I say unto you, that all the power is given to me, and I will exercise it, and never give it up, J. W. You have heard that it hath been said by Jesus Christ, that *if thy brother shall trespass against thee, tell it unto the Church*, but I say unto you, tell it unto the elder, or elders, for what good purpose will it answer to tell the faults of an individual to the whole church (?)—John Wesley. You have heard that it hath been said by Jesus Christ, *My kingdom is not of this world*,—But I say unto you, that we will not separate from the church, the State Church.—John Wesley. You have heard that it hath been said by Jesus Christ *search the Scriptures*,—But I say unto you, “I desire to do all things openly and above board, I would have all the world, and especially all our Societies, see, not only all the steps we take, but the *reason* why we take them.”—John Wesley.

But we say, no rules of reasoning require us to answer people, who contradict themselves in so glaring a manner. If this disposition be deplorable, considered in itself, it becomes much more so by attending to the motives that produce it. Sometimes it is ignorance, which makes people sincerely crawl in the thickest darkness, amidst the finest opportunities of obtaining light; sometimes it is obstinacy, which impels people to maintain, for ever to maintain, what they have once affirmed. Sometimes it is pride, that will not acknowledge a mistake. Always, it is negligence of the great salvation, which deserves all our pains, vigilance the most exact, and sacrifices the most difficult. Now, if those motives cannot be fastened on John Wesley's character, then it must be looked for elsewhere. Hence, we are forced to the conclusion, that it must be that, of some kind or other, of *insanity*. Might be, proceeding from Satanic influence, it being clearly perceptible that *an enemy hath done this*. By the bye, some folk, now a day, would affect to think it rather unfashionable to speak of the devil and his influence. But, finding his names and his works, to some considerable extent, contained in the scriptures, we hesitate not to speak out on the subject.

There he is found to be a deceiver, a sinner from the beginning. A most wicked angel, the implacable enemy and tempter of the human race, especially believers, whom he desires to devour. Those are names given to the prince of the Devils, who perhaps was the first in that grand rebellion against God, whereby they all fell into a rooted enmity against holiness, and into endless horror, blackness and despair—see Jude VI, and the injunction, “put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.” Hence, the insanity mentioned, must be a voluntary one, notwithstanding its being Satanical. We should rather marvel if Satan had not something to do with John Wesley’s system of church government, he had something to do with the acts of the Apostles, he entered into one of them for the purpose of betraying Jesus Christ, he desired to have another of them, that he might sift him as wheat—yea, Christ himself was *tempted of the devil*. And wherever the great work of human salvation is designed to be accomplished, there the devil will be found for *counteraction*.

Therefore, we can conceive, that, at the commencement of Methodism, the prince of the devils held a special consultation as to the effectual scheme to hinder it in its mighty effect, and that there must have been a mighty conflict between the powers of light and the powers of darkness. Some of the consultations of those spiritual wickednesses in high or low places, who go to and fro in the earth, may be imagined thus, “The doctrines, as preached by this people, must sure to be the destruction, yea, the speedy destruction of our kingdom on the earth,—What think ye, how can this work be hindered, be overturned? We must have recourse to the old successful plan of getting *access* to the *officials*.—In the meanwhile, let the people be harassed by our allies, the *State Church*, and its adherents, though by scattering of them, they may do our cause the more injury. But we must not lose sight of the main chance, our stronghold, that of getting access to the officials, especially the most *influential leader* of them. But then, recollecting that he professes to be “a man of one book,” we must be excessively cautious that suspicion be not aroused. Under existing circumstances, we can conceive of one or two effectual schemes, that is,—To persuade that no formal government need be adhered to in order to protect the doctrines, or, that the whole government should be in the

hands of one or more officials, as in their wisdom they may see fit,—the which, we calculate, will be the same as if there had been no government at all to defend the doctrine,—yea, we do think that the latter would be preferable, if we can influence to manage it, so that the officials shall have the supremacy. However, we may have a try on the both of those schemes, in order to secure our purpose. For instance, there is that J. W. with *the book* in his hand,—and with such a weapon he must be diverted if possible, from attending seriously to any separate, special, or formal government for his followers,—but to prevent this, his attention should be taken off, in order that he may have at hand some plausible excuse, pretence, or partial substitute. Ah,—here it is,—He and his followers must not *separate* from the church, *i.e.*, the *State Church*. On these chief points we must use all, *even* our constant influence. If we prevail here we shall be sure to succeed in our object, the hinderance, or *rather* the over-turning of the doctrine altogether, so far as any *practical* result may be concerned. We must say, moreover, that J.W. should, by all means, be persuaded that he is the only proper authority to govern while he lives,—and that he should make over his power to his successors *in office* in *trust* after his decease. That is,—For us for ever.”

But fancy apart, we have to do with facts, with stubborn facts,—though we may have, once and away, opposed imagination to subjects which deserve not the exercise of common sense to refute them. We have asserted, relative to Methodism, that there has ever been a mighty conflict between the powers of light and the powers of darkness, the latter having prevailed to a fearful extent, —hence the *insanity* of John Wesley on *two ruinous* points in his government in Methodism, that all the *power* was given to him over the people, and that the Methodist should not separate from the State Church. And be it remembered that it was a voluntary insanity with which he was possessed, and consequently held responsible. And did he ever come to his *right mind* in these respects (?) He ruled over the Methodist churches most despotically while he lived.—And relative to that State Church of his, from which *he* would allow of no separation; that state church had thrust him out of its connexion, for the alleged Methodistical crime of praying, visiting the sick, studying the Scriptures, and preaching salvation by faith to perishing sinners, and for which

it became the inveterate enemy of the Methodist people,—This being that “apostolic church” of John Wesley’s, from which he would not separate,—but! for him to pretend not to allow the Methodist people to separate, would you not conclude that he must have been *doubly* mad, and let John Wesley speak for himself, whether or not he ever came to his right mind in this respect; were his last thoughts and prayers for the devoted people of his charge, who had, indeed, been most passionately devoted to him throughout his long career of labours and usefulness in conjunction with themselves, in honour and dishonour, in good report and evil report, in life and death? Or, were his last thoughts and prayers for that state church of his? Witness his last sentiments—“The Lord grant us peace and truth, and I pray God to bless the church and the King.”—J. W. Thus his spirit passed away, and there we must leave him for the present, with his sun setting under a Methodistical cloud.

But, John Wesley’s works, whether good or bad, must follow. One of his handiworks was, the making over to one hundred of his assistants, preachers, the whole of his despotic power over the people, so far as his own example went, and their property in the chapels and premises, so far as the law of the land would admit—hence, by John Wesley’s act and deed, the people hath been rendered powerless, without liberty in the church to defend themselves, their property, and especially the doctrines and institutions of Methodism as it should be. There was no *defence* for the *glory*, hence the result which we have already indicated.

It is about nine or ten years since that the subject now referred to, had been brought forward at two successive Conferences, there formally discussed. Mark, *independent* of any other *member* of the church, and the result, in that council assembled, did the resolve take place, which was there and then executed, the Devil, it would appear, having the complete mastery. But! there being a day of *reckoning*, where no extenuation can be admitted, or at all hoped for under the then existing circumstances of the case, that act of the Wesleyan Conference must be regarded as a *voluntary insanity*, which is briefly as follows:—About that period a Methodist Preacher of the gospel came from America to these lands, preaching a full and present salvation by faith in the atonement of Christ, and *proving* that his professed mission was

of God, by the many thousands of persons who were converted under his ministry! Mark, he always consulting the preachers here and first getting their consent to the use of the chapels and pulpits, also his labours were free of expense, and he interfering not with church government affairs, being strictly Methodistical, against himself or his labours there was no cause of complaint. But!—he was making havoc on the devil's territory. Within six years, by his instrumentality, about twenty-six thousand precious souls were blessed of God, including a great number of the Wesleyan *Members*, who had been living without the *root of the matter*, or doubtful characters at least. Then, it would appear, came on afresh, a mighty conflict between the powers of light and the powers of darkness. The methodist people themselves joyfully received the American minister as a *special messenger* from God, and heartily worked with him for the salvation of immortal souls—*i. e.* so far as they were permitted by Methodism *as it is*, for they had to obtain the consent of the preachers to use their own chapels, and when asking such liberty, mark the answer, as a *specimen*, from one of their superintendents, (now gone to his account) “If I were to consult you I should say *yes*, but if I were to consult myself I would say *no*.” Then came on the deciding question. With whom would the preachers of the Wesleyan Conference league—with the powers of light, or with the powers of darkness—would the preachers themselves take warning, would they take that man of God as a messenger sent to reproach their own conduct? For, from the period of Wesley's death, their conduct had ever been reproachable in exercising lordship over the people, but especially for a great number of years past, in the neglect, the general and habitual neglect of that pure doctrine as preached by John Wesley, having thus without doubt been grieving the holy Spirit of God, causing a withdrawal of former manifested power to save. Oh! how much may have depended on their reception or rejection of that message designed by the great Head of the Church. In the meanwhile, there was a mighty conflict going on between the opposite powers of light and darkness—some of the preachers at first received the messenger as a brother minister, worked with him, acknowledging him a holy man of God, but, could they stand that home-thrust reproach—granted that he is right, therefore we cannot be



right as a body, but what is to be done? In their great strait what powers did they apply to? They would not come to the light, lest their deeds should be reproved. But no question but that the powers of darkness were at hand ready with their assistance and council—hence “something should be done for you—can you submit, must you submit, should you submit?” Reply, “Alas! but what excuse can we make—it is well known that we profess to be great sticklers for Wesley’s doctrines—and it is the preaching of those doctrines, and in the very manner as recommended by John Wesley himself, that censures us, and we can find no other fault in him.” “Why then you must make a virtue of necessity—say anything or nothing by way of excuse; is it not enough for such personages as yourselves to say so and so, are you bound to give an account of any of your matters, therefore our counsel is, that you at once use your own authority and irresponsible power.” Mark—in accordance with which, “it is now resolved, that James Caughey be now and henceforth shut out from the use of the Wesleyan Chapels, and furthermore, that the American Methodist Conference be written to, to request that he, the said James Caughey, be called away from these lands forthwith.”—Moved, seconded, and carried by the Wesleyan Conference in the year 1846.

Therefore, we now place that dark act and deed, then and there committed, to the *dark side* of John Wesley’s *portrait*, he having laid on the foundation, wood, hay, stubble, which were then developed in an act of *treachery* to Jesus Christ and his holy religion—the which will not abide the test at the last great trial. We are not to judge before the time, but yet, to think and speak after the manner of men, we can conceive of another council *elsewhere* besides that of the Wesleyan Conference, and also of a *decision* on its decision. Coming events cast their shadows before—we can conceive of the *terrible* but *just* doom of *Wesleyan Methodism* and its Conference from *that hour*, the doom of the traitor whose days are numbered, of which we have some confirmation already in the separation and loss of more than one hundred thousand of its members. The cloud is still gathering darkness, yea we can perceive no light or bright side at all to *Wesleyan Methodism*. For when the *pure doctrines* are *shut out*, alas! what have we left!! And look at the wreck we

must—We regarded J. W. as a good man, but it would appear that the Devil had got into him, into one side of him at least, his *system* in Methodism forces us to that conclusion. We used to regard the Wesleyan Conference preachers as good men, or that they had been good men, but it would appear but too plainly that the Devil has got into them also, yea, from their conduct in the Methodist Church, into every side of them, they acting on a system of church-government, which has turned out to be no more *defence* to the *pure doctrines* than wood, hay, and stubble, as consumed by the fire of the enemy, or by the hand of retributive justice.

While considering of this deplorable state of affairs in Methodism, we have felt the all touching question of the blessed Redeemer, "Will ye also go away." That appeal is now made to the people themselves, not to the overseers in the church. The officials in power and influence had been appealed to repeatedly, but alas! to what purpose. Some few holy men had arisen from time to time to spread the *pure doctrines* in Methodism, God not leaving himself without witness. But the corruptions prevailing by which the Spirit of God was grieved, the *glory* was left without *defence*. For more than a quarter of a century we have been personal witness that there has been a mighty famine of the pure scriptural Methodistical doctrine in the Methodist ministry. The trumpet giving an uncertain sound relative to the attainment of holiness, *when* or *how*, anything but to be obtained by faith as a *present* salvation. Alas! we have been a long night under clouds and darkness, so that from our very pulpits and sanctuaries our holy religion had been almost smothered to death long ere that fatal stab by the Wesleyan Conference of 1846, when the pulpits and chapels were closed against that *man of God*, James Caughey, while God was testifying of his labours by saving hundreds and thousands of precious immortal souls.

If the Wesleyan system is such an enemy to truth as to teach us a doctrine contrary to that which the Holy Spirit hath laid down in Scripture? Then we should remember the saying of the apostle, and, animated with holy indignation, should exclaim, *Though you, or an angel from heaven, preach any other Gospel unto us than that which we have received, let him be accursed!* Here we take our stand as a *defence for all the glory*. Do the builders always keep in sight



while they are working in the building of the church, *the pattern showed to us in the mount*,—we ought to be attentive, diligent and teachable. Do they make an odious mixture of truth and error, *Christ and Belial, light and darkness*; we ought to *exercise ourselves to discern good from evil*. It is this inseparable connexion of our duty with theirs, which determined us to examine and decide for ourselves.

What is all time,—past, present, or to come,—it is experience, action, and hope concentrated in one focus. A man who does not act now forfeits the benefits of the past, and defeats his hopes of the future,—therefore our motto should be *action*. In a discussion of importance there is much that is preliminary.—No superstructure should be attempted, till the basis be rendered broad and firm. Had John Wesley taken the Scriptures for his rule of faith in the government of the church, as he did for the doctrines, he would have been safe and consistent with his profession, but in this respect he ever contradicted himself, and having no firm foundation he pulled down with one hand what he had built up with the other. We are now learning from his fatal blunders,—hence our present work is to strike out the *original prop* of “Methodism as it is,” in order that the whole fabric may be effectually undermined, to be as a mass of rubbish to be removed. And here is work indeed for *action*.

The government of the church is not so trivial a matter as some parties would affect,—whether we regard it in its great governor or the governed,—“O Lord, thou art great in counsel, and mighty in work.” We wish, when we speak of the church, that we might not be always obliged to speak superficially, under the pretence that we always speak to plain people. We wish we had sometimes the laudable ambition, especially when we are called to act in this sacred cause, of elevating our minds to this sublime subject, of the meditations of which, the occupations, to which our frailties, or, shall we rather say, our corrupt tastes enslave us, we are deprived in the ordinary course of our lives. Suffer the word of exhortation—“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.” Religion was not designed to destroy any of our natural faculties, but to exalt and improve them, and reason in particular. We are anxious for you to cherish the sublime expression by *Elihu* in *Job*.—“There is a spirit in man, and

the inspiration of the Almighty giveth them understanding." To this we are also anxious should be connected the sentiment of Paul, "That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, *and* cunning craftiness, whereby they lie in wait to deceive."

From the commencement of Methodism itself, and from the commencement of reform in Methodism, the officials discovering that an independent body of people would not rest content without rules for their right and safe government, commenced manufacturing a code for the government of the church. But you should be prepared to view them on all sides, and in all their bearings.

This is the age of criticism—and reform officials know it themselves, they practice it pretty freely on the Conference officials, and among one another of similar profession, they are adepts in the art. And we readily acknowledge, that they have taught some lessons in this science worth our practical attention. We give our criticism—under the conviction that the private members have no more real ground to put implicit confidence in the professed reform officials than they themselves have, not only in Conference officials, but in even those of the different sections of professed reformers, and who may be all good critics themselves in their way, and you may rely on it that we shall never be good and successful reformers unless we become fair critics.

We are now treating of the system of Methodism in its government as left us by its instrumental founder, and its subsequent patchings and mendings under the name of reform. In this age of criticism, when old things are coming to life again, and the quick and the dead are standing together before the tribunal of the Methodist public opinion, it is expected that the Wesleyan, and the Reform theories of church polity, should be put upon their trial. It is not an unprecedented action. It has been practised more or less in all ages of the world, but particularly in these latter days. This, then, is the age of criticism, and criticism means—judgment. This, then, should be the age of judgment! No wonder the people are beginning to think;—it is high time, they have been apparently called on as jurymen long enough. And it is but right that the leaders should shew them an example, or save them the trouble by thinking for them. But then the

leaders themselves must be subject to criticism. Everything tells the same tale. Why distinguish between one fact and another? Why! just because the thinking public will not take the entire,—they draw a line of distinction between one action and another, between one word and another, between one idea and another, and they say, we will accept this, but not that. In fact, it is the judging between the right and wrong of actions, that distinguishes man from the brute, and it is the high and sacred duty of man, in this two-fold world of mixed good and evil, to separate the evil from the good,—the grain from the chaff,—and to appropriate the one to himself, whilst he burns the other with fire unquenchable,—not excepting Wesley's, or even professed Reformers', assumed and unscriptural authority in and over the church. Common sense may teach a man that whenever a line of policy is diametrically opposed to the religion of the people, either the policy or the religion must give way. But we should ever regard it as a province of the church to secure a *polity* that shall not hurt or destroy its *holy religion*, but that it be a *defence* for it. We should not rest without a *defence* for the *glory*;—and we should tremble for our own responsibility.—It will remain for you, the people, to decide which shall give way,—the opposing policy or the religion. The day is past in which the people are to be swallowed up by officials of any or every order.

We should not refuse to hearken to reasons, the strongest that can be devised, although they oppose our own settled judgment. Upon an occasion like this it would ill become any one member of a great body of people, to shut out the slenderest ray of light that from any quarter might be directed upon the questions which so deeply interest and agitate us. Let us freely open our minds to each other, and let no one fear to offend, but by withholding his full and free opinion.

It has been asserted, in reference to political opinions, and the remark equally applies to those by which our Connexion is now agitated, "that the man who cannot form an opinion is a fool, that the man who will not form an opinion is a villain, but a man who dares not form an opinion is a coward and a slave." Whatever others may do, some of whom we have in our view, we can, will, and dare form, yea, and give expression to opinions. Indeed, we are more deeply convinced every succeeding day, that this is the time for every man to

*speaking out*, and to *act out* his principles, we will therefore state frankly and fully what is in our heart respecting Methodism, as it has been formed and administered from its commencement to the present period, that, of all other 'isms, it presents the *most repulsive* aspect. We therefore, as a Christian, and as a Methodist, rightly understood, bear our testimony against all such dire and melancholy misrule, and we further pledge ourselves to stand or fall *in the defence* of the truth.

Our present, as well as past, administrative system is rotten to the core, resulting in the state of things in which we are at present. The character of our Methodism is at stake, constitutional government is now on its trial. The eyes of Methodism everywhere are now upon us reformers at this present crisis, and great will be the triumph of Methodistical despotism, if, in the issue, scriptural constitutional government should fail, and Methodist Reform become the laughing-stock of the thoughtless multitude. Therefore, you should meet together preparatory to the exercise of that important duty, the settlement of reform. We ought to have an independent will of our own, and throwing off the shackles of party, declare for large and abstract principles, contending for the good of the people at large. We say, then, to this great living community of Reformers, Arise! Arise in the dignity of your strength, and in the full power of your christian manhood.—Arise! gird up your loins for the coming struggle, and come to the rescue with something more *definite* than—"moderate progress" for the mighty thousands of the ruined people called Methodist.

There is something of greater importance than even the liberty of the people,—the *law* by which the *liberty* is to be *governed*. As Reformers, we all contend for Liberty and Right, although some of us may appear timid respecting Law. But it should be clearly understood that the church collectively is not legitimately at liberty to do what it likes, or omit whatever it pleases, any more than any individual. Liberty must be tested by the right to exercise it,—that right should be contended for. But this should be most distinctly recognized, that mere members of the christian church cannot have a right to decide any way which they may please, they may have liberty to do it, but they can have no right to act contrary to the law, whatever the power may be from mere numbers or other notions. Right must be determined, not by

membership, but by law,—thus the question may justly be put to any one and every one,—By what authority dost thou these things? Therefore, as a people, if we are ever to be governed aright, it must be by righteous laws. In vain do we worship the great Governor, teaching for doctrine the commandments of men. It must be the word of God that decides the right for the members of the church. With this test it may be lawful and right for any minority to protest against any majority, acting contrary to law in church matters. Thus liberty itself may be impugned, as having no lawful right to act. Liberty without law is a contradiction—a nonentity.—And yet the church is not at liberty to make law, having no right, it is not the province of its members. The liberty of the Gospel can be maintained but by the law of the Gospel—hence the secret of church government of Methodist Reform. Without duly entertaining that sacred law, we may beat about the bush everlastingly, to worse than no purpose.—Liberty is to be destroyed or maintained by law, by law which signifies a rule directing and obliging a rational creature in moral and religious actions. All this may appear very fine in some parties' creed, but how do they honour it in practice, where is their respect for it when tried? We should be anxious that a due respect for the law of the Gospel, in the government of the church, should be cultivated to the utmost, and duly practised.

Every man naturally loves to be at full liberty himself, and, were he to follow his own inclination, would vote himself out of the reach of all laws, divine and human. Yet, no man would willingly adventure to live in a lawless society, and therefore even pirates and robbers have laws among themselves. Thus men show they are conscious of the corruption of nature, not daring to trust one another, but upon security. And seldom there is a time, wherein there are not some persons so great and daring, that the laws dare not to look them in the face. But yet, when the arm of the law is brought to bear on the most daring offender, he finds it too strong for him. Should you receive injustice from any one quarter, you should directly appeal to the law. A righteous law may be like unto its author, where the righteous run in and are safe.

We would direct attention even to a Mussulman's high respect and due submission to his law. We now give it you for the justice and force of its ideas, in accordance with its history.



Mohammed II, being a very passionate monarch, severely rebuked his architect for not having built his mosque of the same height as "St. Sophia's." The architect excused himself by saying, that he had reduced the two columns, in order to give his building more security. The Sultan, not satisfied with this excuse, ordered the architect's hands to be cut off, which was done accordingly. On the following day the architect appeared with his family before the tribunal of the civil and ecclesiastical judge, to lay his complaint against the Sultan, and to appeal to the sentence of the law. The judge immediately sent his officer to cite the Sultan to appear in court. The Imperial Conqueror, on hearing this summons, said, "The command of the Prophet's Law must be obeyed"! and putting on his mantle, and thrusting a mace into his belt, went into the court of law. After having given the customary greeting, he was about to seat himself in the highest place, when the judge said, "Sit not down, O prince! but stand on thy feet, together with thine adversary, who has made an appeal to the law." The architect then made his complaint, "My Lord, I am a perfect Master-Builder, and a skilful Mathematician, but this man, because I made his mosque low, and cut down two of his columns, has mutilated me of both hands, which has ruined me, and deprived me of the means of supporting my family, it is thy part to pronounce the sentence of the noble law." The judge upon this addressed the Sultan, "What sayest thou, prince, hast thou caused this man's hands to be cut off innocently?" The Sultan immediately replied, "By heaven, my lord, this man lowered my mosque, and for having diminished two columns of mine, each worth the produce of Egypt, thus robbing my mosque of all renown, by making it so low, I did so cut off his hands, it is for thee to pronounce the sentence of the noble law." The judge answered, "Prince, renown is a misfortune. If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If each column had been a precious stone, its value would have been only that of a stone, but the hands of this poor man, which have enabled him for these forty years to subsist by his skilful workmanship, you have illegally cut off. He can henceforth do no more than attend to his domestic affairs. The maintenance of him and his numerous family necessarily, by law, falls upon thee,—what sayest thou, prince? Sultan Moham-

med answered, "Thou must pronounce the sentence of the law"! "This is the legal sentence," replied the judge, "if the architect requires the law to be strictly enforced, your hands must be cut off, for if a man do an illegal act, which the noble law doth not allow, that law decrees that he be requited according to his deeds." The Sultan then offered, from the public treasury of the Mussulmans, to grant the architect a pension. "No," replied the doctor of laws, "it is not lawful to take this from the public treasury, the offence was yours, my sentence therefore is, that from your own private purse you allow this maimed man ten aspers a-day." "Let it be twenty aspers a-day," said the Sultan, "but let the cutting off his hands be legalized." The architect in the contentment of his heart, exclaimed, "Be it accounted lawful in this world and the next," and having received a patent for his pension withdrew. Sultan Mohammed also received a certificate of his entire acquittal. The Cadi then apologized for having treated him as an ordinary suitor, pleading the rigid impartiality of the law, which requires justice to be administered to all without distinction, and entreated the Sultan to seat himself on the sacred carpet. "Effendi," said the Sultan, somewhat irritated, and drawing out the mace from the skirt of his robe, "if thou hadst shown favor to me, saying to thyself, *This is the Sultan*, and hadst wronged the architect, I would have broken thee to pieces with this mace."

We leave these ideas with you for your reflection and application. The *law* must be *respected*. Our relation to God, as his worshippers and subjects, is the ground of our confidence and protection. If God be our ruler, he will be our defender,—and who is he then that can harm us?—Granted, law is necessary, to prevent anarchy among the people, as well as despotism in the officials.

Of course the people are called on to pay, but they will tire of paying every day and receiving nothing any day, they may be disposed to consider obstinacy as a luxury by no means profitable. The people may have concealed as well as open enemies, the concealed is the dangerous foe,—hence the necessity of settling the question at once, it can be done better now than hereafter, it is our business not to fritter away our case by idle pretensions to utility, what we have to do is not to defend the principle, but to act upon the law, our right to equal rights, is as perfect as the right of any man or any class



or order of men whatever, and we will not resign one fraction of it. Our official opponents will find themselves alone in their great wrong. And the people will have imprisoned them at last, and never will release them on conditions more favourable than those now offered. And, as to any offer of mediation, it is regarded by us as something like a proposal to mediate between the burglar and the householder. The genius of one man could supply the place of forty such battalions. The people are not fools, at all events they can profit by example. They saw their would-be masters, by union and combination, get the restrictions taken off the local courts to a certain extent, and certain obnoxious laws repealed—and they naturally inferred, that if union could do so much for the local officials, it could do something for themselves, and so it has, and so it shall. Were it not for union, our chains would become stronger than they are, and were it not for agitation, we should still become more debased, by having those chains riveted on us. But justice! we are preparing, *not* to ask it, *not even* to demand it, but to take possession of it, to exercise it, and to *maintain* it,—that is all! It is the pure freedom of law, as a principle, that is the best protection of the people, and that freedom of law can only be realised where men themselves are free, and where every grievance can be exposed with a full and a bold expression. Religion does not unman us. Be just to the brother, or beware of the man, the christian man,—all the laws of mere officials are but shadows against the stern will of a man whom nature and grace have made strong, and treason has made desperate—being more than the foreshadowing of disappointment—the broad mention of discontent is written, a foreboding of evil, a dread of impending bereavement of our very birth-right.—When two such spirits move on harmoniously, it is heaven, for the great elements of character are alike in each, but when they clash,—alas! when they clash! with unmeasured firmness,—ha!—which will acknowledge to the other,—“I would say that my pride, my stubbornness has wronged you.” In proportion, however, as our concern is deep, our caution should be extreme. Our business is to rely solely upon ourselves,—and accept assistance as welcome, not essential.—Education is a good thing, but political capacity is a quality in a church not dependent upon education, and the sooner to face that rude fact the better. True, when masses advance,

some one must go first. At present we will not go more into the subject than this. We have faith in the people, we believe the greatest extension of their liberty may be made with increased security to our institutions. We will not flatter the people, we will not say they are not liable to make mistakes with their liberty. But then, we do think the wider the liberty is, if mistakes are made, as the effects of those mistakes in management are soonest felt by the great masses of the people, and not by exclusive official classes, the error is the more likely to be corrected when the power to correct it is in the hands of those classes soonest liable to suffer from the blunder. Argument has done all that argument could do. It wanted organisation to complete it. We want the principles of Church government to be understood, and for them to be *carried out*. That is all we want.

This may be termed the "last experiment"—an appeal to the private members, the fastness. Plans are only useful in the hands of power. What can weakness do with a plan. The power of unity and resolution of purpose, should more than compensate for the want of those showy qualities, which usually command popular admiration. The lovers of freedom will hail it as the first real effort of the people in the agitation, in the war for reform. The people are now called on to engage deeply and earnestly for their own rights. Ours is a triumph to achieve, or a defeat *not* to submit to. As yet, all is only a *palpable obscure*. Reformation in name, or in its very infancy at the most, notwithstanding the high sounding profession we may hear of it with its officials in their climax on the subject.

Are we ready to discharge our duty? Are we prepared to sink minor differences, so that one man shall not say, "Oh, he goes too far," or another, "He does not go far enough." Surely, in a christian community like this, where, to a great extent, we have the power to tell a man, if he does not go far enough, that we wish him to go further, and if he goes too far, "you exceed the bounds of prudence."—What have we to be afraid of? Have we not a common interest? And is there anything more to the advantage of one class of members over another, in that for which we now contend? Be reminded we are of those who think that not only the conference department, but that all the departments of government require reformation, and that forthwith. We only ask

you to look upon the present agitation as one that is in reality a struggle for your existence in a political, in a religious, and a moral point of view. Regard it in that light. Think not only of yourselves but of those around you, far and wide. Recollect that you have a right to speak, that you have a duty to perform, and you cannot conscientiously say you have done as you ought until you have looked at everything which presses on this matter with the most scrutinizing eye, have determined on the course of conduct you will pursue, and have asserted your right to speak out boldly and freely. What you may say that is good, will be appreciated, what you may err in or mistake, will fall to the ground. Therefore, do not let us, on such occasions, when so many important interests are at stake, fall into such errors that must stamp us with disgrace and degradation for ever. The recent dissensions amongst the reformers themselves on various subjects may have diverted the minds of the people from the government question, and served to unite them in official affinities. They are unwilling to agitate, not that many of them do not believe a constitutional church government is not essential, but they fear the disasters of internal agitation at a time when union seems to be particularly desirable. But the history of professed reformers is not yet written out. The time is come when rights are claimed, and the "reform," which the Methodist Churches have set up, be rejected, as the most salutary check to the ever-growing despotism in official church development.

We are no longer blind instruments in the hands of others. But we must be bent on the improvement of mind and enlargement of the understanding, all will be needful to cope with our opponents. It will be found there is as much of human nature in local officials, as in stationed officials. It is a curious compound, human nature, and the manner in which we advance and recede at the same time, repressing evil in one form, and reviving it in another, is a curious illustration of the difficulties of our position, and the strength of those evil passions which are ever prompting us to the commission of error. During the long continuance of agitation, time rolls on, and the power which, during an unsettled and stormy period, they may be allowed to assume, will become sweet. They will then begin to look upon it as a right, and be extremely loath to part with it, that the liberal principles of

our reform might be fully brought into operation. Therefore our attempt now is to arouse the members to a consciousness of the fact, that in rushing from *Scylla* they are fallen upon *Charybdis*, that for the tyranny of a superintendent, which is principally felt by the officers, they shall have exchanged the domineering power of a knot of officials, knit together by the bonds of self-interest and exclusive feelings.

We regard the history of Methodism as one of our best aids in forming a right estimate of the despotic character, at a time when the relations between officials and non-officials are undergoing a revolution. If the picture should appear more favourable than some of our readers anticipated, let them remember that nothing but a large admixture of truth can give permanence to delusion. The Wesleyan Conference declares that its efforts to govern the Methodist people are in perfect accordance with the policy of its founder. But the Wesleyan spirit of fiction and wild imaginings had corrupted, to a certain extent, the simplicity of evangelical truth. The Wesleyan heresy, or rather heresies, had mixed up with Christianity human philosophic speculations, the visionary theories of the despotic school, and the still more daring guesses of tyranny. Was there ever so much useful truth, and so much mischievous error, mixed up in the character of one person as that of John Wesley. It would appear that his object was to form an ecclesiastical religion, a spurious imitation of christianity, in which the doctrines of truth should be mingled with the dreams of human wisdom or human folly. And his tenets were propagated as extensively as Methodism itself. The essential truths of christianity were so limited by the perverted applications of human ingenuity that, had the Apostles returned to life, they could scarcely have recognised their own doctrines in their altered forms.

We must regard the proceedings of the official reformers, at least, as work of mystification, we cannot correctly view them even as pioneers in the cause of reform,—Prepare the way of the Lord, to make his paths straight, to clear the ways, and to *remove* all *impediments*. Far from this, we have to fear a deeper entanglement in the mystery and desert of official Methodism. Is the church set for a defence of the gospel, to be the light of the world and the salt of the earth? Then its first duty is to be jealous over itself as a whole, and in all its details, bring each and all to the test of that gospel which it becomes its duty to defend without partiality. Of

course the great war-note of destroying "Methodism as it is" has been kept up for the last seven years, and we say that it should be kept up, not only for seven years, but seventy times seven, if not brought to its doomed end before that period. But what we are to have in its stead has *not* been the *serious* question with the officials. Anything but that—anything but the thing itself. Policy of the future, class-meetings, moderation, arbitration, and now forsooth amalgamation. Anything to put off the official evil day, namely, "Declarable Rules." Yes, be it repeated, despots can have their own way best in the absence of law. But when such an official evil can be deferred no longer, then the united skill and effort of officials will be engaged to have rules to their own *taste*, of their own manufacturing. All such reform requires reformation, as there will be found in it loop-holes, escape holes in the form of ors, and buts, and ands, and ifs, and sundry undeterminables. In reality, making the official the factotum in the government of the church. In all this the officials may be cunning, but cunning is potent only in small affairs, and always ultimately fails.

Dangers, it is obvious, lie in our path, and they are to be encountered boldly, promptly, fearlessly. While Methodism, as it should be, is self-relying and true to itself, there is nothing to fear, fear should be inadmissible. It is absolutely necessary that we should always be prepared for self-defence, in order that we may impose on arrogant ambition and church folly the benefits of an abiding peace. God demands compensation for his blessings, and we owe tranquility to the church.

One of our difficulties will be, to understand the official policy, it is a shifting policy, its ways are moveable, *that* thou canst not know *them*, except by constant watching and close tracing. Sometimes, we may as well expect speedy justice on a suit in chancery, that terrible screw and scourge. Meetings, and consultations, and opinions multiplied without end. They lead to long terms, and short terms, and procrastinations, which know no termination save the death of interested individuals, when new parties to the suit spring up, and on it was likely to go, no one knowing how or when it was at all likely to end. This has been somewhat the policy of the officials reformers from 1797 to 1857. At other times, lo! and behold, they take a sudden change, and may be compared to a ballet.—An attempt to represent a



story by means of dancing, in which the performers hop over the first part, skip over the second, and jump to an absurd conclusion in the third part. Our present officials have been trying their hands for the last seven years, relative to organization, in the chancery mode—but for the last few months they have been playing at hop, and skip, and jump at Amalgamation, for our dear people forsooth,—but at such official conduct, he that sitteth in the heavens shall laugh, the Lord shall have them in derision, he will not suffer his church and people, his cause and interest in the world, to be thus everlastingly trifled with.

But our policy is plain, our trumpet gives not an uncertain sound for action. This should be regarded as “the set time” the tide is now strong, let us launch out into the deep,—may we see to it that we be not bound in the *shallows* of those official deadly sophistries, which come following softly, and are held up to the people as a standard for excellence. It is no trifle to make a stand against the tide of popular prejudice. But to foresee and prevent dangers is the province of the wise—to direct them when they come, of the brave.

Churches were always supposed to be models of order, they cannot work without it,—the church is the strictest sphere of discipline,—hence its power. Power follows discipline, and dies when discipline is loosened. Unity, moreover, and decision are indispensable to it,—men have known this from the beginning, but there are various modes of realising it. Strength is one way, wealth is another, rank is a third, and merit is a fourth. It is very evident that merit is the best, if we could reach it, but the best of everything is always the most difficult to attain. True, a word to the wise is enough—but would it not be rather too much to expect the Methodist people to become at once wise enough for successful controversy, after having existed more than a century in error and slavery, and seeing they have so much to unlearn as well as everything to learn, relative to church government. It must take some time for the rubbish to be removed, before even the foundation can be *securely* laid—hence the necessity of going into details as well as principles. The errors of the reformers may be as thistles or thorns, comparatively soon plucked up, but those of the old Wesleyan body are like petrified old oaks, yet they must needs follow, and so, we calculate, must others do in Christendom before very many years are passed.

A mere profession is nothing—nothing, a mere clap-trap can make that. The mind—the mind—the soul—is every thing, that is the jewel to look to, and that is of a superior manufacture. We have seen and studied too much of human nature to be easily deceived, and, like him, with whom there is no half way, who, either loves or hates, we are living in the day when everything promises *ere long* to be tried by its merits, and not by its pretensions, when a man will not be esteemed a skilful physician because he has M.D. appended to his name,—nor a learned civil lawyer, because he has a D.C.L.—nor an orthodox divine, because he is a D.D.

Each party has its own vested interests, and each corporate body likes to preserve those interests, at least in its own day. “Give Peace in our time” says the parson every Sunday morning, and “meddle not with them that are given to change,” is a two edged sword that will cut both ways. But, notwithstanding all efforts to fix knowledge, and establish modes, whether of science, or church polity, it is a fact that the world moves on, and even that rustiest of all institutions, the church, has oiled its wheels, added another to its long list of prescriptions to be taken, or the consequences will be serious. The future is a sealed book to man, but the past forms a lesson from which he may glean the knowledge that shall enable him to avoid many of the quicksands and rocks in after times, that impeded his career in by-gone days.

Let it be understood, that we shall not have to expend all our laudable hatred on official despots, in the prosecution of the present work, we trust that, whosoever may be found to be enemies against reform, shall have a due proportion of complaint allotted them. The private members themselves must not expect to escape, when their reprehensible ignorance or indifference stands in the way. We must frankly acknowledge that, sometimes, we have been quite at a loss to decide where the greatest difficulties exist, whether from the despotism of joint officials, or from the slavish ignorance and indifference of some of the private members. However, it will be found essentially necessary to look both evils in the face. For while the officials’ greatest trust is in the ignorance of the private members, ours must be in their wisdom, their intelligence, and in their prudential and right exercise of their common sense—which is, and must ever be, a terror to official evil doers.—The people themselves should rely on



no superiority on account of numbers, but only that of worth and wisdom. The more true merit a man has, the more does he applaud it in others.

The various Methodist people are swayed by divers opinions, and, in the matter of discipline especially, are too well content to rely on the judgment of those, whose own acknowledged superiority in that particular is not always accompanied by generous feeling, or even a common leaning towards fair play. Hence the necessity of the people being enabled to judge for themselves, on such an important subject.

But here is the difficulty, knowledge is humiliated, it is the habit and custom of the Methodist people at large to humble it. Much as they may have heard about principle, they really, as a people, care little about it,—and know less.—They are a practical rather than an understanding people.—To abstract knowledge they have the greatest aversion, and even of practical knowledge they are so impatient, that they are ever for beginning to work out the results, before they have succeeded in understanding the principle. Theoretical principles never were in vogue with the Methodist people, a mere theory is a bore to them, who begin to act the moment they imagine, or cease to imagine at all if immediate action be impossible.

There are some persons who study principles unpractically, but we Methodist practice carelessly, without principles at all. Hence it happens that we expose ourselves to imposition, and make work for ourselves to *undo*,—and all for want of a correct taste and habit.

The abstract study of principles is favorable to taste. It cultivates and refines, and intellectually elevates, and give those who pursue it a primary place in the sphere of quality of art, though it may leave them only a secondary place in respect to quantity. In this latter respect, the Methodist people certainly have no rivals. We work for the mass in the sphere of utility. But whenever a work of supreme knowledge and discernment is required, it is seldom that the Methodist people enjoy the order.

It is to correct this common defect in our education and industry, that means for producing demonstrative knowledge for correct and successful design is wanted, and the time and money expended on such means would contribute not only to the profit but the honour of the people. It is because we

have hitherto neglected such things, and depreciated the imaginative in thought, that we are so far behind. We hesitate not to affirm,—were the Methodist people to take the lead in knowledge and design, as well as in common-place utility, they would then become second to no people on earth. Everything would bespeak the presence of an intelligent presiding power, fully alive to the beauty of order. But we have been too busy with fancies of the past, to speculate about the present. That power of imagination is a happy gift when properly exercised, but it may blacken what is already dark, as well as add brightness to the sunshine. The abuse of such gifts is to be deplored, relative to the consequences in this world, and in the world to come!

But it may be better not to press recommendations on unwilling ears. There are many different spheres of religious, moral, and intellectual being, and one sphere cannot well understand either the thoughts or feelings of another sphere. When you understand, admire, and appreciate what another cannot, then you belong to another sphere. But again, there are some who will not inquire, who shut their eyes and their ears, these cannot belong to the same sphere as those with open eyes and ears. The time will come when all eyes and ears will be opened,—but at present there are, comparatively, very few that can see or hear anything out of a miniature world of their own personal interest and relationship, and the question with them is not so much, “what is right or wrong,” as “What will our Leaders say?”

We hesitate not to affirm, that such like blunders have been the bane of all former Methodist agitation for reform. True, high sounding liberal profession was made. But yet it failed, for it did it all in ignorance. It produced a re-action which only begot a new species of corruption. This re-action consisted in that sort of logic, which finds an excuse for any or every species of error. And we see the effects of it to this day, remarkably developed in the many local officials, professedly reformers. Thus, for instance, the singular unconsciousness amongst them of the sanctity of the truth for governing purposes in the church, may be traced to the teachings of the old system, many of which were of opinion, that “we rule as representatives by virtue of our office,” and “even by apostolical usage” were not a violation of the truth. “One is your Master, even Christ, and all ye are brethren,” and

therefore that it was not a deadly sin to speak falsely under such an adjustment. We do not know but that many of the private members also hold the same opinion to this day, for nothing else so charitably accounts for the facility and indifference with which they take the requisite declarations "on the faith of a reformer."

But delusions, however sweet, are transitory. These beautiful fancies quickly fade before the substance of reality. The word *religion* means *union*, a binding together with a sacred bond of peace. The bond must be sacred, or the union is merely a club, an association, or society. We ought to rise above gossip and prejudice, but as reformers, we are young, and age should bring wisdom: Officials, perhaps, are little aware how much they themselves are the cause of estrangement in private members. It is curious to trace this estrangement from early to mature age, how slowly but surely it grows, and mastering and lording, and the keeping up of a distinct partition.

As for yielding, who can yield decided principles? They are not your own to yield, they govern you, not you them.

Ah! if we were not born for a life of equality, at least religion has made us understand it, and the circumstances of our condition have revealed to us the absurdities of the prejudices of official rank. They pass their time in that exhausted air machine, which they call the dignity of their office. They must die embalmed in their majesty like mummies,—without the trial of equality so debasing, so miserable. They find not in those beings so far removed from them, creatures resembling them in their essence, their equals before God, as highly gifted by nature as themselves, and as important in the world, where they had flattered themselves they were superior to all others.

What could mere officials who meddle with Methodistical interest, make of the axiom, that "by the soul only, the people shall be great and free," the man who sees nothing but defective office-keeping, when the whole body politic is rotten, and demoniacally possessed by the evil spirit of mystery and diplomatic fraud? Exposure of particular abuses is a good work as far as it goes, but no appeal will sufficiently rouse the people, that is not based upon higher and firmer ground than that of saving a clique. If the Official Reformers dare not stir up a strong sense of duty, dare not rouse the people to a sense of their position and functions as the foremost and only free contending Methodist section, all the prattling of the bad

office-keeping in their ears will be idle and vain. There must be a supply of evidence against the *system*, appropriate remedies prescribed, and that high tone of feeling generated that will supply a moral atmosphere, in which alone it is possible to carry on a successful struggle. An honest, manly, intelligent state of the connexional mind is a condition that must precede any available Reform, and that condition of mind once excited will not stop at better connexional office-keeping, but demand institutions in harmony with great principles of justice, and capable of giving vigorous expression to the People's Will.

"The Lord helps those who help themselves." Not that education creates mind, but it draws it out, refines it, enlarges it, corrects and matures it. Much as may be done towards self-education, yet it may be better to give us this subject ready digested in the holy Scriptures, than oblige us to collect it by our own meditation. We recall then, on this article, expressions of a sacred writer. The apostle Paul had his faith and patience exercised in this work of instruction. The epistle to the Hebrews, which may be considered as the apostle's principal work, treats of the most difficult points of divinity and morality. In particular this is the idea that must be formed of Melchisedech's priesthood, as a prefiguration of Jesus Christ. This mysterious subject the Apostle had begun to discuss, but had not proceeded far in it before he found himself at a stand, by recollecting the character of those to whom he was writing. He reproves some Christians for their little knowledge, and exhorts them to increase it. Hear him ! "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of age have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, *let us go on unto perfection*, not laying again the foundation of repentance from dead works, and of faith towards God. And this will we do if God permit." He describes them, in the above text, as men who were grown old in the profession of Christianity indeed, but who knew nothing more of it than its first principles, and he endeavours to

animate them with the laudable ambition of penetrating the noblest parts of that excellent system of religion, which Jesus Christ had published, and which his Apostles had explained in all its beauty, and in all its extent. Now the Apostle wishes that the Hebrews, *leaving these principles*, would aspire to be *perfect*,—*Let us go on unto perfection*, says he. This general notion of Paul's design may be the best comment on his meaning,—let us proceed from the rudimental state to a thorough acquaintance with that religion, which is *wisdom among them that are perfect*. By this system of doctrine we may understand that they were denominated *perfect*, who did not rest in a superficial knowledge, but who endeavoured thoroughly to understand the whole. It would appear that this was the design of Paul in writing to the Hebrews.

Here we are disposed to extend our ideas beyond that which may be regarded as a direct and exclusive bearing on the subject in controversy, in order that we may become acquainted with the necessary *discipline*. That should be regarded as the secret of future success,—to be *well-disciplined*. It has been said of Alexander the Great, that he owed much of his success to the well-disciplined army raised by his father, Philip of Macedonia,—WHO SO DISCIPLINED HIS ARMY THAT EACH OF HIS SOLDIERS WAS FIT TO TAKE THE COMMAND,—thus much for the advantage of the art of military order. And, to be well disciplined in spiritual matters, is to enable us to form CORRECT SYSTEMS FOR OURSELVES,—*Even those who by reason of use have their senses exercised to discern both good and evil*. In the *adult Christian* these senses are said to be *exercised*, a metaphor taken from the *contenders* in the Grecian games, who were wont to employ all their power, skill, and agility in mock fights, running, wrestling, &c., that they might be the better prepared for the actual contests when they took place. So these employ and improve all their powers, and in using grace get more grace, and thus, being able to discern good from evil, they are in little danger of being imposed on by false doctrine, or by the pretensions of hypocrites, or of being deceived by the subtleties of Satan. They feel that their security depends, under God, on this exercise,—on the proper use which they make of the grace already given them by God.

The present work being a subject for education on the most important of all matters, we do well to ask ourselves,—Understandest thou what thou readest? There is another

ingredient of a good education, besides a love for loose and impulsive reading, which some persons will voluntarily give to themselves ;—there needs another and more rigorous kind, which we should suffer to be imposed upon us. And this is the very point,—a tedious process, form gradually an interior separate intellect, exact in its formation, rigid in its requirements, disciplined in exercises. The two grow together, the natural fancy touching the far extremities of many subjects, lightly playing with the scheme of all things, the precise compacted memory slowly accumulating special facts, exact habits, clear and powerful conceptions. At last the clouds break up, the divisions sweep away, we find that in fact these exercises which puzzled us, these details which we disliked, are the instruments of true thought, are the very keys and openings, the exclusive access to the knowledge which we love.

It is evident from the nature of Christianity, that we can neither see its beauties, nor reap its benefits, while we attend only to some loose principles, and do not consider the whole system, for the truth of religion forms a system, a body of coherent doctrines closely connected, and in perfect harmony. Nothing better distinguisheth the accurate judgment of a philosopher, than the connexion of his systems. Unconnected systems, in which the author is determined only by caprice and chance, as it were, are less worthy of rational beings, than of creatures destitute of rational intelligence, whom nature has formed capable of producing sounds indeed, but not of forming ideas. Systems should be connected, each part should occupy the place which order and accuracy, not caprice and chance, assign it. They should resemble buildings constructed according to the rules of art, the laws of which are never arbitrary, but fixed and inviolable, founded on the nature of regularity and proportion, or to use St. Paul's expression, each should be "a body fitly joined together, and compacted by that which every joint supplieth."

Let us apply this to the subject in hand. Nothing better proves the divinity of religion, than the connexion, the harmony, the agreement of its component parts. No doubt that this grand characteristic of Christianity hath occasioned many mistakes among mankind. Under pretence that a religion proceeding from God must harmonise in its component parts, men have unrestrainedly contrived a chain of propositions to



please themselves. They have substituted a phantom of their own imaginations, for that body of doctrine which God hath given us in the Holy Scriptures.—Hence so much obstinacy in maintaining, after so much rashness and presumption in advancing such phantoms. For, of all obstinate people, none excel more in their dreadful kind, than those who are prejudiced in favour of certain systems. A man who does not think himself capable of forming a connected system, can bear contradiction, because if he be obliged to give up some of the propositions which he hath advanced, some others which he embraces will not be disputed, and what remains may indemnify him for what he surrenders. But a man prepossessed with an imaginary system of his own has seldom so much teachableness. He knows, that if one link be taken away his chain falls to pieces, and that there is no removing a single stone from his building without destroying the whole edifice.

But if infatuation with systems has occasioned so many disorders in the church, the opposite disposition, we mean, the obstinate rejection of all, or the careless composition of some, hath been equally hurtful, for it is no less dangerous, in a system of religion, to omit what really belongs to it, than to incorporate anything foreign from it. To be more explicit.—There are two sorts of truths in religion, truths of speculation, and truths of practice. Each truth is connected, not only with other truths in its own class, but truths of the first-class are connected with those of the second, and of those parts thus united is composed that admirable body of doctrine which forms the system of religion.

There are in religion some truths of speculation, there is a chain of doctrines. God is holy, this is the first truth. A holy God can have no intimate communion with unholy creatures,—this is a second truth which follows from the first truth. God, who can have no communion with unholy creatures, can have no communion with men who are unholy creatures, this is a third truth, which follows from the second. Men who are unholy creatures, being incapable, as such, of communion with the holy God, must on that very account be entirely miserable, this is a fourth truth, which follows from the third.

Men, who must be absolutely miserable, because they can have no communion with the holy, happy God, become



objects of the compassion of that God, who is as loving and merciful, as he is happy and holy,—this is a fifth truth, which follows from the fourth. This loving and merciful God is naturally inclined to relieve the multitude of his creatures, who are ready to be plunged into the deepest miseries,—this is a sixth truth, which follows from the fifth.

Thus follow the thread of Jesus Christ's theology, and you will find, as we said, each part that composeth it depends on another, and every one giving another the hand. For, from the loving and merciful inclination of God to relieve the multitude of his creatures from a threatening abyss of the deepest miseries, follows the mission of Jesus Christ, because it was fit that the remedy chosen of God to relieve the miseries of men should bear a proportion to the cause which produced it. From the doctrine of Jesus Christ's mission follows the necessity of the Spirit of God, because it would have been impossible for men to have discovered by their own speculations the way of salvation, according to that saying, "Things which eye hath not seen, nor ear heard, neither have entered into the heart of man, God hath revealed unto us by his spirit." From the doctrine of the Son of God, and of the gift of the Holy Spirit, follows this most comfortable truth, that we are the objects of the love of God, even of love the most vehement and sincere that can be imagined, for "God commended his love towards us, in that while we were yet sinners, Christ died for us." And, as we are objects of that love which God hath commended to us in his Son, it follows, that no bounds can be set to our happiness, that there is no treasure too rich in the mines of *the blessed God*, no duration too long in eternity, no communion with the Creator too close, too intimate, too tender, which we have not a right to expect, according to that comfortable, that ecstatic maxim of St. Paul, God, who "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

This is a chain of some truths of the Gospel. We do not pretend to give a complete system of the doctrines of the gospel, we only say that the doctrines proposed are closely connected, and that one produceth another, in a system of speculative gospel truths.

In like manner, there is a connection between practical truths. The class of practical truths is connected with the class of speculative truths, and each practical truth is connected

with another practical truth. The class of practical truths is connected with the class of speculative truths. As soon as ever we are convinced of the truth of the doctrines just now mentioned, we shall be thereby convinced that we are under an indispensable necessity to devote ourselves to holiness.—People, who draw consequences from our doctrines injurious to morality, fall into the most gross and palpable of all contradictions. The single doctrine of Jesus Christ's mission naturally produceth the necessity of sanctification. Ye believe that the love of holiness is so essential to God, that rather than pardon criminals without punishing their crimes, he hath punished his own Son. And can ye believe that the God to whom holiness is essential, will bear with you, while ye make no effort to be holy? In the first supposition, ye conceive a God to whom sin is infinitely odious, in the second, ye conceive a God to whom sin is infinitely tolerable. In the first supposition, ye conceive a God, who, by the holiness of his nature, exacts a satisfaction,—in the second, ye conceive a God, who, by the indifference of his nature, loves the sinner, while he derives no motives from the satisfaction to forsake his sins. In the first supposition, ye imagine a God who opposeth the strongest barriers against vice,—in the second, ye imagine a God who removeth every obstacle to vice, nothing being more likely to confirm men in sin than an imagination, that, to what length soever they go, they may always find, in the sacrifice of God, an infallible way of avoiding the punishment due to their sins, whenever they shall have recourse to that sacrifice. Were it necessary to enlarge this article, and to take one doctrine after another, you would see that every doctrine of religion proves what we have advanced concerning the natural connection of religious speculative truths with truths of practice.

But, if practical truths of religion are connected with speculative truths, each of the truths of practice is also closely connected with another. All virtues mutually support each other, and there is no invalidating one part of our morality, without, on that very account, invalidating the whole.

In treatises of morality, there are usually assigned three objects to our virtues. The first of these objects is God, the second is our neighbour, and the third ourselves. St. Paul is the author of this division,—“The grace of God that bringing salvation, hath appeared to all men, teaching us, that

denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world." But all these are connected together, for we cannot live *godly*, without living at the same time righteously and soberly, because to live *godly* is to perform what religion appoints, and to take that perfect Being for our example, to whom religion conducts and unites us. Now to live as religion appoints, and to take that perfect Being for our pattern, to whom religion conducts and unites us, is to live *righteously* with our neighbour, and *soberly* with ourselves. Strictly speaking, we have not one virtue unless we have all virtues, nor are we free from one vice unless we be free from all vices, we are not truly charitable unless we are truly just, nor are we truly just unless we be truly charitable. As we said before, all virtues naturally follow one another, and afford each other a mutual support.

Such is the chain of religious truths, such is the connection, not only of each truth of speculation with another truth of speculation, but of speculative truths with the truths of practice. There is then a series of links, a harmony, a connection in the truths of religion, there is a system, a body of doctrine in the gospel. This is the article that we proposed to prove.

But, a religion in which there is such a chain, such a harmony and connection, a body of doctrine so systematically compacted and united, ought not to be taken by bits and parts.

To illustrate this we may compare spiritual with natural things. The more art and ingenuity there is in a machine composed of divers wheels, the more necessary it is to consider it in its whole and in all its arrangements, and the more does its beauty escape our observation, when we confine our attention to a single wheel, because the more art there is in a machine the more essential is the minutest part to its perfection. Now, deprive a machine of an essential part, and you deface and destroy it.

Apply this to spiritual things,—In a compact system, in a coherent body of doctrine, there is nothing useless, nothing which ought not to occupy the very place that the genius who composed the whole hath given it. What will become of religion if ye consider any of its doctrines separately? What becomes of religion if ye consider the holiness of God without his justice, or his justice without his mercy?

Let us then proceed to enquire why so many of us confine ourselves to a small number of religious truths, and incapac-

itate ourselves for examining the whole system. The fact is too certain. Hence, our teachers seem to lead us in obscure paths, and to lose us in abstract speculations, when they treat of some of the attributes of God, such as his faithfulness, his love of order, his regard for his intelligent creatures. It is owing to this that we are, in some sense, well acquainted with some truths of religion, while we remain entirely ignorant of others, which are equally plain, and equally important. Hence it is that the greatest part of our instructions produce so little fruit, because instructions are, at least they ought to be, connected discourses, in which principle founds the consequence, and the consequence follows the principle, all which supposes in the hearers or readers a habit of meditation and attention. For the same reason we are apt to be offended when anybody attempts to draw us out of the sphere of our prejudices, and are not only ignorant, but, (it may be) ignorant with gravity, and derive we know not what glory from our own stupidity. Hence it is that a person is seldom or never allowed to extend in his opinions, to rise into the contemplation of some important objects, but must always descend to the *first principles* of religion, as if he had spoken for the first time, or his auditors for the first time heard. Hence also it is that some doctrines, which are true in themselves, demonstrated in our Scriptures, and essential to religion, become errors, yea sources of many errors in our mouths, because we consider them only in themselves, and not in connection with other doctrines, or in the proper place to which they belong in the system of religion. This might be easily proved in regard to the doctrines of the mercy of God in Jesus Christ, the sacrifice of the cross, the necessity of the Holy Spirit's assistance, doctrines true, demonstrated, essential, but doctrines which will precipitate us from one abyss to another, if we consider them as they have been too often considered by some parties, in an abstract and detached manner. The fact then is too certain. Let us attend to the principal cause of it.

Two principal causes may be assigned, Firstly, a party-spirit, and Secondly, a want of zeal for our own salvation. As we shall take the liberty of pointing out the causes of this malady, we shall also prescribe the remedy, whether our most humble remonstrance regard the people themselves, or even their teachers, whose noblest office, as well as most sacred and inviolable duty, it is to watch for the support of the truth.

The first cause that we have assigned is a *Party-spirit*. This is a disposition that cannot be easily defined, and it would be difficult to include in a definition of it even its genus and species. It is a monstrous composition of all bad genera and of all bad species. It is a hydra that reproduceth while it seemeth to destroy itself, and which, when one head hath been cut off, instantly produceth a hundred more. Sometimes it is superstition, which inclines us to deify certain idols, and after having formed, to prostrate first before them. Sometimes it is ignorance which prevents our preceiving the importance of some revealed truths, or the dreadful consequences of some prejudices that we had embraced in childhood. Sometimes it is arrogance, which rashly maintains whatever it hath once advanced, advanced perhaps at first inconsiderately, but which will afterwards be resolutely defended till death, for no other reason but because it hath been once asserted, and because it is too mortifying to yield and say, *I am wrong, I was mistaken*. Sometimes it is a spirit of malice and barbarity, which abhors, exclaims against, persecutes, and would even exterminate all who dare contradict its oraculous propositions. Oftener still it is the union of all these vices together. A party-spirit is that disposition which envenoms so many hearts, separates so many friends, divides so many societies, which hath produced so many excommunications, thundered out so many anathemas, drawn up so many canons, assembled so many councils, and hath been so often on the point of subverting the great work of reformation, the noblest opposition that was ever formed against it.

This spirit, which we have faintly described, must naturally incapacitate a man for considering the whole of religion, it must naturally incline him to take it only by bits and shreds. On the one hand, it contracts the mind, for how can a soul that harboureth and cherisheth all the phantoms which a party-spirit produceth, how can such a soul study and meditate as religion requires ! On the other hand, a party-spirit depraves the heart and eradicates the desire of knowing the truth. A man animated with the spirit of party directeth all his attention to such propositions of religion as seem to favour his erroneous opinions, and irregular notions, and diverts it from all that oppose them, his system includes only what strengthens his party, it is exclusive of everything that weakens or opposes it.



This is the first cause of the malady. The remedy is easily discovered. Let us divest ourselves of a party-spirit. Let us never determine an opinion, by its agreement or disagreement with what our teachers have inculcated, but by its conformity or contrariety to the doctrine of Jesus Christ and his apostles. Let us never receive or reject a maxim because it favors or opposes our passions, but as it agrees with or opposes the laws of that tribunal, the basis of which are justice and truth. Let us be fully convinced that our chief study should be to know what God determines, and to make his commands the only rules of our knowledge and practice.

The last cause of the incapacity of so many professing Christians, for seeing the whole of religion in its connection and harmony, the last cause of their taking it only by bits and shreds, is their want of true zeal, a comprehensive and right directed zeal. Be it observed,—We are now addressing ourselves to professing Christians.

A man, who truly loves God, hath sentiments of zeal and fervour. Observe David, see his joy before the ark,—neither the royal grandeur, nor the prophetic gravity, nor the gazing of the populace, nor the reproaches of an interested wife, could cool his zeal. Observe Elijah, “I have been,” said he “very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I, only am left, and they seek my life to take it away.” Behold good Eli, the frost of four-score years could not chill the ardour that inflamed him. *What is there done, my Son?* said he to the unwelcome messenger, who came to inform him of the defeat of his army, the messenger replied, *Israel is fled before the Philistines, and there hath also been a great slaughter among the people, and thy two sons Haphni and Phinehas.* Thus far he supported himself, but when the man went on to say, *the ark of God is taken,* he could not survive the loss of that symbol of the divine presence, but died with grief. Observe Nehemiah, to whom his royal master put the question, *Why is thy countenance sad?* said he, *Why should not my countenance be sad, when the city, the place of my fathers’ sepulchres lieth waste, and the gates thereof are consumed with fire?* Consider St. Paul, *We glory in tribulations, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.*

Do you imagine you truly love God, while you have only languid emotions towards him, the welfare of his cause, and while you reserve all your activity and fire for your worldly concerns. And do you conceive, that, while indulging in indifference, you can arrive at a knowledge of the truth.— You may not be chargeable with entire unconcern,—but without zeal, your enquiry after truth, may be questionable, like that of Pilate's, he asked of Christ "what is truth?" and there are two things remarkable following that question. The first is, that Christ did not answer it, and the second is, that Pilate did not think worth while to ask it a second time; therefore that disposition in him must account for the silence of Christ to such an important question as "what is truth?" Recollect here, that general notion of religion which we have laid down, contains truths of speculation, and truths of practice. Such a lukewarm spirit as we have just now mentioned, forms invincible obstacles to the knowledge of both.— How is it possible for a man to obtain a complete system of the doctrines of the gospel, while he is a slave to indolence.

To obtain a complete system of the doctrines of the gospel, there must be a certain habit of thinking and meditation. In vain ye turn over whole volumes, in vain ye attend lectures, in vain ye parade with bodies of divinity, ye can never comprehend the connection of religious truths, unless ye acquire a habit of arranging ideas, of laying down principles, of deducing consequences, in short of forming systems for yourselves. This habit cannot be acquired without exercise, it is unattainable without serious attention and close application. But how can people given up to indolence acquire such a habit.— A slothful disposition is a constant source of hindrance to any successful studying. To counterbalance the difficulty of meditation and study, there must be a relish for it. Those who make study a mere duty, seldom make any very great progress in knowledge, at least a great difference has always been observed between the proficiency of those who study by inclination, and those who study by mere necessity. In the one, hours and minutes are counted, and the happiest period is that which terminates the pursuit,—but, in the other, time glides away imperceptibly, and people wish for the power of prolonging the course of opportunities.

To acquire a complete knowledge of religious truths, it is not enough to study them in the closet, in retirement and



silence, we must converse with others who study them too.— But a cold heart indisposes us for such conversation. Slaves to indifference have but little taste for those delightful societies whose mutual bond is utility, in which impartial inquirers propose their doubts, raise their objections, communicate their discoveries, and reciprocally assist each other's edification. For to disturb those who love ease, on serious and deep subjects, beyond the surface of common-place matters, conversation instantly languishes, and converse is at an end.

But if the want of zeal raises such obstacles to the knowledge of speculative truths, it raises incomparably greater still to the truths of practice. There are some scripture maxims which are never thought of by the persons in question, except it be to weaken and destroy them, at least, they make no part of their system of morality.

In your system of morality, what becomes of scripture exhortations to "redeem the time, to know the time of our visitation, to do all that our hands find to do, because there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go?" The love of ease inclines mortals, who may die in a few days, people who perhaps have only a few days to bid their last adieus, to embrace their families, to settle temporal affairs, to examine the neglected parts of religion, to prepare themselves to appear before that terrible tribunal to which death cites them. It is for lack of zeal these poor creatures, who have so short a time to live, and so great a task to perform, waste a considerable part of this fleeting life in idleness, that obliterates both the shortness of life, and the necessity of death.

All these causes of the infancy and noviciate of professing christians in regard to religion, unite in one, which we cannot but lament, nor can we lament it too much. We do not understand our own religion, we are, most of us, incapable of perceiving the admirable order, the beautiful symmetry of its component parts. Why? It is because we have so little zeal for our salvation, it is because we form such languid desires to be saved.

Indeed we know, that, except some unnatural creatures, except some monsters, to whom this work is not addressed, everybody professes to desire to be saved, yea, to prefer salvation to everything else in this life. But, when the attainment of it in God's way is in question, in this only that

agrees with the holiness of his nature to direct, and with our happiness to obey, what a number of people do we meet with whose desires vanish? I desire to be saved, says each to himself, I desire to be saved, but not by such a religion as the gospel prescribes, such as Jesus Christ preached, such as the apostles and ministers of the gospel preach after him, but I desire to be saved by such a religion as I have conceived, such a one as gratifies my views. I desire to be saved, but it is on condition, that, while I obey some of the precepts of Jesus Christ, he will dispense with my obedience of others, I desire to be saved, but not on condition of my correcting my prejudices, and submitting them to the precepts of Jesus Christ, but on condition that the precepts of Jesus Christ should yield to my prejudices. I desire to be saved, but on condition of retaining my prepossessions, the system that I have arranged, the way of life that I pursue, and intend to pursue till I die. To desire salvation in this manner, is too common a disposition among professing Christians. But to desire salvation in saying to God, with a sincere desire of obeying his voice, *Lord, what wilt thou have me to do?* *Lord, what wilt thou have me to love?* *Lord, what inclinations wilt thou have me to oppose, to mortify, to sacrifice?* To be willing to be saved in receiving, without exception, all the practical truths, which compose an essential part of that religion which God hath given us. Ah! how rare is this disposition among professing Christians!

Without this disposition however, (and let us not be ingenious to deceive ourselves,) without this disposition there is no salvation. It implies a contradiction to say that God will save us in any other way, for as it is contradictory to say that he will give to bodies the properties of spirits, or to spirits the property of bodies, so also is it a contradiction to say that error shall reap the rewards of truth, that the highway to confusion and misery is the path to order and happiness.

It remains to ask you, what are your intentions? What designs have ye formed? What projects do ye resolve to pursue? Can ye conceive a nobler hope than that of being saved! Can ye propose a more advantageous end than your own salvation? Will ye destroy yourselves? Do ye renounce those delightful hopes that are set before you in the gospel? And shall all the fruit of your instruction be to accuse and confound you before God?

We may live a few years longer, but, at the expiration of those few years, time finishes and eternity begins. A few years, a few months, a few days more, and behold your race is at an end, behold your time finishes and your eternity begins. And can we resist this idea! Alas! what hearts! what Christians! what a church!

May Almighty God arouse us, may we derive from the bosom of infinite mercies what we despair of obtaining from the insensibility of our hearts. May the Author of religion, that divine Spirit, from whom alone could proceed this beautiful system which he hath condescended to reveal to us, impress it in all its parts on our minds. Pluck up every plant which his good hand hath not planted. Triumph over all the obstacles that our errors oppose to his empire. Shut the gulphs of error and sin. Open the gates of truth and holiness. Save us, even in spite of ourselves, so far as it can be consistent with his word, with the divine oracles given us to make us wise unto salvation.

We would move heaven and earth, in order that the Methodist people may become true *disciplinarians* in the reform of Methodism, inasmuch as the essentials consist in Christian knowledge, Christian experience, and Christian practice. "If ye know these things, happy are ye if ye do them." In law, it is a want of knowledge of the laws, which will not excuse a person from suffering the penalty inflicted on the breach of them, for every one, at his peril, is obliged to know the laws of the land. But, brethren, "If ye know these things? ah, how long are we 'to stand in doubt' of one another? 'How long halt ye between two opinions'? Are we ready to acknowledge to the charge of the apostle, 'For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God.' And, are we prepared to suffer his word of exhortation—'Therefore, leaving the principles of the doctrine of Christ, go on unto perfection,' and not ever learning, and never able to come to the full knowledge of the truth.

And it must be hoped that we shall yet be enabled to retrieve our Christian character, by strict, constant, and due attention to the divine oracles. These oracles signifying *divine revelation* in general, because all delivered immediately from God, the holy men of old having spoken by the inspiration of the divine Spirit. When it is considered what respect

was paid by the heathens to their *oracles*, which were supposed to be delivered by those gods who were the objects of their adoration, but which were only impostures, we may then learn what respect is due to the *true oracles* of God.

Among the ancients the credit of oracles was so great, that in all doubts and disputes their determinations were held sacred and inviolable, whence vast numbers flocked to them for advice in the management of their affairs, and no business of any importance was undertaken, scarcely any war waged or peace concluded, any new form of government instituted, or new laws enacted, without the advice and approbation of the oracle. An Athenian law-giver, professed to receive instructions from Jupiter how to model his intended government, a legislator of Sparta, made frequent visits to Delphian Apollo, and received from him the platform of the Lacedemonian commonwealth—so history informs us.

What a reproach to Christians, who hold the bible to be a collection of the oracles of God, and who not only do not consult it in the momentous concerns of either this or the future life, but go in direct opposition to it! Were everything conducted according to these oracles, we should have neither war nor desolation on the earth, families and churches would be well governed, and individuals universally made happy.

Those who consulted the ancient oracles were obliged to go to enormous expense, both in *sacrifices* and in *presents* to the priests, and when they had done so, they received oracles which were so equivocal, that, howsoever the event fell out, they were capable of being interpreted *that way*.

Not so the first Christians, relative to the divine oracles, "They received the word with all readiness of mind, and searched the scriptures daily whether those things were so." "Comparing spiritual things with spiritual." Therefore, we have a *right*, as it is our duty and privilege, to be "followers of those who through faith and patience inherit the promises," whosoever may be found to oppose our claim to that right.

At the outset, we come in contact with the opponents of *equal rights*. Be it well understood,—That this is now the tug of war between parties contending for, and against the right. But one thought may have confused and checked us, though not hindered altogether, and while we proceed with the work we do *feel* from it. We are struck with an idea of the different degrees of labour necessary to two men, one of

whom should conceive the project of disuniting Christians and the other that of cementing them together in mutual love. The first need not trouble himself with study, examination, and argument, he would not be obliged either to divest himself of his own prepossessions, or to expose those of others, he need not sit whole days and nights either to examine coolly his own theses, or impartially to weigh those of his opponents, let him only take popular prejudices, cover them with the sacred style of scripture, or conceal them under some impenetrable jargon, let him animate them with party spirit, call it religious zeal, and denounce judgment on all who do not believe the whole to be essential to salvation, and the work will be done. Such a man may resemble a light-heeled enemy tripping over a spacious field, and scattering, as he goes, the seeds of an endless number of weeds, while the man who adopts a contrary plan, and fetching many a sigh, to pull the noxious produce up,—finds the accumulated errors of more than a hundred years, propagated and acted on by thousands of individuals, and submitted to and supported by hundreds of thousands, are not easily eradicated and rectified,—although it can be accomplished by the due *application of the truth*.

Before we shall attempt further to urge you on in this duty, so that you may become scripture critics, relative to its doctrines, and its constitution and government of the Christian church, we shall have to draw your attention to some general principles, with a view to a demonstration of the right itself. To pretend to examine Christianity, before we have established our right to do so, is to pretend to cultivate an estate, before we have made out our title to it.

Christianity is a religion of divine original,—a religion of divine original must needs be a perfect religion, and answer all the ends for which it was revealed, without human additions. The Christian religion hath undergone considerable alterations since the times of Jesus Christ and his apostles, and yet *Jesus Christ* was then accounted *the finisher*, as well as *the author of faith*. The doctrines of revelation, as they lie in the inspired writings, differ very much from the same doctrines, as they lie in creeds of human composition. The moral precepts, the positive institutes, and the religions which constitute the devotions of some modern christians, form a melancholy contrast to those, which are described by the guides whom they profess to follow. The light of nature,



and that of revelation, the operations of right reason, the spirit of the first, and the influence of the Holy Ghost, the soul of the last, both proceeding from the same uniform Supreme Being, cannot be supposed to be destructive of each other, or, even in the least degree, to clash together. The finest idea that can be formed of the Supreme Being, is that of an infinite intelligence always in harmony with itself, and, accordingly, the best way of proving the truth of revelation is that of shewing the analogy of the plan of redemption to that of creation and providence. By analogy is meant, a resemblance which one thing bears to another in some of its properties or qualities, though not in all. When we speak of the Divine Being, we are obliged to have recourse to this method of expressing ourselves, because divine matters are not the object of our senses, and cannot be conceived any other ways than by their similitude, proportion, or connection with sensible things, so that analogy means a resemblance in kind or sort, but a difference with respect to manner. Simplicity and majesty characterise both nature and scripture, simplicity reduces those benefits which are essential to the real happiness of man, to the size of all mankind, majesty makes a rich provision for the employment and superadded felicity of a few superior geniuses, who first improve themselves, and then felicitate their weaker brethren, by simplifying their own ideas, by refining and elevating those of their fellow creatures, by so establishing a social intercourse, consolidating fraternal love, and along with it all the reciprocal ties that unite mankind. Men's ideas of objects essential to their happiness are neither so dissimilar, nor so numerous, as inattentive spectators are apt to suppose. Variety of sentiment, which is the life of society, cannot be destructive of real religion. Mere mental errors, if they be not entirely innocent in the account of the Supreme Governor of mankind, cannot be, however, objects of blame and punishment among men. Christianity could never be intended to destroy the just natural rights, or even to diminish the natural privileges of mankind. That religion, which allows the just claims, and secures the social happiness of all mankind, must needs be a better religion than that which provides for only a part, at the expense of the rest. God is more glorified by the good actions of his creatures expressive of homage to him, than he is by uncertain conjectures, or even accurate notions, which originate in self-possession and ter-

minate in social disunion. How clear soever all these maxims may be, a certain degree of ambition, ignorance, presumption or indifference, or any other irregular passion, will render a man blind to the clearest demonstration, and insensible to the most rational and affecting persuasion. These positions, mere opinions and preposessions before examination, become demonstrative truths after a diligent search. To this end these general principles should operate in the enquiry after important truths.

But, previous to all inquiries concerning the doctrines of Christianity, it is absolutely necessary to establish that of *Christian liberty*, for, say we what we will, if this preliminary doctrine of right be disallowed, voluntary piety is the dream of an enthusiast, the oracles of God in the christian world, like those of the Sybils in Pagan Rome, are sounds convertible to senatorial sense, and the whole christian mission, from the first prophet down to the minister of the day, is one long muster roll of statesmen's tools, a disgrace to their species, a contradiction to their profession, a dishonour to their God!

Christian liberty in Roman Catholic countries is liberty to be a Roman Catholic, that is, liberty to believe what the Bishop of Rome affirms to be true, and liberty to perform what he commands to be done. Christian liberty in some professed reformed and reforming churches is liberty to renounce what the reformers renounced, to believe what they affirmed, and to practice what they required. But we who *have not so learned Christ*, define Christian liberty otherwise, and if we be asked: What is Christian liberty? we answer: It is liberty to be a Christian. One part of Christianity consists of propositions to be believed. Liberty to be a Christian believer is liberty to examine these propositions, to form a judgment of them, and to come to a self-determination, according to our own best abilities. Another part of Christianity consists of duties to be performed. Liberty to be a practical Christian, is liberty to perform these duties, either as they regard God, our neighbour, or ourselves. Liberty to be a Christian implies liberty not to be a Christian, as liberty to examine a proposition, implies liberty to reject the arguments brought to support it, if they appear inconclusive, as well as liberty to admit them, if they appear demonstrative.

The object of Christian liberty, that with which a man who would examine Christianity has to do, is a system of



Christian doctrine, but, having established the doctrine of right, before we proceed to exercise this right by examining the religion proposed to mankind by Jesus Christ, it is absolutely necessary to inquire what we ought, on sound principles of justice and fair reasoning, to expect to find in it. We know some truths without revelation. We have a full demonstration in nature that there is one God—that he is an intelligent Spirit—that he is a wise and bountiful Being. Should any religion which pretends to be divine, affirm there is a plurality of Gods—God is not an intelligent spirit—God is an unwise and an unkind Being—we should have a right to reject this pretended revelation. Indeed, should a revealed religion allow our demonstrations, and afterwards explain them in a manner quite subversive of our former explications of them ;—should it affirm God is as you say, a wise and bountiful Being, but he displays his wisdom and goodness not in governing his intelligent creatures as you have imagined, such a moral government, will prove to you, would shew a defect of wisdom and goodness, but he displays the supreme perfection of both by providing for such and such interests, and by bestowing such and such benefits, as have either escaped your notice, or were beyond your comprehension. In this case, we ought not to reject revelation, for, although we can demonstrate without inspiration the wisdom and goodness of God, yet we cannot pretend by the light of nature to know all the directions, and to ascertain all the limits of these perfections.

Lay Christianity before us who will, we expect to find three things in it, which we call analogy, proportion and perfection. Each of these articles opens a wide field of not incurious speculation, and each fully explained and applied would serve to guide any man in his choice of a religion, yea, in his choice of a party among the various divisions of christians, but alas ! we are not employed now-a-days in examining and choosing religious principles for ourselves, but in subscribing, and defending those of our ancestors ! A few hints then shall serve.

By *analogy* we mean resemblance, and, when we say revealed religion must bring along with it an analogical evidence, we mean, it must resemble the just dictates of nature, the reason is plain. The same Supreme Being is the author of both. The God of nature has formed man for observing objects, comparing them together, laying down

principles, inferring consequences, reasoning and self-determining, he has not only empowered all mankind to exercise these abilities, but has even constrained them by a necessity of nature to do so, he has rendered it impossible for men to exist safely in society without it. In a word, the God of nature has made man in his own image, self-determining being, and to say nothing of the nature of virtue, he has rendered free consent essential to every man's felicity and peace. With his own consent subjection makes him happy, without it dominion over the universe would make him miserable.

The religion of nature,—we mean by this expression here, the objects, which display the nature of the Deity, and thereby discover the obligation of mankind,—is in perfect harmony with the natural constitution of man. All natural objects offer evidence to all, but force it on none. A man may examine it, and he may not examine it, he may admit it, and he may reject it, and, if his rejection of the evidence of natural religion be not expressed in such overt acts as are injurious to the peace of civil society, no man is empowered to force him, or to punish him, the supreme moral Governor of the world himself does not distinguish him here by any exterior punishments, at the most he expresses his displeasure by marks attached to the person of the culprit, and concealed from all the rest of his fellow-creatures, and the glory of civil society is not to encroach on the moral government of God.

Christianity comes, pretends to come from the God of nature, we look for analogy, and we find it, but we find it in the holy scriptures, the first teachers, and the primitive churches. In all these, we are considered as rational creatures, objects are proposed, evidence is offered, if we admit it, we are not entitled thereby to any temporal emoluments, if we refuse it, we are not subjected to any temporal punishment, the whole is an affair of conscience, and lies between each individual and his God. We choose to be Christians on this very account. This freedom which we call a perfection of our nature, this self-determination, the dignity of our species, the essence of our natural virtue, this we do not forfeit by becoming Christians, this we retain, explained, confirmed, directed, assisted by the regal grant of the Son of God. Thus the prerogatives of Christ, the laws of his religion, and the natural rights of mankind being analogous, evidence arises of the divinity of the religion of Jesus.

We believe, it would be very easy to prove, that the Christianity of the Church of Rome, and that of every other establishment, because they are establishments, are totally destitute of this analogy. The religion of nature is not capable of establishments, the religion of Jesus Christ is not capable of establishments, if the religion of any church be capable of establishments, it is not analogous to that of scripture, or that of nature. A very simple example may explain our meaning. Natural religion requires a man to pay a mental homage to the Deity, to venerate his perfections, by adoring and confiding in them. By what possible means can these pious operations of the mind be established? Could they be forced, their nature would be destroyed, and they would cease to be piety, which is an exercise of judgment and will. Revealed religion requires a man to pay a mental homage to the Deity through Jesus Christ, to venerate his perfections by adoring and confiding in them as Christianity directs, by repentance, by faith, by hope, and so on. How is it possible to establish those spiritual acts? A human establishment requires man to pay his Christian mental homage to the Deity by performing some external ceremony, suppose bowing to the East. The ceremony, we grant, may be established, but, the voluntary exercise of the soul in the performance, which is essential to the Christianity of the action, who in the world can establish this? If the religion of Jesus be considered as consisting of external rites and internal dispositions, the former may be established, but, be it remembered, the establishment of the exterior not only does not establish the interior, but the destruction of the last is previously essential to the establishment of the first.

No religion can be "established" without penal sanctions, and all penal sanctions in cases of religion are persecutions. Before a man can persecute, he must renounce the generous tolerant disposition of a Christian. No religion can be "established" without human creeds, and subscription to all human creeds implies two dispositions contrary to true religion, and both expressly forbidden by the author of it. These two dispositions are, love of dominion over conscience in the imposter, and abject preference of slavery in the subscriber. The first usurps the rights of Christ, the last swears allegiance to a pretender. The first domineers, and gives laws like a tyrant, the last truckles like a vassal. The first

assumes a dominion incompatible with his frailty, impossible even to his dignity, yea denied to the dignity of angels, the last yields a low submission, inconsistent with his own dignity, and ruinous to that very religion, which he pretends by this means to support. Jesus Christ does not require, he does not allow, yea he expressly forbids both these dispositions, well knowing, that an allowance of these would be a suppression of the finest dispositions of the human soul, and a degrading revelation beneath the religion of nature. If human inventions have formerly secularized Christianity, and rendered such bad dispositions necessary in times of ignorance, they ought to be exploded now, as all Christians now allow this theory. The Son of God did not come to render one part of mankind to serve the secular views, and unworthy passions of the other, but he obtained freedom for both, that both "*might serve him without fear, in holiness and righteousness all the days of their lives.*" When churches reduce this theory to practice, they realise in actual life what otherwise makes only a fine idea deciphered in books, and by so doing they adorn their Christianity with the glorious evidence of analogy. But to pursue this track no further, we hope nothing said will be deemed illiberal, we distinguish between a constitution of things, and some wise and good men, who submit to it, and we only venture to guess, if they be wise and good men under such inconveniences they would be wiser and better men without them,—at all adventures, if we owe much respect to men, we owe much more to truth, to inconvertible unchangeable truth.

It behoveth us to be well acquainted with our right, claim, privilege, which are synonymous. We should understand our right, claim it as such until this our privilege is secured, proving ourselves to be worthy of it in all its important and operative bearings—to be somewhat more explicit on *equal rights*.

A *right* is that which, it is always proper for us to possess, and to exercise. A *claim* is that which we have a right to prefer, while a *privilege* is a conventional right acquired by individuals, or by bodies of men.

Rights are all founded on the immutable laws of our nature, and are therefore in agreement with the rule of *true* in opposition to *false*, and of *right* as opposed to *wrong*, and of *good* as opposed to *evil*. It has been said that our *rights*

are either *native* or *conventional*, although it would be more proper to call them our *native rights*, and our *conventional claims*. Our *native rights* are given us by the Author of our being, and are in agreement with the nature which he has imparted, and as our nature is the same in all our species, so all our native rights must be equal and inalienable. Our native rights are prior to all our conventional claims, and are independent of all conventional obligations, they are all primitive and abstract things, and they are of divine authority, being entirely independent of all human law, or conventional duty. Our *claims* and *privileges* are all conventional things, excepting when we claim any natural right of which we have been forcibly deprived.

*Liberty*, in the sense of a free enjoyment of our native right, is what belongs to us as rational and accountable beings, and therefore when deprived of them, they become our highest claims, being absolutely and unconditionally ours. But *liberty* in such a case, can never be a privilege, excepting in the sense of an exemption from some conventional and arbitrary law. *Liberty*, in the sense of the power of doing what we please, is necessary to the moral freedom of mankind, but we can have no *right* to break the laws of moral obligation. Tyrants, indeed, are *privileged* to do what is wrong, but every man must ultimately give "an account of himself to God."

Between *Right* and *Power*, there is often as wide a difference as between right and wrong, truth and falsehood, and this will apply to both our *native rights*, and our *conventional claims*. We may have a right to do what we have no power to perform, and we may have a power to perform, that which we have no right to do. Slaves have a native right to that freedom which belongs to their own species, but while they are enslaved they have not the power to enjoy that freedom. We may have a *native claim* on all to which we have a native *right*, but we have a *conventional claim* only to that in which we have a conventional *right*. Our *native rights* are of Divine authority, and are in exact accordance with the native laws of moral obligation, but our conventional claims, being founded only on conventional law, may either be righteous or unrighteous, according to the laws on which they have been founded. Religious blessings, even when conventional, are of Divine authority, and are in agreement with the law of righteousness. Hence we read "To them gave he power



to become the sons of God." "Blessed are they which do his commandments, that they may have right to the Tree of Life."

*Right, and power, and claim*, are co-existent and inseparable. In human institutions, men may have a conventional *right* to do that which is morally wrong, but all those conventional laws which are not compatible with the great law of moral obligation, must be morally unrighteous. Native, or social obligation, must be the real foundation of all conventional laws, and when our conventional laws are in accordance with our moral obligations, all such conventional laws must be morally binding on mankind, for every conventional law must appeal to our native sense of moral obligation in support of its claims.

In conventional communities, men may be liberated from certain private obligations on account of their public services, with which such private duties may be deemed as incompatible, but there is no release from moral obligation. *Privileges* are conventional rights, or exemptions, granted to individuals or public bodies, and which must depend on the will of the granter, or on the circumstances of the services, and are all of them exemptions from some common obligation. All moral obligation is indispensable, and no man can be privileged to disobey. In like manner, all religious obligation is of Divine authority, from which no man can be released by privilege.

Christian blessings are all *privileges*, in the sense of an exception from guilt, and from the final sentence which awaits the wicked, but not in the sense of an exemption from any moral and religious obligation, inasmuch as "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." *Our religious rights are therefore*, not human, or inherent, but they are divinely conventional, arising entirely out of the covenant redemption, and the promise of eternal life through Jesus Christ, the Saviour of mankind.

The modern struggle is for individual rights. The development of the individual man seems to be one of the main efforts of modern times. Liberty has always been an object, but never so much as now. All the great movements of society have, more or less, this object in view. If the zeal of reformers be directed against abuses of any kind, it will ever

be found that these abuses are merely restrictions of individual liberty, monopolies confer powers on individuals and associations at the expense of the individual liberty of all the rest of the community.

Every right has also its corresponding wrong that is revealed along with it, as the shade is revealed with the light, and the shadow with the substance. Moreover, every man has a natural tendency to exaggerate his rights and diminish his wrongs, and this becomes the source of social unhappiness. All the quarrels of mankind originate thus, and the great effort of men in all ages has been to settle this question of the rights of individuals. At one time they are silenced by a master assuming all the rights to himself, and distributing their portion to each as he pleases. At another time a select portion combine with the one, for greater strength and security, and deprive the people of their individual rights, and invest themselves with that which they have extorted from others, and introduce a gradation of rights and wrongs which can never give satisfaction to the losers, whatsoever contentment it may bring to the winners.

In such a state of things the great mass of society are forbidden the free development of their natural talents. The freedom that common men enjoy in such a state must be of a very private and limited character. The field of liberty for the development of individual genius is in progress.

Long and weary were the ages that rolled over humanity before anything like a wide field of liberty was won for the individual. This could only be found in free associations. A man amongst the mountains, a hermit in the desert, is free enough to think, but then he can do nothing. Inventive genius has only a little field of liberty in the great field of nature. It is in the great field of society alone that it feels itself free. Communities, therefore, and large communities, are indispensable for its liberal and healthful exercise, where the old partition walls are left to decay, or removed as rubbish to give development to our institutions, as the spirit of individual liberty begun to develop itself, and impress every individual man with an idea of his dignity, and of his rights as an individual intelligence. In this one fact alone there is a character of liberty for the individual man to show himself as he is, or may become. Liberty, however, pure liberty, is not yet gained. The rough liberty, the root of the pure, is



merely growing. We have gained an enlargement of the field of development, but we are not yet free. Men are slaves in these lands, with all their Protestant boast, as well as in some other countries, and liberty is restrained by law, and bigotry, and fanaticism, and ignorance, which are so many yet indispensable obstacles and fetters to the ardent and impassioned mind, which longs, perhaps wildly endeavours, to exceed the bounds of propriety which society has fixed for individual indulgence.

What walls once did by way of personal and operative restrictions, is now done in many lands by way of mental imprisonment. Who more free than the philosophers of Greece in the discussion of philosophical and religious questions? The school of Athens enjoyed a liberty which has never been exceeded in modern times, but then they were personally and physically restricted in the pursuit of material science. For want of that science their metaphysical philosophy was inconclusive and so far worthless, it perished as it deserved to perish, amid the ruins of the old world. Then society was almost totally dissolved, the large cities became small again, the great armies were divided into little ones, the great empire into small kingdoms, men were scattered once more over the field, in castles and cottages, and superstition usurped the throne of philosophy, and suppressed all appearance of individual liberty. A great spiritual monarch appeared to rule over the souls of men in the very same place that had once ruled over their bodies, and a new attempt was made to settle the question of individual rights, by silencing the claimants, and subjecting them to the will of an irresponsible master. All this produced a reaction at last, and the great principle of the Protestant Reformation was the assertion of individual liberty—liberty for the individual to develop himself.

It asserted this right, but it was unable to concede it. The liberty was too great, it immediately developed itself in licentiousness, and the Protestants, who began with the assertion of the rights of the individual, were very soon compelled to acknowledge that the rights of the universal are of equal importance, and that the one cannot be sacrificed for the maintenance of the other.

Here, then, arose a great difficulty—the difficulty of the

Protestant Era—how far the two rights, the rights of the individual man and the rights of the collective man, are compatible with one another. This is the problem that England at present is engaged in solving. Rome despises the problem entirely, denies to the individual a free development, it forbids to think, forbids him to read, forbids him to print, forbids him to preach, forbids him to lecture, forbids him to hold scientific congress. It walls him in, and keeps a sentinel at the gates, without whose special permission he can do nothing. If a new and brilliant idea occurs to him, he must ask permission of the sentinel to take it out with him, if the sentinel refuse, it must be kept at home. If he desires to become acquainted with some new doctrine or some new author distinguished in other lands, he must ask permission of the sentinel to let him read the book that would enlighten, if the sentinel refuse, then he must remain in ignorance. The rights of the universal man are to be preferred to those of the individual. This is Rome, and this is her principle, and therefore she will not allow a Protestant to preach in her exclusive limits, a philosopher to teach without a special license, nor one of her children to read a Bible, and interpret that Bible himself. It must be interpreted by the universal rule, and no individual rule or mode of thinking can be tolerated by Rome.

In England our principles are just the reverse, every man may develop his mind as he pleases. He may send to Rome or to Paris for any book that is there to be bought, and it will be safely transmitted to him, and at home he may read it and invite his friends to read it along with him. This is liberty, but it is not Protestantism, it is merely civil liberty. Protestantism, as a Church, was unable to develop this liberty, it found, when it attempted it, that it destroyed itself. It was tantamount to suicide. The Church of England, like the Church of Rome, has its Articles and Canons, and a man must either abide by them or be false to his church. But he may live in that falsehood and not be punished for it, because the church has lost the power of punishment for breach of certain discipline. This nominal adherence is, however, better than forced adherence, it is this that makes the Catholics of England more true to Catholicism than those of France and Italy. They are voluntary adherents, they can change. They share even in the liberty which they would willingly destroy. All the sects in our land, perhaps,

would destroy this liberty if they could, and would use force to produce unanimity if they were able. But such is the peculiar combination of circumstances in this country, that no party can use force to compel men to think as it does, and thus by what mechanics call a resolution of force we find a liberty in England for which we have to thank no sect and no party—a liberty that is more liberal than even Englishmen themselves, and which comes direct from the Common Law of the land, to which we are more indebted for our individual rights than to any sect or party whatsoever. Catholics themselves have helped to win this right. Quakers have helped to win it, infidels have helped to win it. All have more or less contributed their share in producing this condition of freedom, which, it would appear, is the real mission of those lands. What seems to be against it will only widen its field of activity the more.

But this free and full development of the individual man is not a complete idea, nor a final purpose. The collective man must be put in harmony with the individual, without this, the individual development is “a universe of dust”—“a fortuitous concourse of atoms.” Individual liberty must be compatible with collective unanimity, to suppose otherwise is to suppose a creative imperfection in nature. Now, what will and what will not reconcile individuals with one another? A Catholic law, that is, a universal law, this is the sure and the certain answer to the question. But what is a Catholic law? It is an everlasting law,—written not in statute books, but on the heart of man. Rome calls her law a Catholic law, but it is not written on the heart. England does not call hers a Catholic law, she legislates for individual rights, her very object is imperfection, that of Rome is perfection. It is easier to succeed in imperfection than perfection, and therefore England has succeeded better in developing the individual man than Rome in forming the universal man. Rome has failed, and is daily failing, she aims at perfection, and claims it, and she must claim it, for no law but a perfect law can be Catholic law, any imperfection whatsoever is fatal to its pretensions. England does not fail even when she produces confusion of principles, for her mission is the development of individual rights, and these are necessarily productive of strife. A new Catholic or universal law is indispensable to complete the work of developing individual

liberty. How will that law arise? Whence will it come? What will forerun or foreshadow it? If Rome has not the true Catholic law, she may have the shadow of it, and "coming events cast their shadows before them." A shadow is no mean thing, there is always a substance of some kind behind it, and no mean thing this Catholic law of Rome is in our estimation, nor are we sorry for the aggression that it has made upon England. We never had any fear of it. Rome is too faded, and wrinkled, for us to feel concern for any of her wiles, but if the dark shadow which she has cast upon our land be the adumbration of a Catholic or universal law, whose advent is thus announced, then rejoice, O earth! and all that in thee is! for a day is dawning on thy dark ages, and thy long centuries of anarchy and strife—a happy day that will establish for ever the right of individuals, and render liberty compatible with the perfect peace and security of society.

This is what Rome never can do, and moreover it is what she never even attempted. She objects to liberty as incompatible with law. "The law of liberty" she never even professed to promulgate, the new Catholic law, therefore, is something beyond both Rome and England—a mission superior to that of either. Rome has merely the mission of Catholic law without liberty, which must produce rebellion, England has merely the mission of a law of individual liberty without a Catholic law, and this can never, by any possibility, establish the peace of society. The new law is the Catholic law *with liberty*,—a law which remains in the womb of Providence for the time to come. But such a law must be possible, and must come out, naturally out, of the two old conflicting elements of Romanism and Protestantism, which together hold, but cannot combine, the idea of a perfect system, consisting of a Catholic law of unanimity on the one hand, and a Protestant law of individual liberty on the other.

Such a combination would make the liberty of England pure, and the Catholicism of Rome real, which, at present, neither is.

And now, relative to those introductory remarks, as being considered in the light of *elementary discipline*, and that discipline essential, we cannot regard them as foreign to the work itself, but rather as its very basis, from which may be hoped its final success, and therefore, an indispensable pre-

amble, the aim of which being to prepare for self-guidance as the intended result. We must regard this introduction in an analogical sense, as the outline of the rule of exercises, for us Reformers, in the great work of radical and permanent reform.

As to the "Reform Movement" so called, we really apprehend we feel rather inclined to look at it as a very instructive example for non-imitation.

The official principle implying a tendency towards the rule, if not of one, yet of as few as possible, the principle of constitutionality, on the contrary, implying a tendency towards the rule of many, of *all*. But, unfortunately, we see the Methodist people have lost first the *right*, then the *habit* of self-government. We regret to see this invaluable defence of the church effaced by officials, local, as well as stationed.

Whether "the great movement" for reform may have better instructions in store for us, remains to be seen. We are, however, inclined to question the result. Our doubt is founded on the fact that we see no positive principle laid down for a basis, and, without a basis, no solid building is possible. We see an excited indignation at an existing evil, accompanied with a vague longing for *some* change, *some* remedy, but we see no settled idea of an adequate remedy.

And yet it would strike us that the choice is neither dubious nor definite. Either "self-government" is the remedy, or there is no remedy at all. Therefore, ye Methodist! mind to cherish the principle of self-government. No official almightiness is a compensation for the loss of it.

It is to be regretted that the system of a nominal official government has succeeded so much in absorbing the habit of the people of Methodism governing themselves, that the very idea of "self-government" appears to be strangely obscured, if not entirely lost. With reformers, in general, the idea of self-government is narrowed down to mere connexional affairs, with the idea of partly absolute, partly corrupt communities. Some speak of local abuses, some of favouritism, others of secret diplomacy, the very complaints are fragmentary gushes, a groping in the dark with no light to lead. Few appear aware of the truth, that the evil is the same everywhere—loss of "self-government"—consequently that the remedy is likewise one and the same "revindication of self-government."

This compasses everything from church and circuit affairs to connexional policy. Either self-government everywhere or freedom nowhere, and constitutional life a fiction—that is the alternative.

When the reformers of Methodism will be able to hold up the principle of the people's self-government in full operation, vivified by common sense, and by a patronage which has for its motto—"One is your master, even Christ"—when they will be able to show us, that the church is administered by the church, the people, and not rotten orders of the community, the circuit by the circuit, and the common concerns of the connexion, but only and exclusively these, by the Annual Assembly, when they will be able to show us in every superstructure of these aggregations, the control of connexional affairs in the charge of true representatives of the people, every one of them responsible, because every one of them *revocable*, the delegates alike as the church and circuit officers, if they will be able to show us, church and circuit assemblies regularly organised, and invested with a church polity character, standing orders of the people's will, watching every branch of church administration, and of connexional affairs, when we shall see reform fostered by an active consistent life, possible only with decentralisation, instead of presenting us a continual run for official centralisation, which *must* leave the people ignorant of their own church affairs, *must* generate ecclesiastical indolence, *must* lead to favouritism and corruption, if instead of seeing the despotic tendency of too much governing prevail, we shall see the people managing its own affairs to the utmost possible extent, and leaving to the official government the smallest possible field for action, consequently the smallest possible field for the dispensation of favours and for doing wrong, if we shall see the Annual Assembly restricted to the high field of common connexional concerns, and by this high destiny raised to the dignity and to the self-esteem of the ancient assembly of apostolical times, instead of being a tool in the hands of an irresponsible system for meddling with every small matter and every petty local concern, losing by this habit of transacting small business the resolution of grappling with what is great, and thus reduced by the "system" to what the Wesleyan Conference was reduced by John Wesley, to say the least and best of it, a board of registration for accomplished facts, if in a word the



honourable officials of the great reform movement will be able to show us "self-government," and by self-government the evils inherent to the fragility of every human institution, reduced to a practical minimum, then they may boast reform institutions, and claim the right of competition in the race of "forms of government," until then they must submit to our repeating the words "that the reform attempts at a constitution is a compound of fictions and illusions"—"*He that is first in his own cause seemeth just, but his neighbour cometh, and searcheth him.*"—Prov. 18-17.



The following synopsis of Rules and Principles will EMBODY for the consideration of the people called Methodist the writer's opinion on Methodism as it should be, or the constitution of a Christian Church in accordance with the Divine Scriptures.



PRINCIPLE.—The supremacy of the Head and the equality of the members for all ordinances and regulations in the Church of Christ.

“One is your Master, *even* Christ and all ye are brethren”  
Matt. XXIII. 8.

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell *it* unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.”—Matt. XXIII. 15 to 17.

From which it is evident that the Constitutions for government of Methodist Churches are all anti-scriptural, imperfect for the government of a Christian Church, and inconsistent with peaceable union, and equal brotherhood of its members, and therefore none of them be adopted.

It is the duty as well as privilege of each individual of the church to watch over its purity and efficiency, and in earnest, and constantly to remember and be warned by the invasion

of our Christian rights and privileges by usurped authority exercised by officials of the church, who, instead of caring for the flock have been reckless in tearing and scattering it, excommunicating from the Methodist Churches multitudes of the most pious, useful and ornamental members of the church, for no other reason than asserting those rights of which they had been unrighteously *debarred* from the very commencement of Methodism,—rights which had been made over to them by the great Head of the Church in his Will and Testament, and for remonstrating against such Anti-Christian conduct.

Therefore be it resolved—

That the BASIS of a plan for a reformation of existing abuses in Methodism, shall be the principle of the right of interference, on the part of the members of the church, in the regulation of all its affairs.

In the following general Rules for our own government as a Church—equally by all, equally for all—these two leading principles are the foundation: The *equality* of members, and the scriptural injunction binding upon a church the *duty of managing its own affairs*.

1st. FOUNDATION.—As a fundamental principle, we hold and recognise as the only and sufficient rule of faith, and also of church government, the Holy Scriptures, especially the New Testament of our Lord and Saviour Jesus Christ, and regard as matters indifferent, so far as membership with a Christian Church is concerned, whatever is not manifestly enjoined in those infallible records—“All Scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3, 16, 17. This would imply a large and enlightened use of the written word without any restrictions.

THAT OF CHRISTIAN DOCTRINE.—We concur in those sentiments generally taught in the Theological writings of the late Mr. John Wesley, and which are admitted by the various branches of the Methodist community, as being *consistent* with the Holy Scriptures.

2nd. SCRIPTURE THE TEST OF RULES.—Since no human beings are infallible, and since all history proves that even the church itself is liable to err, by *permitting* mere human judgment to supersede the word of God, the members of each church shall test all their written or printed rules, and all their usages, institutions, regulations, and doctrines, and bring all to the standard of the New Testament.

3rd. OF CHURCH MEMBERSHIP.—All persons who profess a desire to flee from the wrath to come, and to be saved from their sins through faith in our Lord Jesus Christ, and who evince their sincerity by renouncing sin, and yielding obedience to the Divine commands, are eligible to become members of our Church. This being in accordance with our blessed Lord's invitation and declaration, "Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light."—Matt. XI, 28 to 30.

4th. OF CHURCH FELLOWSHIP.—In sacred history, we find a manifest *distinction* between the church and the world "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between him

that serveth God and him that serveth him not.”—Mal. 3. 16 to 18. Here we have words of abundant comfort and encouragement, to which the people of the world are strangers, but they are experienced where there is a true church fellowship. And we find, whatever becomes the privilege of the church, it constitutes its duty—always a beneficial duty—thus, “Let us hold fast the profession of *our* faith without wavering ; (for he *is* faithful that promised) and let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some *is* ; but exhorting *one another*, and so much the more, as ye see the day approaching.”—Heb. X—23 to 25. Again, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day ; lest any of you be hardened through the deceitfulness of sin.”—Heb. III—12 13. Therefore, Christian Fellowship so plainly enjoined by example and precept in the Sacred Scriptures is not to be held as a matter indifferent, but is to be regarded as a divine obligation and privilege to be observed and enjoyed, and the cessation thereof through whatever circumstances as a deprivation and sorrow.

5th. CLASS MEETINGS.—Each church shall divide itself into classes, comprising not more than twenty members, meeting weekly, each class shall choose its own leader, either male or female, and change that leader whenever it wishes so to do, subject to the approval of the church meeting. The members are expected to contribute towards the support of the gospel amongst us. One penny per week and one shilling per quarter, cannot be considered unreasonable, except in cases of extreme poverty, but then, their richer brethren should consider it their duty to supply that lack by contributing more largely—hence the exhortation of the Apostle,

“Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”—I Cor.—16, 2. And as that precept, on the present subject, is applicable to all the members, the weekly pence might be dispensed with, if more agreeable, by the quarterly contribution of two shillings and one penny, less or more.

6th. CLASS LEADERS.—One of the members of each class styled the leader, shall be determined by suitable qualifications for that important office. In this is implied, their fidelity to God, and their faithfulness to those who meet with them. Their duty is to “*Feed the flock of God which is among them,—not being lords over God’s heritage, but being ensamples to the flock.*” In humility, and heavenly mindedness, they are to be *ensamples, types*, to the flock, *moulds* of a heavenly form, into which the spirits and lives of the flock may be *cast*, that they may come out after a perfect pattern. In the execution of the office, there must be a qualification for close inquiry into the state of mind, to see that they be either *true* penitents, or *genuine Christian believers*. Those of their charge who walk in the fear of the Lord, and in the comforts of the Holy Spirit, should be encouraged to seek the perfect love of God, as earnestly as ever they sought the Divine favour. The privilege of their enjoying it should be set before them in as clear a light as possible, that they might at once go up and possess the land of promise. Who then is sufficient for these things, so that the little flock may become a peculiar people zealous of good works? The *test* must be applied. Does the candidate for the office profess to *experience* these things himself, and if so, can his testimony be received? Great caution should be used, both in the choice and the retention of a leader for a class. He should be a happy witness that the blood of

Christ cleanseth from all sin, and can say to his brethren "Be ye followers of me, as I am of Christ." And no leader should be suffered to remain in office, who has left his first love, and of consequence, his first zeal for God, and regard for souls. Class leaders may be said to hold the most important office in the church. They should be the nursing fathers and nursing mothers in the church,—out of which, the very preachers of the gospel and office-bearers of the church, are to be raised for future generations,—and upon their qualifications and faithfulness, the spiritual condition and usefulness of the members in a great measure depends. Every leader is expected to go before his class in his advances in piety, and to be a special pattern of holiness and zeal to the members of the church. Thus it is written, "Be ye clean that bear the vessels of the Lord." Witness the good confession made by the Psalmist "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases." *Who healeth all thy diseases.* Spiritual disease is the disease of the soul.—This is cured by sanctification. The Apostle Jude terms this, "the common salvation"—dispute it who will, "their word will eat as doth a canker." The apostle Paul saith "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, *and* prepared unto every good work."

No person shall be appointed a Leader unless he be an *experienced* person in these essentials, viz.:—justification by

faith, and *sanctification* by faith, as a *present* privilege. On that grave subject, should any serious doubt exist, no person shall be appointed for permanency, but might be placed on trial for some three or six months, until the Class and Church Meeting shall be satisfied as to the required qualifications being experienced or not by the candidate for the office,—and then confirmed or rejected accordingly.

Nothing can possibly prevent *formality* from creeping into the classes, if the members be not strongly, affectionately, and constantly urged to expect *a present and a full salvation*.—Something beyond what is now possessed should be always held out to them, as an incentive to them to forget those things which are behind, and to reach forth to those things which are before, which, they should ever remember, are to be received by faith. No public ministrations will be sufficient to maintain the life of religion in individuals, or to preserve the purity of the body, without faithful leaders in the Church.

If the Rule be right, and the preceding notes be just, it will appear to be a matter of very great importance to the Methodist Connexions, that caution should be used in putting men in this office, and that they ought to be men of sterling piety, of a good natural understanding, and of solid judgment. It will be utterly impossible for them to fill their places properly, without the pure love of God in their hearts, as a sacred fire, inflaming them with holy zeal for his glory and the salvation of souls, nor can they be expected to discharge their duty well any longer than they retain this principle in their own breasts.

It shall be the duty of the leader to receive from the members what they are willing to give towards the support of the gospel among them. It shall also be the province of the leader to furnish the members of his class with quarterly tickets, for their more convenient admission to our religious meetings, but not for a renewal of membership.



7th. **MUTUAL DUTIES OF MEMBERS.**—It becomes the duty of our members to cultivate a spirit of brotherly affection towards one another, and to manifest this spirit by promoting each other's welfare, preferring each other in business, advising each other in difficulties, and defending each other in character, encouraging to duty, admonishing in error, and restoring when fallen, comforting in distress, visiting in affliction, and assisting in need,—thus shall we bear each other's burdens, and the household of faith will be established. "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6-2.

8th. **DUTIES TOWARDS OTHER CHURCHES.**—As members of the Militant Church of Christ, our people are called upon to cherish a friendly disposition towards professing Christians of other denominations, especially towards the various branches of the Methodist community, and to evidence the same by a candour of sentiment and liberality of conduct, by giving them the right hand of fellowship, and rendering them the kind offices of brethren, by giving them an interest in their prayers, and rejoicing in their true prosperity.

Such a Church is no other than a company of men having the form, and seeking the power of Godliness, united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

9th. **CHURCH MEETINGS.**—Each company of believers regularly assembling in any given place of Public Worship, is the Church of that place. Therefore, the Church Meeting shall consist of the preachers, leaders, stewards, and chapel trustees, being members of that church, together with such other members of the Church as may be disposed to attend. This meeting shall be held weekly, fortnightly, or monthly, as required; and every leader, unless lawfully prevented, shall

regularly attend to pay in his class-money to the Steward, and assist in transacting the business of the Meeting.

The Church Meetings shall have the management of the affairs of their respective churches, subject to the final revision of the Circuit Quarterly Meeting ;—in case of an appeal against any of its decisions, all matters to be ordered and determined by a majority of votes, and minutes to be regularly kept.

10th. ADMISSION AND EXPULSION OF MEMBERS.—Each Church shall admit and exclude its own members, and choose and displace its own officers by a Church Meeting.—And once in every year at least, shall solemnly examine, whether the Church has performed its duty as directed in Matt. XVIII—15 to 17. This passage contains “ our beacon, our Divine pillar of fire by night, and cloud by day.” No private or official member shall be subject to Church Censure, suspension from privilege, or exclusion from the church, without the consent of a majority of a Church Meeting, or of the Quarterly Meeting ; any member dissatisfied with the decision of any Church meeting, may appeal to the Quarterly Meeting of the Circuit as the highest local authority, whose decision shall be final,—this appeal to the Circuit Quarterly Meeting, is on the principle, that, “ In the multitude of counsellors *there is safety.*”

11th. CHURCH STEWARDS.—There shall be two Stewards to each Church, one of whom shall act as Treasurer, and the other as Secretary, they shall be appointed or re-appointed immediately after the December Quarterly Meeting. In all cases where other suitable brethren can be found to undertake the office, neither Preachers nor Leaders shall be chosen for the Church Stewards. The Church Stewards shall take charge of all matters and arrangements connected with the comfortable maintenance of Divine Worship, and shall see

that all required Public Notices in Congregations are duly given.

12th. LOCAL PREACHERS.—No Local Preacher shall be put upon the plan, until he has successively passed the Church Meeting to which he belongs, and the Circuit Quarterly Meeting,—thus satisfying them, that he has a *conviction* of Divine call to preach the Gospel, and that it is his *duty publicly* to call sinners to repentance. And that the Church may be satisfied with its Preachers, they shall be regularly examined at the Quarterly Meeting for general business, to inquire whether their Piety, including their Christian *experience* as required for that of a Leader, talents, and doctrinal views, are such as render them fit persons to be received, and continued in the Ministry.

The Local Preachers shall be at liberty to preach at other times and places, besides those on the plan, and for other parties who hold the vital doctrines, and practice the precepts of our common Christianity, provided their appointments on the plan be not neglected. Their glory is, “We seek not your’s but you.” Nevertheless, Local Preachers may have any pecuniary recompense from the quarterly board that it thinks fit, and the poor and the aged of whom, are entitled to the special consideration of the Churches for their work’s sake. The labourer is worthy of reward.

No Local Preacher shall be nominated, and recommended, as a fit and proper person to go out and travel, unless he has passed the Circuit Quarterly Meeting, thus satisfying it, that he has a reasonable *conviction, that it is his duty to devote himself entirely to the work of the Ministry.*

13th. QUARTERLY MEETINGS.—The Circuit Quarterly Meeting shall consist of the Preachers, Leaders, Stewards, and Trustees, being members of the Church, together with all such other members of the Church as may be disposed to attend.

The Quarterly Meeting shall have the management of all the affairs of the Circuit, all matters to be determined by a majority of votes. It shall have the power, quarterly, of appointing *any member* it may think best qualified to fill the office of Chairman to the meeting, and to act as Superintendent to the Circuit for the ensuing quarter, the right of nomination to be with any member, and the votes to be taken by ballot if required. There shall be two Stewards for the management of the temporal affairs of the Circuit, to be chosen or re-elected at the December Quarterly Meeting, one to act as Treasurer, and the other as Secretary, to transact all the money affairs of the Circuit; attend and keep minutes of the Quarterly Meeting, and superintend the temporal matters under its directions. The Quarterly Meeting shall determine the mode of administering the Lord's Supper, that of Baptism, and the holding of Love Feasts; and also shall decide what shall be the duties of the Circuit relative to the District Meeting. For all purposes, when any meeting has been regularly called, or adjourned, those who do attend are competent to perform the business of such meeting. The chairman in all meetings to have only the casting vote. The minutes of the Quarterly Meeting shall be open for inspection of any of its members.

14th.—DELEGATES FOR CONNEXIONAL ASSEMBLY.—The Quarterly Meeting shall have the right of sending as its delegates to the Annual Connexional Assembly, such members as it may freely elect by the ballot, the right of nomination to be with any member. All reasonable expenses of the delegates shall be paid by the Circuit, and besides, whatever other instructions it may think proper to give to its delegates to the Annual Assembly, the following shall always be required. That the delegates shall not exercise discipline, that being the province of the Church, that they shall not

send the Church "an address" but a *report* of their proceedings, and that, the Scriptural experimental test, for all itinerant preachers whom we as a church are at all disposed to receive to labour among us, is, that they shall be required to *testify*, in their own personal experience, to the *doctrine* of *Christian perfection*, as well as prominently to preach, and declare, its attainment by *faith in the atonement of Christ*, as a *present privilege* and *duty*.

That the Circuit not having more than seven hundred members, send *one* delegate to the Annual Assembly, having upwards of seven hundred and not more than fourteen hundred, *two*, and upwards of fourteen hundred members, *three*. The June Quarterly Meeting shall appoint delegates to the Annual Assembly, and shall adjourn itself until after the close of the Annual Assembly, to receive the report of the delegates.

15TH. TRAVELLING PREACHERS.—No preacher shall remain a second or third year, but by the desire of a majority of the Quarterly Meeting, the right of request to be with any member, and the votes to be taken by ballot. Every new preacher put down for the Circuit, shall have a copy of the circuit rules, that he may be acquainted with the mode of procedure adopted in the circuit.

In any official document, or public announcement of the church, it is inexpedient that the term "reverend" should be used in connexion with the name of any preacher.

All preachers shall meet in class, and conform to all our discipline, and none shall be excused in this respect, and to be considered members of that church, in which the class where they meet is included.

16TH. SPECIAL MEETINGS.—Any special meeting of a Church, shall be called by the Church Secretary, and it shall be his duty to call such special meeting, on a requisition,

signed by any ten members of the church. Any special meeting of the Circuit shall be called by the Circuit Secretary, and it shall be his duty, duly to call such special meeting, on a requisition signed by any thirty members of the church or churches, and being sanctioned by a Church Meeting.

17th. **LIBERTY OF CONSCIENCE.**—Every member shall enjoy, unmolested and inviolate, the right of private judgment, and freedom for full expression of opinion. Any member may originate or introduce a measure at any public meeting of the church or churches, and may take part in any discussion.

18th. **INDEPENDENCE OF CIRCUITS.**—That every Circuit have the right and power to govern itself by its Local Courts, without the interference of any Connexional Assembly, and shall have the management of its internal affairs.

19th. **HOME MISSIONS.**—That the Circuit contribute to the support of a Home Mission Fund, by a yearly collection in the classes, to be mentioned by the leaders at the March Quarterly Renewal of Tickets, and the money to be collected by them in the May following. And also by a public July collection.

20th. **MARRIAGE OF MEMBERS.**—While it shall be the duty of the church to enforce the exhortation of the Apostle, “Be ye not unequally yoked together with unbelievers,” &c., see 2 Cor. VI.,—14 to 18,—yet the marriage of members of the Church with Christian persons of any acknowledged church of believers, be not subject of church censure, or expulsion from church membership,—but the attention of the members be steadfastly warned by that apostolic caution.

21st. **REVIVALS.**—That we approve of, and concur in, the holding of Special Revival Services, and the distinct preaching of the doctrine of Christian Perfection.

22nd **ITINERANT MINISTRY.**—That we approve of the



Itinerant Ministry, with its definite term of appointment,—that its arrangement be the province of the Delegates to the Annual Assembly of the Connexion, in accordance with the Circuits. And that, such a ministry giving itself “wholly unto prayer and to the word” be entitled to a comfortable maintenance from the church which has its service.

23rd.—**MATTERS DISAPPROVED OF IN THE CHURCH.**—In the Church we disapprove of Public Bazaars, Public Tea Meetings, Public Testimonials to Preachers, excepting that of a good written character for usefulness, to be required in every new sphere of service in the church. Public, fulsome flattery of individuals, whether highest in the Church, or highest in the State,—and all public mere amusements.

24th. **MATTERS ENJOINED AND APPROVED OF IN THE CHURCH.**—We approve of due Respect for the Lord’s Day,—for sobriety of character, especially from intoxicating drinks,—for reading and thinking more, and talking less,—and for all institutions that have for their object the good of mankind.

25th. **WESLEYAN TITLES.**—That the appellation Wesleyan as a title of distinction and honour shall be discontinued in connexion with our Methodism, its Members, Chapels, Institutions, Publications, and in every other respect,—excepting Wesley’s Theological Works, and his Collection of Hymns. Note.—Had John Wesley been one of the most successful of ministers, and one of the most consistent of men, yet the idea should be rejected, that the church should be called after his name, and we well might have availed ourselves of the assistance of the Apostle Paul, in settling this name question. We hear him addressing the Corinthian Church, “Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you?”—Thus Paul’s jealous indignation against the Paulian’s, Apol-



loians, and Cephians. *Is Christ divided?* Can he be split into different sects and parties? Has he different and opposing systems? Or, is the Messiah to appear under different persons? *Was Paul crucified for you?* As the gospel proclaims salvation through the *crucified* only, has Paul poured out his blood as an atonement for you? This is impossible, and therefore you being called by my name is absurd, for his disciples you should be alone, who has bought you by his blood. Again, "I have planted, Appollos watered, but God gave the increase, so then neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

26th. STATE CHURCH ESTABLISHMENT.—We do protest against having any connexion whatever with the State Church, and that we do hereby declare ourselves to be, in the strictest sense of the term, and to all intents and purposes, *Dissenters*. Hence, no member shall be allowed to hold any office in the Church, who shall be in any way whatever connected with the, so called, Church of England, or shall sanction any relative in obtaining or holding any office or interest in connexion with the said State Church, or shall in any way whatever, either directly or indirectly, voluntary support or uphold the anti-christian system of Church and State, as established by law.

27th. METHODIST CHURCH.—That the appellation Methodist *Church* is now substituted for that of Methodist *Society*.

28th. CHURCH AUTHORITY.—That the Methodist official authority, and its official meetings, as existing heretofore, are now merged into Church authority, and into Church meetings.

29th. CHAIRMAN'S DUTIES.—That a chairman of any meeting refusing to submit any motion duly and legally brought before the meeting, or putting any motion contrary

to rule, shall be displaced forthwith by the meeting, and shall otherwise be amenable to the Church for his conduct in that respect.

30th. METHODIST REFORMATION.—That as the *execution* of the “doom” of the Wesleyan anti-christian system *devolve* upon Reformers, we strenuously pledge ourselves “no supplies, no surrender, no concessions,” and no *cessation*, until there shall be a complete victory, “Methodism *as it is*,” in its government, be utterly destroyed, the reproach on our Holy religion be for ever swept away,—that it no longer remain, only as a disgraceful history, as a terrible warning to all future generations of the Methodist Churches. “He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.”

31st. METHODISM RE-FORMED.—That as the Methodist People were designed from their commencement to be a Church, a Connexion, as an instrument, a special instrument, in the conversion of the world, and that *design* being frustrated, the people separated, the connexion broken, and consequently made less useful to each other, and to the world at large. It shall now become our province to establish that primitive design, by the means of a purely Scriptural system of church government, as having *one faith*. “Having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God,”—by an open, explicit acknowledgment of what we know to be the *truth*,—concealing nothing, blunting the edge of no truth, explaining spiritual things, not in the words of man’s wisdom, but in those taught by the Spirit of God. Speaking so that every man’s conscience shall bear testimony that we proclaim the truth of God. This being characteristic of divine truth, even every

man's *conscience* will acknowledge it, though it speak decidedly against his own practice. Thus should we speak in the sight of God, whose eye is ever on the heart and conscience of man, and who always bears testimony to his own word.—Our particular object shall be, unity and concord with our Methodist brethren, all the world over, for the purpose of *utility*. Unity being strength, to become a strong body for usefulness is our ultimate object. Let us manifest it by openness and candour, distinct from a false delicacy. Let us say to our scattered brethren, “come let us reason together,” let us unite for the speedy conversion of the world. For that great object may we come to see eye to eye, feel heart to heart, and act hand and heart together. May we open our hearts to each other, point out errors to be corrected, truths to be acknowledged, embodied, and recommended as the rule of faith and practice. And if the truth shall make us free and united, we shall be free indeed—free to love each other as brethren, free to co-operate as fellow labourers in the vineyard of our common Lord.

We disguise it not, our object shall be to proselyte to Scriptural Methodism at home and abroad, as the best medium of *getting the most good*, and of *doing the most good*. this is the system for us to support, and to support it to the utmost, Methodism as it should be. What God hath joined together, let no man put asunder, or *keep asunder*. We rest not with any partition medium standing between us and our universal brethren—it is anti-christian—it is jewish. “Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.” Therefore, Divide and be conquered! Unite and conquer!! Hence, we no longer *agree* to differ, but that we *only agree* to *agree* as a People, and that anything and everything contrary to that spirit have our unqualified regret,

acknowledging to no distinction, but that of *superior* degrees of holiness and *usefulness*, acknowledging it to be our duty and privilege, to honour such highly for their *work's sake*, yet not for their name, or offices' sake, as there may be name and office, without holiness or usefulness. We "should earnestly contend for that which was once delivered unto the saints."

32nd. FOREIGN MISSIONS.—That our delegates to the Connexional Annual Assembly, shall be instructed to represent to the Assembly, our views and desires relative to our connexional duty towards the organization, and support of the means of sending the Gospel to the *Heathen*. That having lost all confidence in the present race of Wesleyan Missionaries, that duty now devolves upon us Reformers, to send efficient Ministers, as our messengers, with the word of life and salvation to our perishing fellow sinners. And furthermore, that the people's money now going into a channel, and into the hands of men in whom we have lost *all* confidence, it now becomes our serious and immediate duty, to form new and safe means, in order to prevent that portion of the "supplies" from running to *worse* than "*waste*" in the present doomed channel, that money, at least in part—and how great a part, who can tell?—being applied to the partial support of the chief feeders of that corruption which has been the bane of the usefulness of our Methodism both at home and abroad, and the lengthening out of that doomed existence, which, for the peace and happiness of the Church, and for the spiritual benefit of the world at large, should be brought to the most speedy termination possible. In order that that corrupt channel be most speedily shut up, we would urgently recommend that the delegates to the assembly do commence this noble and necessary work without hesitation or delay, being assured, in our own minds, that they would have a

ready and generous response from a People prepared of the Lord. At the same time, assuring ourselves that talents could be commanded equal to the work of the advocacy required. The immediate funds thus raised, to be reserved and ready at hand against a providential opening, and suitable men of God raised up for that special purpose.

As a reform Church, We question not the talent, and the *early* piety of the present Missionaries—from our hearts we pity them, on account of their falling into such a pestilential atmosphere of utter corruption as “Methodism as it is,” with which, they have become identified, they being identically one with their brethren, and system at home. To supply that lack of true service, we must awake, arise, be up and doing—woe be unto us if we send not the Gospel to the perishing Heathen—hence, necessity is laid upon us—and that glory must not depart from us as a People. And thus minding God’s cause and interest in the world, He will be sure to manage ours, especially in the Church.

The Foreign Mission shall be kept entirely separate and distinct from the Home Mission.

The Church may not understand what God is about doing on a large scale—we should *Aim High*. It has been well remarked that men are often capable of greater things than they perform. They are sent into the world with bills of credit—and seldom draw to their full extent—however, we in the Church, should have faith in God, ours should be a *living active* faith, and then, we shall indeed find our account in it,—“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion. Thy God reigneth ! Thy watchmen shall lift up the voice ; with the voice together shall they sing ; for they shall see eye to eye, when the Lord shall bring again Zion.” Isa. LII.—7-8.

33rd. ALTERATION OF RULES.—No alteration in rules may be made, or any new rule passed, but at a Quarterly Meeting, such alterations, or new rules, to be confirmed at the following Quarterly Meeting, or they shall be null and void.

34th. ATTESTATION.—These are the General Rules of our Church, all of 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—the which being capable of proof, and illustrations—for inasmuch as it is written, “upon all the glory *shall be* a defence,” that that defence, is invested with a Scripturally constituted Church, therefore, instrumentally, the defence shall rest with the Church itself, without partiality, without restriction, and without exception—with perfect equality it shall defend the truth, and the right, in the management of all its affairs. Acknowledging and thus declaring, that, “*One is our Master even Christ, and, that all we are brethren.*” Hence—“Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth’s sake.”

But let us remember, also, that though the Gospel be an infallible revelation, we are but fallible interpreters, when we determine the sense even of some important propositions written there; and therefore, though we seem to be established in the belief of any particular sense of Scripture, and though there may be just calls of Providence to profess and subscribe it, yet there is no need that we should resolve or promise, subscribe or swear, never to change our mind, since it is possible, in the nature and course of things, we may meet with such a solid and substantial obligation as may give us a quite different view of things from what we once imagined, and may lay before us sufficient evidence of the contrary. We may happen to find a fairer light cast over the same Scriptures, and see reason to alter the sentiments even in



some point of moment. "So I believe, and so I will believe," is the prison of the soul for lifetime. To impose such profession on other men in matters not absolutely necessary, and not absolutely certain, is a criminal usurpation and tyranny over faith and conscience, and which none has power to require but an infallible dictator. Remember always that a writer best interprets himself; and as we believe the Holy Spirit to be the supreme agent in the writings of the Old Testament and the New, he can best explain himself. Hence the theological rule arises, that Scripture is the best interpreter of Scripture.

These form the Constitution of the Methodist Churches, united in this Circuit, deliberately considered and adopted and solemnly confirmed by the Quarterly Meeting, and witnessed and attested by the appointed officers.

No community can be said, without mockery, to have a constitution, where there is a consolidation of the different powers of government in the hands of the same men, and the remaining portion are left, of course, without any security for their rights. Such a case presents an absolute government—a government of men, not principles. A constitution is not the creature of government; the nature of things renders it impossible that it should be an act of government. In strict propriety, it exists anterior to government. Government is based upon, proceeds from, and is the creature of, the constitution. A constitution contains the elements and the principles of government, and fixes the nature and limits of its form and operations; but it is an instrument distinct from government, and by it government is controlled. It is a preliminary act of the people in the creation of government. It sustains to government the same relation that laws do to the judiciary: the latter is not the source of law, cannot make laws or annul them, but is subject to, and governed by law.



A constitution recognises the rights of the people, and provides for their assertion and maintenance. It fixes the landmarks of legislation. It is the sovereign voice of the people, giving law and limit to themselves and their representatives.

Law is merely the rule that keeps liberty in order. Liberty is mischievous without it. The people of Methodism talk too little about law, and too much about liberty, they are one-sided, they are vociferating about glorious liberty. Glorious law is a thing that is hitherto unheard of. Hence the chaos of church affairs. It is only the type of church principles—the counterpart of Methodist vague phraseology. What else can be expected from men who glory in undefined liberty than an undefined system? We have all sorts of perplexities, dilemmas, quibbles, questions, doubts, and disputed points, as if the whole system were invented by lawyers for the purpose of keeping themselves and their families flourishing like the green bay trees, for all generations. Ours is a young reform church, and young natures are all unbridled, and difficult to manage until they be trained. In other words, young natures are free, but when they come under training they are under law, and all the better for it. A horse with full liberty is an unruly horse, a well-trained horse is the best of the two. Law is training—liberty is not. There is a good and bad liberty. The bad liberty entitles you to do as you please, good or evil. The good liberty entitles you to do as much good as you please, but no harm. This is the proper distinction, and unless this distinction be made, we know not whether the liberty a man prates about be a good or a bad thing. Law determines it, and there is no other mode of determining whether liberty be good or bad except by the law that regulates it, for without a law to regulate it we know nothing more monstrous than liberty, more immoral, more base and disgusting. You can attach no definite meaning to the word liberty until you have defined it by law.

Give us then law—strong law and just law. The stronger a law is the better. It is just like a man, his merit lies in his strength, his bodily or mental vigour, his decision of character. Relax that, and he loses value. Both are good, law and liberty. Unite them, check the one by the other, test and define the one by the other. If one becomes loose, bridle and restrain it, if one becomes harsh and cruel, refine and polish it. But let law always hold the reins of government, liberty never. There is no principle of government in liberty. It is the individual nature independent of government. Law is the social and collective nature from which proceeds all order in human society. To the perfection of this the genius of man should ever be directed, and the perfection of law is identical with the perfection of liberty. The most perfect law and the most perfect liberty are compatible, but one refers to the collective body, and the other to the individual alone. We talk too one-sidedly, and think too one-sidedly when we advocate the cause of either alone, for they are inseparable and co-relative principles, which mutually receive their perfection from each other. We know not which is worst in excess. Where there is law there is order, and that is more than you can say of liberty. But liberty is a blessed thing, without which even order is tyranny.

This portion, on the *Constitution*, is concluded with an anecdote.—“A judge, known as Judge Willy, was once presiding, when a great bully, named Thompson, attempted to intimidate him. Thompson, having succeeded in packing a jury, to suit his purposes, turned his attention to the court, and remarked, “If your honour pleases, here is the law which governs this case,” at the same time drawing a bowie knife of unusual size, and laying it across an open book before him, ‘Forewarned, forearmed,’ was Judge Willy; and drawing from beneath his hunting-shirt, not a *Colt* but a

*Horse* pistol, he very calmly rejoined :—‘ This, sir, is the constitution, and is paramount to the law.’ Mr. Thompson acquiesced in the judgment of the court, and the case proceeded without any further interruption.”

Present moral, which the “LONGEST RANGE”? The official’s *law* of “declaration of principles,” or the peoples’ *Scriptural Constitution!*

Brethren, you have now laid before you the preliminary remarks, together with the Declarable Rules. You may now expect some further remarks and information on the subject of Reform as a whole, as occasion may require.

In calling to recollection the preliminaries you will have perceived that the "Private Members Discussion Society" has been made *prominent*, standing out beyond the other parts. And it is anxiously required that it be kept so throughout. We *write* for the private members *discussion*, and are most anxious that you *read* for the *same purpose*. Officials generally, can only write for officials. While dwelling on the subject itself, we should not allow ourselves to be diverted by anything foreign to its object and end, "Methodism as it should be," its connecting details should be treated with a corresponding consistency.

Amalgamation with the different branches of the Methodist people is not to be regarded as foreign from the subject of "Methodism as it should be," which demands a corresponding consistency, with, "one is your Master, even Christ; and all ye are brethren." That consistency in "Methodism as it is" never existed, the original design of a connexion was frustrated from its very commencement, the union never completed, the system being radically wrong, so much so, that the officials never were amalgamated with their own people. Consequently, the unavoidable cause of separation, division, and subdivisions without termination, producing the necessity for a *legitimate* amalgamation. So that amalgamation commends itself as both *laudible* and a legitimate duty.

To the subject of amalgamation your serious attention is now drawn. The amalgamation now engaging attention amongst different portions of the broken body of the Methodist people. That now particularly referred to is that which is in negotiation between the "Wesleyan Reformers" and the "Wesleyan Association."

On this portion of the subject we have considered it an especial duty to dwell as thoroughly as the subject requires, under the conviction that, if it is not for *good*, it may and must be a serious *evil*. And after due consideration, have

been forced into the conviction that *evil* and *not* good must and will inevitably be the result of such amalgamation, so far as the reform is concerned.

This plausible amalgamation affair brings to mind the proverb, "*He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.*" This amalgamation originating with the Wesleyan official reformers, it might have been laudable, it might have been otherwise—nothing should be decided hastily, although a strong opinion is entertained respecting it. At the time it commenced its movement with the Delegates in 1854, we stood in doubt of it, knowing at the time that the official reformers had not amalgamated themselves with their own church members, neither was there any fair prospect of their doing so, notwithstanding the expectation which had arisen from time to time on the subject of church organisation. And, moreover, of the long talked of organisation being there and then coupled with the amalgamation movement, causing a diversion from the former to the latter. However, the work was formidably commenced by the appointment of a special committee for the carrying out of the proposed object; at least the amalgamation portion of it, that very plausible part of its duty, represented in the most favourable terms, and, therefore, worthy of its best attention and greatest exertion. In accordance with which, communications were promptly made to the official authorities of different sections of the Methodist people, resulting in negotiations with the Wesleyan Association for connexional amalgamation. Amalgamation implying incorporating so as to become one; as such the reformers must be understood to identify themselves with the Association. In confirmation of which, the following are the very words of one of the members of the said special committee. "The adoption of a creed was the work of a few minutes. To be sure, it was the creed of the association, adopted verbatim."

Brethren of the Private Members' Discussion Society, whose proper "*neighbourly office is searcher,*" an inquirer, examiner, one who seeks after anything hid or unknown. It now becomes your duty to exercise your office relative to this amalgamation affair. We are coming after the said official parties in order to search them, that it may be ascertained if their profession, as reformers, is just, honest, accurate, or agreeable to the standard of justice: the virtue whereby we give every one

their due, inflict punishment on those who deserve it, and acquit the innocent after a fair trial; so it would appear that your province is rather "formidable"—a terror to evil doers, and a praise to them that do well.

Your attention is now called to this deciding point. Is the Wesleyan Association what it professes to be, a reformed community? For it must entirely depend on this, whether or not *you*, as reformers, *can* amalgamate with it.

Then, is the church polity of the Association, as a *whole*, a reformed system? For it must be understood that it may be composed of complete reform in one essential part, and complete despotism in another essential part, counteracting and destroying it as a *whole*. For instance, after due examination it may be found that, what may be regarded as the connexional portion of the system might be passably correct, and at the same time the local portion of it rotten to the core.

In well and truly trying the Association's adopted and practical system, we need not, exclusively, bring forward the "declarable rules for Methodism as it should be," nor even the Scriptural law, which is the boast in every one's mouth, but prominently the declared law as laid down by the association itself, viz.:—"Resolved, That the basis of a plan for a reformation of existing abuses in Methodism shall be the principle of the right of interference, on the part of the members of the church, in the regulation of all its affairs." *Report of the provisional meeting of Delegates in 1835.*

Now, more than twenty long years have passed away since that "resolve," but has that *declaration of principles* ever been organised for practical purpose? Were they so produced, by those select persons out of the body forming a "deputation" to meet the reform "deputation," for the purpose of treating for amalgamation of the two sections of the Methodist people? The official Reformers had also their "declarations of principles" which the amalgamation was to be based on,—true, a document framed at Exeter Hall and ratified by the Delegate meeting at Sheffield, 1853. But those principles they had not organised; they had no general platform for the proposed amalgamation. However, let the very limited period of some five or six years to produce something like a basis be their excuse, *i.e.*, with the people's soft indulgence. But if the Association had none such worth producing, its deputation may have preferred *not* to moot it. Therefore, it would



appear that the two treating deputations were somewhat alike in a fix, but without the least alarm, to them not the slightest consequence relative to *local* church government, at least any thing further than the officials themselves were being personally concerned. But, then, why were the treating officials so intensely concerned relative to a *connexional constitution*? Why such a lawyer-like exhibition, and so praised and boasted of, while the *one* ought to be *done* and the *other* not left *undone*? Why? For the plainest of all reasons on their part—that being the official factotum of reform, which was all they had ever contended for, that the stationed officials should be brought down to the *level* of the local officials, or that the local officials should be raised up to the *standard* of stationed officials. Therefore, the Association joint officials, having obtained their only object, stepped into the *position* of the stationed despots, in opposition to the rights and liberties of the people. And, therefore, being prepared to maintain that position, they met the reform joint officials to treat for an amalgamation on the same despotic principles. The Association, in fact, acknowledge no other reform. They have no *taste* for reform but in *profession*. To serve their own selfish ambitious ends, they are practically bitter enemies to reform for the church as a whole. They would be lords and masters over the people, with the flaming profession of reform on their lips; hence proving themselves a hundred-fold more reprehensible, despicable, and dangerous than the poor doomed Wesleyan Conference itself, dispute it who may. By possibility, it might not be disputed but that John Wesley's doomed despotic system might deserve a feeling, mixed with pity, while we contend that the Wesleyan Association is to be held up to the utmost distrust, as an example to be spurned and shunned! Not on account of their "question by penalty" affair, that being but little concern of the people if they had expelled each other until there was not a despot of them left. But as it was in the beginning, so it is now; pride, pride of office, acknowledging no bounds to their petty vanity. "It is enough for such men as *us* to say so and so." But the people's professed servants must be taught better behaviour. They must be either *mended* or *ended*, as well as the Wesleyan Conference. This *shall* be *our* "plan of pacification." Woe to those officials who continue to worse than trifle with the Church of Jesus Christ. In time past, the people, repre-



hensibly, suffered themselves to be trifled with by "plans of pacification" not fit to offer to children. But those silly and sickening days, it is to be hoped and trusted, are past, not to be repeated, unless by the *criminal stupidity* or *neglect* of the people themselves, they be permitted.

To come more to the point under immediate consideration. Has the practical system of the Wesleyan Association been in accordance with its high, correct, and reasonably satisfactory declaration of principle, which has been already quoted? Anything but that. That declaration and profession has been violated, made null and void by *law* and practice, outraged. Our business is not to call names; but such professed reformers should have been consistent, they should not be suspected; in their practical movements as reformers they should have been above all suspicion—but facts must decide whether they have been sincere, or whether the hypocrite has been played. Between these two terms there is a great gulf fixed, so that there is no passing from one to the other, *sincerity* or *hypocrisy*.

But, *facts* or no charge, *facts* or no case. You shall have now what may be regarded as a fair sample, a specimen of the whole, selected from one circuit, in connection with its boasted Annual Assembly—a true story will tell itself:—

CIRCUIT AFFAIRS OF THE WESLEYAN ASSOCIATION.—From the commencement of its career for reform there was a decided and strong struggle between the people and the joint officials; the people contending for the practical use of the Delegates, declaration of principles, and the officials, as a body, strenuously opposing it at every step, contending that the officials, and they alone, should govern in the separate churches and all circuit matters, consequently *constituting* a *connexion* of *officials*. But the people not being quite so teachable and manageable as their officials could desire, an obstinate conflict commenced resulting in the officials being forced to give way, after the people had been arrayed against them for their own rights; but only step by step would they yield as they were pressed by the united voice of the people. It is well recollected the first step gained. Out of about 1700 members in the circuit, some half-a-dozen of the private members were voted into the circuit quarterly meeting at a special general meeting; rather *modest* "interference" to commence with, certainly; but the people were *novices*

at that day or they would have spurned such a *concession* on the ground of equality. Six private members only to compete against four-score officials! But, alas! what were they among so many? They were just nothing at all, for the officials would have all their own way, right or wrong. Notwithstanding, the officials would keep up the *sham* of making their final appeal to the people, settling everything themselves beforehand, like unto the "laws which altereth not;" yet would they come at a meeting of church members to give an account of their stewardship, forsooth, to have their proceedings examined, confirmed, or otherwise, as it might seem to please the people, but all that pretention was felt to be nothing but insolent mockery. This brings to recollection one particular instance of the sort, when his Reverence . . . . . (*alias* the Association *deputy* to the "amalgamation") was chairman, he was asked by a private member why matters were then and there brought forward to be confirmed when they had not only been settled previously, at the quarterly meeting, but subsequently had been put in force and executed, pointing out one particular case, which he did not attempt to deny, but had the insolence to reply, "how do you know?" There are many glaring facts to be produced against this Mr. *Deputy* and Company, which shall come all in due order. Who would not hail the amalgamation composed of such deputations? The people were at that time powerless; but pushing in the thin edge of the wedge, courage was mustered to intimate to their lordships that an appeal would be made to the people at large. The appeal was accordingly made to the people; who then were found to be content with nothing short of the bill of rights which had been held out to them—"the bill, the whole bill, and nothing but the bill," and it was done, the circuit quarterly meeting opened to the whole of the members without distinction or restriction. Thus was the quarterly meeting lawfully composed, in spite of the joint officials, notwithstanding their rage and fury, and comparing the people to "Balaam's asses" when shamming could no longer screen them. But O! how changed the scene in opening the new quarterly meeting. The people did more than make their appearance, they dared to speak and take part in its business. Then commenced a regular war indoors. O, our God! and are we now forced to "tell *it* in Gath, to publish *it* in the streets of Askelon." Although the quarterly

meeting was then open to all the members yet but comparatively few of the private members attended, perhaps there were about an equal number of officials and non-officials; but then the officials kept their vantage ground, they could talk the faster, and were more accustomed to intrigue. But the private members had to struggle against the opposition as best they could, until those precious reform officials adopted a scheme to shut the people's mouths whenever any of them pressed anything which was not quite to official *taste*. Hence their *resolve* that what so and so is advancing, being frivolous, be not allowed to proceed, moved, seconded and carried, in the face of their noble law, "the right of interference on the part of the members of the Church in the management of all its affairs." And is this the "Association" with which reformers are now called upon to amalgamate? Yet this was but the commencement of its misdeeds. Trust such men of such a system with our *holy* doctrines. When you know all, you will say *never*!

Despotism is to rule without law. Therefore the Wesleyan Association put off, and staved off, rules for the government of the church, to them the evil day, until after the lapse of some years, when the people could be put off no longer. At length a committee was appointed to consider of, and arrange, some rules for the circuit. His Reverence . . . . . with other members, as chosen by the quarterly meeting, formed the committee. At the expiration of some months, the committee met together; they talked together for some time, amounting to nothing. After having conceived together for some time and brought forth actually nothing, not one of the officials having written a word on the subject to produce to the meeting, they were about to adjourn when one of the committee, a private member, expressed his surprise that nothing had been prepared, notwithstanding years had passed since the rules had been called for, and that months had passed since the committee had been appointed for that very purpose. What would become of ourselves, our families, and our world, if secular matters were transacted like unto such affairs of the church? But that private member, saying he did not like to intrude himself on the notice of the elders until they had fully expressed their own opinion on the subject, said, as one of the committee, he had thought on the subject, that he had committed his thoughts to writing, and that he had that writ-

ing in his pocket, "here, here." But there was evidently some alarm awakened; hence "I have to go out of town to-morrow morning," "It is too late to read them now," &c. Therefore they adjourned for a fortnight, perhaps in order that they might sleep over the surprise, or rest and cogitate over it, the dread evil, they must not be taken unawares.

Adjourned meeting—declarable rules read—remarks on them.—An official did not like anything connected with rules to appear disrespectful to the conference folk. The Chairman, his Reverence . . . had a very strong objection to one portion of those rules, he manifesting it by standing up, making a speech, and contending strongly against its adoption. The rule ran thus:—"That the Scriptural *experimental tests* for all itinerant preachers whom *we*, as a society, are disposed to receive to labour among us is, that they will be required *to testify, in their own personal experience, to the doctrine of CHRISTIAN PERFECTION, as well as prominently to preach and declare its attainment by faith in the atonement of Christ, as a present privilege and duty.*" That rule must have touched him on a very sore place; he continued to protest against it, exclaiming, "Here is a rule made that sin shall be extinct in me." Those were his own words, the present writer heard him with his own ears, there and then. A deputy in our amalgamation! A master in our Methodist Israël, and know not these things! You must suppose that a few such masters would be no great acquisition to us reformers, what think ye? But that very man was one of the reverend deputies from the Wesleyan Association to the Wesleyan Reformers on the grave subject of amalgamation.

Now what think ye of those matters of *fact*? But you must know a great deal more yet of the Association deputies and its system. Of the rules, another official, not liking to stir disagreeables, and being a little more fox-like on his guard, than his brother officials, who may not be wise at all hours, very coolly put his extinguisher on the whole of them at once by, "these rules are what our people do not want." This modest assertion brings to recollection the saying of the arrogant autocrat—"I am the people." Yet this was the very man who figured away as a representative to the Wesleyan Reform delegate meeting in 1852. "These rules are what our people do not want," over again. If the Wesleyan Reform were composed of such materials as to be complete heroes for reform

in connexional government, and at the same time the most contemptible and consummate despots in church government, we should loath the very name of it. Let such "associate themselves, and they shall be broken in pieces; let such take counsel together and it shall come to nought; speak the word and it shall not stand; for God is with us." But to pass on; the rules in committee were rejected in *toto*.

The quarterly meeting being open to the people, there remained an opportunity to bring the rules forward to be discussed there. Accordingly they were brought forward in sections, moved, seconded, and discussed; some were passed, some were not; but continuing the discussion on them the officials came to the end of their good tempers, became desperate and in their frenzy were urged to put their extinguisher on the rules then in discussion in a legal meeting, free for every member, every member having an acknowledged *right* of interference, which no majority could *lawfully* affect. But without any regard to *right* or *law*, the officials taking advantage of the smallness of the numbers of the private members, and of their infantile state in church affairs, the officials succeeded in moving a resolution "that the discussion of the rules being frivolous and vexatious, be no further proceeded with." The Chairman had no right to put such a motion; but, being seconded, it was put and carried, of which the present writer was a personal witness. Is not this history an increasing and encouraging prospect to hasten the desirable union by "amalgamation." But the people themselves did not remain over tractable and manageable with the official despots' extinguisher on the rules for discussion. They soon made up their minds that if they were to be so rudely treated as not to be heard within, in a legal meeting, they would be heard without, out of the reach of all official despots, hence the *birth* of the "Private Members' Discussion Society." But of official operations. As the rules could be put off no longer the officials proceeded in committee to *manufacture* some in accordance with their own wisdom and *taste* for "our dear people," commencing said rules a century behind the times, from John Wesley, relative to what transpired in Methodism in 1739, as something apropos to Methodist reform, four-fifths of it from the old school. But not to dwell on its precious contents, it is well known what was omitted, 1st, "Anything that might be considered as very displeasing to the Old Con-

ference;" 2ndly, "Anything that might sorely displease his Reverence . . . especially that *sin* should be *extinct in him* and his coadjutors, without molestation, hinderance, or restriction;" and, 3rdly, "Anything that our people did not want, viz., the declarable rules for Methodism as it should be." All those being carefully omitted, we will acquaint you of a motion of his Reverence, viz., that it should become the rule for the Wesleyan Association people, "That the private members should *not* have or hold any private Discussion Society," to which the present writer was personal witness. One of the brethren, of course a private member, replied, "That such meetings might be necessary to keep such gentlemen as himself in order." And the local officials not having the face to back his Reverence, he failed in this his attempt to enact "Let no man, nor number of men, in our society, write letters, call meetings, do, or attempt to do, anything new, until it has first had the sanction of the *Leaders' meeting*." Those rules, being cut and dried at last for "our dear people," were brought forward in quarterly meeting and adopted. But lo, and behold! the Wesleyan Association officials, like Wesleyan Conference officials, cannot only make what laws they like, but alter and violate them at pleasure. At the very meeting that those rules became law to the circuit, and which had to be adjourned for a special purpose, those *rules* were *altered*, perhaps not one half of the meeting itself being present; though if all had been present at the adjourned meeting it was not legally in its power there and then to have altered what had been passed and settled at the regular meeting. But, mark! Before those alterations had actually passed at the adjourned meeting, such proceeding was protested against as illegal; and his Reverence, the chairman, was plainly told that if he allowed the *alterations* to *pass* that *he* should be held responsible for it; but "*he* supposed that his friends would hold him harmless." The right or the wrong of the case not making any part of his creed, he dared to pass them. Pass them he did, therefore he *shall* be held responsible. And, pray, is not this Reverend *deputy* and his coadjutors most hopeful and promising acquisitions for the reformers? But you do not know all yet.

Some of the members, being aware that any alteration of rules could legally be made at the ensuing quarterly meeting, made arrangements for some important change in the rules.



The quarterly meeting was fixed in the regular way for the 28th June, 1838, which, being the coronation day, became a general holiday, and it was thought favourable, in order to have as many of the members present as possible, and in order to secure a good attendance, some small notes were printed and distributed to the members for that purpose. But lo, and behold! the officials took the alarm; "but what had honest men to fear." Some of those little papers were taken to a so called "Leaders' meeting," and there discussed, of course with closed doors, by the very men so much afraid of private discussion anywhere else. And the result of their discussion on this little innocent affair was, *now mark well*, that the Leaders' meeting had the *outrageous impudence* to move, second, and carry a resolution "That the quarterly meeting be postponed," and for no other purpose but to keep the private members out of that meeting; the officials, without doubt, fearing that that favourable opportunity might be the cause of swamping some of their despotic schemes, and mark, all this with his Reverence . . . . at the head leading on. But lo, and behold! those precious joint reform officials were foiled; for it turned out that "our dear people" were not quite so silly as they were taken to be. They knew well that a "Leaders' meeting" had no authority or control over the "quarterly meeting." Therefore, that quarterly meeting was duly held by the private members; its business regularly performed; the officials were censured for their non-attendance; delegates appointed for the Annual Assembly, and other important business. But the business of that meeting, which was regarded of the greatest importance, was relative to the rules for the church. The then existing rules were first in order considered, and dealt with; hence resolved, "That the present existing rules of the Wesleyan Methodist Association for the ——— Circuit, being considered insufficient for good and peaceable government, be now null and void," moved, seconded, and carried without opposition. Resolved, "That the rules now regularly brought forward, read, and *duly discussed* and considered, be adopted, and printed for the Wesleyan Methodist Association for the ——— Circuit," moved, seconded, and carried *unanimously!* Minutes of the meeting being signed by the Chairman and Secretary, the meeting dissolved, with no "ordinary feelings of satisfaction," arising not only from the importance of the business



transacted, but from the "manner and spirit" in which it was conducted with "*brotherly candour and courtesy!*"

But where were the officials whilst that blessed work of destruction was so effectually being accomplished against the polity of despotism? They were not necessarily excluded from the quarterly meeting; they had freely excluded themselves by their own gross delusions; the pit which they had digged for the people they fell into themselves; the postponement by the officials was for the purpose of keeping the members out of the *only* regular legitimate meeting for church business, so favourable to important affairs then engaging attention. But, while the joint officials were sporting with their own deceptions, sudden destruction came upon their system—a system of sham, snare, and delusion. Loyalty, and fussy respect for royalty, being the scape-goat, they might have been found amusing themselves with the passing scenes of the occasion; they might not have been conspicuously the foremost in all the cavalcades of the day, or boat-racing, &c., they might have been snugly toasting her Majesty's good health—"God bless her." It should not be wondered at if the officials with some of "our principal friends" had some select private amusements, and among others the "postponement" might have been brought on the carpet. "How very cleverly, and yet most effectually, it was done; yes, and the postponed meeting being fixed at a time when, perhaps, not one in twenty of the private members could attend: and thus enjoying themselves prospectively with the nakedness of reform prospects in the power of those "feeble ones" *doomed* by our noble selves, to be kept in the back-ground.

The postponed meeting was accordingly held; but how changed matters then stood. The accusing spirit again made its appearance in the midst of the assembly of the false brethren, to expose the outrage of their policy against common honesty and all order—and exposed they were before many of their assembled dupes, the ignorant unsuspecting people; that exposure with its immediate crushing effect may not be forgotten easily. It was indeed some recompense for *uncommon* suffering in the cause of truth, to witness the power of that truth over those who had so grossly violated it, by honest manly home thrust of *facts* confounding a large circuit of officials and their adherents; yes, by facts alone, for that being an illegal assembly it could be dealt with in no other way, but

declaration and solemn protest; their own *law* condemned them, that was the *fact*, which had only to be stated, leaving their postponement powerless relative to the regularly appointed quarterly meeting which had been duly held; the minutes of that meeting were there and then read, in their hearing, just by way of driving home the nail already firmly fixed; and cruel was the effect of the last stroke of the hammer, viz:— That the new rules which had been unanimously passed at the genuine quarterly meeting were then *actually* at the *printer's*! Those who were present saw the effect, but, the officials evidently *felt it*, body and soul evidently *crushed*, wrung from them bitter exclamations, frenzied taunts and threats, and beseeching entreaties—all of them in their extremity manifesting it to be “a serious matter.” The officials were then left in their spurious meeting to beat the air together, with the winding-up consolation that we were not to be frightened or intimidated by anything which they could say or do. Ah! they must have felt the *fact* that they were justly set at defiance, and that before God and the people!

But was that the climax of their misrule, or did they repent? Neither the *one* or the *other*. Traitors have not always a ready repentance *granted* them, but are permitted to go from bad to worse, some times madness takes place before destruction, hence, witness the consummate misrule against *all law* in the Wesleyan Association in the following fact:—

*To the Editor of the Christian Advocate.*

SIR,—I shall feel obliged by your inserting, in your next number, the following matter of fact.

I am, Sir, your obedient servant,

Sept. 12, 1838.

(Signed) \_\_\_\_\_

“*Illegal Expulsion*—has also commenced with the Wesleyan Association in . . . . On Sunday, the 2nd instant, a member received his quarterly society ticket, and on the Thursday following he was expelled from the society by a Leaders' meeting, *without notice, without charge, and without trial*, without precedent, consequently his Leader sent in his resignation on Thursday last, and many others are most seriously demurring against it. The whole society is in a fearful state of agitation, the consequence of which time only can develope. His Reverence . . . . in the chair.”

"I do hereby testify that the above is correct, the member therein alluded to being one of my own class.

(Signed) \_\_\_\_\_

*Leader and Local Preacher."*

The present writer was present at the signature of the above verification. What need have we of further proof, or of comment on this affair, unless it be to insult your common sense. But should you be fanciful to discover a sufficient sentence for such crimes, by such hands, could you not yourselves easily draw a comparison between such conduct and that of the poor doomed Conference; and see if the Association is not a hundred-fold worse than anything within your knowledge of the despotic conference who maketh no *profession of reform*; the conference professes to make laws for the people, it professes to break the laws whenever it may suit its good pleasure to do so, its members make their boast that they can expel a member for "tying his shoe the wrong way," they profess to be the factotum of Methodism, except—that of *reform*. Therefore, from them we have some chance of escape, much the same as that we might have some chance of escape from a bold highwayman who crosseth our path. But pray what chance of escape is there from a professed friend, a traitor, to betray you with a friendly salute, smiling in your face, and, at the same time, watching for an opportunity of finishing you in the dark: without notice, without charge, without trial or *chance* of escape, and without precedent, except by trained Jesuits who are shunned and despised by common inquisitors. Long ago, many years since, it was asserted that the Wesleyan Association could not by possibility prosper, and there, as reformers, we would leave it; but we would not leave its poor slaves in its shams, snares, and delusions, the people themselves shall be *welcome* to our discussion society; and if the Reformers can be kept from amalgamating with the Association, its principles, and practices, the people of the association will be heartily welcome to the reform fold, together with all the injured and scattered branches of the Methodist people. It is the men who have made the corrupt systems, and it is their systems which support the men in their corruption, and in their great wrong against the people, their rights, their liberties, their usefulness, and against the prosperity of the sacred work and cause

of God, in Methodism as his church, and in the world by its instrumentality.

Those *facts* now advanced relative to the Wesleyan Association are with you for your *discussion* and serious consideration, in order further through them to test the "rules" now in your hands, so far as those rules are approved of for the government of the church.

You have now something more in the same direction, *involving* directly and extensively the CONNEXIONAL GOVERNMENT of the Wesleyan Association, which it is to be hoped and trusted will assist to decide the reformers against the contemplated amalgamation; proving by *facts* that the *whole system* is rotten to the core. That it is not so much *amalgamation* which is now wanted, but the conversion and purification of the systems, severally and jointly, which must precede any consistent and advantageous amalgamation. The chaff must be separated from the wheat, the bad must first be thrown away, and *then* the good preserved may be safely and usefully united together: the system of reform must not be *patched*. The institutions of Methodism, "as it should be," and those as it should not be, can never be brought to accord; any attempt to combine such systems would be as absurd as it would be destructive; with the various *old* defective systems, the *new* cannot be incorporated.

You are now further called on to consider its connectional government in conjunction with its local government, that it must depend upon their mutual soundness in order to form and establish a correct system, this will be found to be essential. The connexional government being formed out of the local, or circuit government, for certain purposes connected with, and on behalf of, the circuits, the members of the annual assembly are composed of the *messengers* of the connexional churches, the churches are the operating cause of that assembly from year to year for the purpose of carrying out their designs as a connexion of churches, either by delivering and acting on particular messages, or the exercise of discretionary power, notwithstanding they are virtually accountable to those churches who sent them to act for them in trust. While it is not the province of the annual assembly to interfere with the church or circuit government, that assembly being only its messengers, yet the church or circuit government must have a controlling influence and power over its own

messengers in that assembly from year to year. Having advanced those ideas, in order to make the way plain in calling to an account the annual assembly, as the executive power in the connexional government, some facts have now to be produced.

It being the province of the Midsummer quarterly meeting to communicate information relative to the appointment of delegates to the ensuing annual assembly to the President, the chairman of the quarterly meeting, duly held the 28th June, 1838, in accordance with his province, duly sent a statement of the meeting, naming the three delegates appointed by that meeting to attend the annual assembly. That statement, required and sent, was duly received by the President.

But, subsequently, it being ascertained that the annual assembly had recognised only *one* of the three regularly appointed delegates, but that it had actually received *two officials—imposters*—as delegates to the annual assembly—by the bye, his “Reverence” . . . . being one of the two—the Chairman of the quarterly meeting wrote to the President of the annual meeting relative to that act of deception and imposition; and, through him, giving the assembly a full and particular account of the sorry affair, and of the genuine quarterly meeting with its indisputable authority to appoint the delegates, with which *authority* the annual assembly had illegally interfered and set aside, by receiving the two spurious delegates from the illegally postponed meeting; demonstrating that that meeting had no more authority to send delegates to the annual assembly than it had to send members direct to the House of Commons; giving the particulars of the “Leaders’ meeting” postponement of the “quarterly meeting” as the proof, ground, and basis of the *genuineness* of the quarterly meeting held June 28, 1838, and the consequent *illegality* of the postponed meeting, and any of its acts and deeds constituting the appointments therein made impostures. Let it not be misunderstood, the appeal to the annual assembly was not made in reference to any misrule of the “Leaders’ meeting,” or any other meeting of the circuit, as requiring its interference, that not being its province, but as it became the province of the circuit to interfere with the annual assembly whenever it betrayed its trust; hence the chairman of the circuit quarterly meeting strenuously insisted on the annual assembly rejecting the imposture. And, mark,

the chairman of the quarterly meeting offered to come to the annual assembly to give any explanation and confirmation, or any further proof on the subject that might be required, but that offer was *not* accepted, not being quite to its taste. The whole of this statement was read and submitted to the annual assembly. What more could have been done? But the result. Were the *impostors* rejected by the *annual assembly*? They were not! They were retained and admitted to act as if they had been the *duly* appointed of the *circuit*, instead of being the *ringleaders* of the outrage, committing the grossest insolence and violence over the people, their rights and liberties. And all this in the face of declared law and the strongest evidence, which stand out boldly in a narrow compass to challenge a successful contradiction; hence, what can be plainer? "Prove to us that the *Leaders' meeting* had no *right* to *postpone* the *quarterly meeting*, and you *prove* to us that the two persons who appeared at the annual assembly in the character of delegates were an imposture, with which that assembly had identified itself, and thus violating the connexional constitution so much boasted of.

This is not a hasty charge against the connexional government of the Wesleyan Association, it is *not* the exception, but the rule itself—it being its confirmed practice. Being anxious that the connexional government should not continue to commit suicide, as the circuit government had done, the Chairman of the quarterly meeting again wrote the President at the following annual assembly, drawing the attention of the assembly to the *unrectified* case of the delegates for the preceding year, as well as to the *fact* of the *spurious ones* then present from the same circuit; but whilst the assembly did not attempt to gainsay the repeated facts, for the best of all reasons, it could not; yet the imposters were allowed to give evidence against the Chairman, the only legal Chairman in the circuit, who had been illegally expelled by a "Leaders' meeting," which expulsion being null and void, as proved to the annual assembly, it was bound to have acted in accordance therewith, instead of acting on the testimony of the direct abettors of that illegal expulsion, then present without legal authority, that evidence stating that the Chairman, the complainant, "had not been a member of the society for the last twelve months." This being something like thrashing the complainant with the two ends of the stick, first expelling



him out of the church without *notice, charge, or trial*; and, 2ndly, because he was *thus* expelled, "twelve months since," that that was a reason why he should not be heard as a complainant in an assembly where he had an indisputable right to be impartially heard; but on *that* evidence the complainant's case was dismissed by the Wesleyan Association Annual Assembly in the year of our Lord 1839.

That decision was not arrived at by surprise. It was a deliberative act. It was the second annual assembly where everything on the subject had been fully explained. This circumstance brings to recollection a circumstance of the old doomed Wesleyan Conference, when it had deliberated at two of its succeeding conferences before closing its chapels against revival services and the preaching of the doctrine of Christian Perfection. God knows whether or not the Wesleyan Association was also doomed from that period, but it is a decided impression, amounting to a conviction, that the smile of heaven has never rested on it as a *connexion* since that period. The sentiment of persons acquainted with its history is well known—"Of all the Methodist denominations that are in existence, the Wesleyan Methodist Association is the only one that has declined, retrograded, and decayed from the very commencement of its history to the present time."

All the boasted connexional government of the Wesleyan Association consists in the protection of one class of officials from another order of officials; and that those classes, or orders, of officials having amalgamated and become one they are content—they are concerned for no other reform in Methodism. The people, in their rights, liberties, privileges, and usefulness, is no concern of the officials' government of the Wesleyan Association, unless it may give the executive power some petty concern how it may best keep up "the sham, the snare, the delusion." But the people, from time to time, finding it out, and forsaking it, no doubt its officials are pressed to extend the borders of its shams to the Wesleyan Reformers; but the reformers must be accounted doubly mad to fall into its snares after the warning afforded them. Of course, the Association will make all it can out of the idea "that the Reformers have sought it and not it them." Let that go for as much as it is worth. To know its worth you may apply to it the following sentiment:—"The secret of Dante's struggle through life was in the reckless sarcasm



of his answer to the Prince of Verona, who asked him how he could account for the fact that, in the household of princes, the court fool was in greater favour than the philosopher? '*Similarity of mind*,' said the fierce genius, '*is all over the world the source of friendship*.'" It had been hoped that the reformers would have improved through the association blunders; but are the people themselves doomed to be disappointed in this respect. Were your dependence on official reformers, your hopes indeed would be most slender. There appears to be such an evident affinity between officials, wherever they can be found, to support one another, that your only hope and chance must be with the people themselves in the "Discussion Society;" and if you are not greatly wanting in yourselves, you shall be more than a match for all the officials, severally and jointly.

From those facts now proved against connexional government of the Wesleyan Association, the just inference to be drawn is this:—That *it* has not only repeatedly sanctioned the violation of its declared general principles, but also the most vital portion of them in detail, viz., that of rejecting the legitimate authority of the churches, or circuits, in the management of their own affairs. This conduct in the annual assembly infers that *every* circuit in its connexion which had their representatives at those assemblies were under the government of *official misrule*, as otherwise, any and every individual of them would and should have entered their protest against the *misrule* there and then proved. Therefore, it was in effect "let him that is without this official sin cast the first stone;" but not even a censure was cast by those who were then convicted of violating the law themselves, but one by one being convicted in his own mind left the guilty at large to commit or repeat any crime against the church, they being criminal partners. So it must and does appear that the seeds of despotism had everywhere sprung up; that the whole connexion had become rotten to the core, from circumference to centre, and from centre to circumference. Ichabod being written on the whole, *i. e.*, "the glory is departed" there being no *defence* for the *glory* in the Wesleyan Association. With all its high profession how is this to be accounted for? It is "the mystery of iniquity" at work; and if we dive into the mystery it will be found that Satan himself hath a hand in all this. "Woe to the *Wesleyan Association!* for the devil is

come down unto you, having great wrath, because he knoweth that he hath but a short time."

By way of confirmation of the Wesleyan Association misrule, you have an extract of an article taken from a provincial journal:—

October 25, 1838.

*To the Editor,*

"SIR,—You will oblige me by inserting in Friday's . . . the following answer to a malicious and anonymous attack on private character, which appeared in your last paper signed "A Churchman."

*To the Members of the Wesleyan Association.*

DEAR BRETHREN,—When slander and falsehood are substitutes for argument and truth, when plain and palpable charges are met by shuffling equivocation and personal abuse, it invariably proves, on investigation, that the parties guilty of these mean devices, resort to them for want of better means of defence against the piercing home thrusts of TRUTH. I have been led into these remarks by reading a letter in last Tuesday's . . . signed, "A Churchman." It is evidently the production of a person well versed in the art of mixing up the smallest particle of truth with the greatest quantity of the contrary commodity: infusing therein a portion of his own vulgar bile, gilding the pill with a little disinterestedness, and cramming the bolus, *nolens volens*, down the public throat with the long pole of holiness and Christian philanthropy (?) I shall try, by administering a little truth as an emetic, before I have done, to compel this Mr. Churchman to eat his own nauseous words.

The David of ancient times went boldly, armed but with his sling, to meet the Goliath of the Philistines; but the *D—'s* of modern days skulk under the hedge, and thence launch forth the arrows of slander; or, like the ass in the fable, clothe themselves in the lion's hide, and in safety bray forth Billingsgate and falsehood. How are the mighty fallen!!

Dear brethern,—You must all recollect when we separated ourselves from the Old Connexion it was that we might no longer be rode over roughshod by any body of men, and that we might in future be governed on sound, liberal, New

Testament principles. During the long continuance of agitation which preceded our establishment as a Christian church, each and every word of the eloquent leaders of the association breathed liberty and equality. Whilst F—— spread abroad “the principle of the right of interference, on the part of the members of the church, in the regulation of all its affairs,” R—— boldly bearded the monster Ecclesiastical Tyranny, and triumphantly advocated the liberal and scriptural doctrines of church government, which *form the basis of the origin* of our association. Time rolled on, and the power which, during an unsettled and stormy period, they had been allowed to assume, became sweet. They began to look upon it as a right, and were extremely loath to part with it, that the liberal original principles of our association might be fully brought into operation. Then Brother . . . . by every means in his power, attempted to arouse the members to a consciousness of the fact that in rushing from Scylla they had fallen upon Charybdis; that, for the tyranny of a superintendent, which was almost exclusively felt by the officers, they have exchanged the domineering power of a knot of officials knit together by the bonds of self interest and exclusive feelings.

Brother . . . . accordingly issued notices:—“Wesleyan Association. All the brethren are particularly requested to attend the quarterly meeting, to be held in the Committee-room, on Thursday, 28th June, 1838, (the coronation day,) commencing at one o’clock;” but the officers took the alarm. They feared the extraordinary attendance of members on that very favourable day would swamp the designs of the clique; and, although there are several “Leaders’ meetings” in the circuit, and all Leaders’ meetings are inferior and subservient to the quarterly meeting, yet ONE of the Leaders’ meetings had the impudence to pretend to postpone the quarterly meeting of the whole circuit. This, of course, was not to be borne; and although this illegal attempt to postpone had the effect of keeping away many members, yet the quarterly meeting was regularly and punctually held, and, in the absence of the Chairman of the circuit, Mr. . . . officiated as Chairman. And now, Mr. “Churchman” you say, “I ascertained that this boasted quarterly meeting was no meeting at all, and that he was the only member present, both judge and jury in his own case.” The only answer this demands is, that

the whole statement is one outrageous and impudent LIE! And I challenge the clique who have disgracefully smuggled a heterogeneous apology for rules into the society, to show one iota in the "illiterate effusion of this blockhead" which is not dictated by sound scriptural spirit, and is infinitely superior to the "spurious rules" which disclaim all connection with common sense, Scripture, or liberality, and which are a beautiful exemplification of the extended figure of speech—"humbug."

Since the above period, Brother . . . . has been tried, expelled, re-tried—the former decision cancelled (without any legal trial, or even hearing,)—and yet not one word, as far as I can learn, had been said against his moral or religious character until this letter of "a Churchman" (which looks very like an official document) applied the elegant and courteous epithets of "coarse, illiterate buffoon," of "consummate impudence," "stupid blockhead," "wicked," "dangerous character," "suspicious character, if not of decidedly immoral life;" and then, by way of climax, "I have proof that the Rochdale correspondence, so much boasted of, was, if not a forgery, very near allied to it; and that the whole scheme is a refuge of lies to deceive the ignorant and unwary. But let the writer beware if he provokes the majesty of truth, the touch of Ithuriel's spear will unmask the traitor, and exhibit him to an insulted community, and to the world, in his disgusting character." Poor thing! his zeal or terror overcomes his discretion. *He has proof*, from head quarters I presume; but he won't produce it, I can assure the members, for the best of all possible reasons—he cannot. *Christian brethern*, is the above the language of a Christian-like spirit? Does it not betray every symptom of the "galled jade wincing" under the lash of *honest, manly truth*? I have been acquainted with Brother . . . . for many years; and even those who most deprecate his present fearless conduct will agree with me in pronouncing him to be a devout, honest, and up right man; confident in the justness of his cause, and resolutely bent upon working out, by every righteous means, the freedom and liberty of his brethern.—ONE OF THE MEMBERS who was present at the quarterly meeting, 28th June."

All this mystery is subject for *discussion*. It is in the "Discussion Society" that we are to fathom and understand

something of official mystery. The mystery is not to be a cloak for our ignorance. A mystery is not a thing utterly unknown at to its being, but a matter of which we have clear evidence as to its existence; at the same time it may be incomprehensible how it is that all classes of officials have got it into their heads that *they* are the men, and *more*. For the officials to play the man is laudable, but *more* must not be allowed them, the iniquity must be overturned. From that conceited mystery the Wesleyan Association has not yet been reformed. As reformers, let us be consistent. Have we not pledged ourselves to the removal of the Wesleyan Conference system? then should we not pledge ourselves a hundred-fold to the removal of the Wesleyan Association system. The tables seem to be turned. Amalgamation with Reformers, forsooth. The Association system is to be regarded as the greatest enemy to reform; because the most insidious, therefore the most dangerous, coming nearest to reform in theory but the farthest from it in practice. Reformers should be the declared and avowed opponents to the system, and to *all* such like systems. On such work we must assist one another in the "Discussion Society." Really, this amalgamation is making fresh work for us to engage in; and, perhaps, the Official Reformers may be keeping our heads and hands pretty fully employed in testing and trying the brethren whom they may be disposed to *invite* to unite with Reformers. Whenever there may be an amalgamation subject brought on the carpet, as sure will there be work for serious discussion, as we are not aware of a single Methodist Church in existence but requires reforming *prior* to amalgamation. Why church amalgamation, in order to be satisfactory and successful, is one of the most difficult things in the world. It may all appear very fine—all sound and very plausible; but, to be right and safe, we should keep out from amalgamation till we could keep out no longer—until *constrained* to keep out no longer, or we might be like unto some individuals who "marry in haste and repent at leisure." It is one thing to reform a church, and quite another thing to deal with one which professes to be reformed and established already. Established errors in a church are stubborn things to cope with; much more so, it may be conceived, than when there is a complete revolution, like unto the situation of us Reformers who acknowledge that we have plenty of rubbish to be removed.

Moreover, has there not been quite enough of "If you don't like us leave us." Therefore, better to sit down than to rise up and fall down.

However, people "not being wise at all hours," we had better be on our guard—a fearful man being a careful man. Relative to the Wesleyan Association we *must* be *doubly* guarded. It comes to us through a distorted medium, not free from plausibility glossed over.

We are writing no silly romantic tale, but narrating a story of the heart, the heart with all its lofty impulses and sacred memories, but, alas! its unknown weakness also. The tempter is ever at hand, not as a "roaring lion" always, but disguised often as an angel of light. It is to the subtle unsuspected foe, not to the open enemy, that the good fall victims. It may be no imputation on the people's sagacity that they have been deceived. The officials, accustomed to simulate apart, that they might easily have deluded those more suspicious than a simple-minded people. But the people must be put upon their guard. The people may not suspect their purpose. As they could counterfeit a love for liberty, so they could also imitate deep feeling; some of them are of those extraordinary moral monstrosities, indeed, who can assume the appearance of profound emotion, without even experiencing it, and pretend to a fervour of religious sentiment, with souls abandoned entirely to selfishness, vanity, and conceit. Would you have believed that such whole scenes have been planned and rehearsed beforehand, in this little masquerade dress. But we must not leave such conduct to complete the enthralment of the people. Some persons do not seem to be aware that one half of human knowledge consists of a knowledge of human delusions; and no person is qualified to be an instructor of the people, who is not conversant with such knowledge, such knowledge is very useful, it opens people's eyes.

Discuss the subject on all sides and in all its bearings—there is a light side as well as a dark side, yes! but the principal one is what we tell you, to deceive or be deceived. On one side, there is every thing to charm the eye and ear and to gladden the heart, year after year we enjoyed them, delightful to the young-hearted and unsuspecting, who, all trust and confidence, take everything for gold that appears on the surface bright and shining; but now, on the other side, we may scarcely know how, we have discovered so hideous a counte-



nance beneath the mask that former pleasure wore, that we are completely disgusted with its most alluring aspect; but to produce order out of confusion, from a discouraging and heterogeneous heap of varieties, is the work to be done. This is a subject for arrangement. We are merely groping our way, with a few special cases, as feelers, to begin with. We take not this opportunity to pay the debt of any old official grudge. The past shall not be ransacked for all the little minutæ of their past history, or dark hints thrown out to prejudice still more the public mind. There are cowardly stabs in the dark, from some parties who would have been livid with fear had their victims been free to face them. They feel that they themselves cannot succeed with reason—their own reason—and they do not believe in the existence of any other: therefore, they abandon reason as useless, and say, “suppress it.” It is their infatuation. They must use force or persecution to propagate their principles, for they cannot succeed without it. This persecution they will use in time. Wesleyan Association officials and Wesleyan Reform officials “*are* brethren, instruments of cruelty *are in* their habitations. O, my soul, come thou not into their secret; unto their assembly, mine honour, be not thou united.”

We, also, have a right to be personally severe. With certain of the Association, hereafter, we can have no transaction. We have been tutored in the school of expediency sufficiently long to be quite aware that certain reform officials are “a great catch,” in spite of their extravagant pretensions for the rights and liberties of the *church* and *circuit*. But, thanks be, the church has begun to learn to take thought for itself, that it be not too easily *caught* by an existence of *acted* falsehood and systematic deceit. It is in the people’s *ignorance only* that official despots have to trust; ah! but can they securely trust here even with their additional ramification of *amalgamation*? Severe we are. Better be free with coarseness, than a prisoner with refinement—though best to be courteous and brave in upholding the fame of our rights and liberty, without fear, and without reproach—with all honour. Thus we would stand on the broad ground of our Christian manhood, be our numbers more or less of the people. But we can afford to be softening in expression with an invincible firmness stamped on our character. We would absolve them from their scruples of conscience; but we have done with



their idle mockeries, with the absurd parade about liberty—subduing an evil nature into a vicious wheedle more repulsive than open malice. We know them well, in spite of their disguise. There is such a thing as a bad principle in a good cause. The advocates of which may be somewhat unfortunate in their premises, and find the bitter cup overpower the reason. Time and absence are frail adversaries, when busy memories act as sentinels to oppose them; and such sentinels active, energetic, and determined, with plenty of courage and self-possession to back them up.

We are not at all disposed to make invidious distinctions, we only feel disposed to silence boasting, and humble self-righteousness; and this seems to be one of the principles upon which the divine government of the church is conducted. A boaster has always, in some way or other, a brand upon him; no individual has any absolute right to triumph over another, there is always a compensation for some defect, and a defect for some superiority. We are doing what the French did at their revolution, only after another fashion. They equalised and ennobled all by calling every man “Monsieur.” We are equalising and ennobling all by reverting to the ancient and apostolical custom of truth and simplicity—“all ye are brethren.” This equiformity will no doubt have its own peculiarities, and the severely dogmatical will not commune with it; but all are parts of the great broken body, and it is their non-unionism that makes them the broken body—and of that body this is the era in which we live. The next era is that of the united body, which is our object and aim in respect to reform in Methodism. This is the decision to which we have come: that practical knowledge is power, and union is strength. We have affirmed that the people must look after their own state, and that they are not at the mercy of every breath of ridicule, but that they have absolute principles for their direction and protection. The people have an absolute element in the Bible, the most absolute of all books.

Relative to such amalgamation, what some call sanctioning this suit, is, in fact, promising that we shall unite with them; and their mild term of *recommending* covers a stern command to obey, implicitly, without any childish nonsense or ridiculous objections. We tell you we are *sold*, bargained for, as completely as though we were in law—what we are in fact—bond-slaves; and this ceremony of consulting the people is

merely a sham, as ceremonies generally are. In strict truth it is nothing else. If they had considered it of any consequence to *understand* us, if they had recognised in us any *right* or *capacity* to judge for ourselves in a matter that concerns our whole future existence, they would have ascertained the state of our feelings towards *them*, before concluding the bargain with *themselves*. They *not* having done so reduces the affair to a mere matter of business transaction; affection it is, of course, idle to speak of, they will not expect it, having never sought it.

Why attempt to keep up this flimsy disguise? If they think it necessary to make some fine speeches on the occasion, it would be more to the purpose to address them to the official order, for which they would unite with us. Since they have thought fit to consult one another hitherto, it will be as well to continue to do so, we are not yet *bound* to obey them.

But, supposing that after the aversion we have shown towards them they still press this union, will not that one act show such an utter baseness of soul, such a hateful slave-driver's spirit, as completely to justify us if our hatred were tenfold what it is? The united officials may almost gasp with amazement at the resistance offered to their imperious will, by victims of many years of systematic tyranny. "We are the best judges of what is fitting for you; at your peril disobey us!" And to crown the whole—all this in the name of reform.

They may seem no longer anxious to put us off with even false promises, but rather to let us understand we are a commodity to be trafficked with—to be bought and sold.

What has been accomplished for the Methodist people themselves, during the last long seven years of visionary agitation for reform, but waste of time—precious time?

"Call back time! call back time!" exclaimed a dying man, who felt too late the neglect of its improvement. "Take time by the forelock," says the proverb. And the Scripture, in solemn tone, emphatically avers, "Whatsoever thy hand findeth to do, do it with all thy might." *Individual* exertion at the present momentous crisis appears particularly necessary. Every one should be at his post, every one should be up and doing, in the Private Members' Discussion Society.

The eighth meeting of delegates from the Wesleyan Reform Societies was held in August, 1856, at Bristol. In viewing

its proceedings we apprehend that the said reformers are no nearer reform than they were at the commencement of their career seven years ago. We now record it, as a most melancholy fact, that so much of the people's precious time, and so much of their pecuniary support, should be spent without arriving nearer at the object—*reform*. As we proceed we apprehend no difficulty in substantiating the assertion now made; far from that, it shall be our especial business to prove that the said reformers have taken decided steps in a contrary direction; that they are now making work for reformers to *undo* in the "amalgamation"—the official amalgamation being fraught with deadly corruption under the garb of reform.

The only object in exposing the united official corruption is, that the people themselves may be on their guard—that they may be thoroughly acquainted with their real position, in order to make a successful stand against all officialcraft. The stand the people should make is not to attempt to reason with the official reformers any more than they themselves *should have* done with the conference officials, as in either case an attempt might as well be made to reason with the wind. The official reformers acknowledge thus much relative to the conference, and that by woeful experience, and ourselves the same of the reform officials. But while we ourselves should learn salutary lessons, the official reformers continue to beat the air relative to the conference officials, in making it their principal work of operation to show up their misdeeds in all their extent and detail, while they might have confined it to a single point "stop the supplies" on the declaration of the conference law "Let no man," &c. That law enforced merited no other treatment. John Wesley and his conference, relative to the government of the Methodist Church, should have been treated with the utmost contempt, mixed with pity, just as the people themselves should treat the united official reformers when they duly understand *their* character and policy in the government of the church, as *reformers*, which indescribably aggravates their case, who have, in fact, ignored the people as much as Wesley and his conference. It is now official against official, old and new, Association and Reform officials, a "battle royal," diamond cut diamond. Thus the devil keeps them fully employed doing mischief in the church and the world. It is against those un-united and united officials that the people are now called on to make a

dead stand, when officials shall find "facts stubborn things." Only let the *supplies* be *stopped* and they will be as tame as a fox in a trap. They must be kept from doing mischief; the trap must be so close that not a single loophole must be allowed to exist in their "declaration of principles." This must be a subject for the people's *discussion*. The officials dread *such* discussions; hence, "It has also come under the notice of your committee that many unpleasant discussions and misunderstandings have arisen in circuits from the want of well constructed rules for the internal regulations of the affairs of the societies." And then the delegates are recommended, at the end of seven years, to endeavour to introduce such a code of rules. But the officials would excuse their slow endeavours thus, "All great principles are of slow growth in the minds of the masses of society." At the same time they would hinder the people from the *discussion* of them. Note the amalgamation affair. The people are now bargained for by the *united* officials—they are the Alpha and Omega. They have agreed to sell and deliver the people at the conditions agreed on; and then it will be the old conference over again—"If you do not like us you can leave us;" that is all the freedom we have to expect from the amalgamation. The Association, being the oldest in corruption, must carry the sway. Freedom is not their "bond." They will not admit it in the *name* of the united body, see the Reform report—"The Association brethren strongly object to *Wesleyan Methodist free churches*, especially to the term *free*." We must all know that to be *free* is to be at liberty, not under constraint, slavery, imprisonment, or necessity, permitted, allowed, unrestrained, open, ingenuous, expressing one's sentiments without reserve, generous, or liberal, voluntary, invested with privileges, possessing anything without vassalage, *all* of which is excluded from the very name which the Association contends for, so say: the Reform report, "especially the term *free*." This is its very stamp and character—dictation. John Wesley is gone the way of all flesh, and we will have no more dictators. We have had more than enough of Wesley's despotism. "O execrable son, so to aspire above his brethren, to himself assuming authority usurped, from God, not given. He gave us only authority over beast, fish, fowl, dominion absolute; that right we hold by His donation. But man over man He made not Lord, such title to himself preserving. Human

left from human *free*." Yes! John Wesley acted towards the Methodist people as the "potter over the clay." Now, if Wesley, in his official character, is not to escape exposure and censure, think you that we are bound to treat with delicacy any succeeding official despot. But for the mischief they may be capable of doing they should be passed by as unworthy of notice. But there is an enemy, of whom we hesitate not to assert, he has ever been mixed up with the official craft in Methodism of all parties. The object of that foe is to do all the mischief possible without being noticed, least an alarm should be taken; hence he is subtle in most of his operations. We hesitate not to affirm that there is now a mighty conflict going on between the powers of darkness and the powers of light in this controversy in Methodism. The question for us to decide is, which side shall we ourselves take? Are we to be led captive by the devil at his will? or are we to be found resisting him in the name and in the strength of Jesus Christ? Though the Scriptures speak sparingly of the nature and functions of this malignant spirit, they say enough of them to convey to us a striking idea of his power, and to render it formidable to us. The Scriptures tell us that he tempts men to sin, witness the wiles which he practised on our first parents, witness the name of *Tempter* given to him in the Gospel history.

Let us not waste our time in declaiming against the manners of the times. Mankind have always been bad enough, and good people have always been too scarce. There are, however, we must allow, some times, and some circumstances, in which Satan hath employed more means, and hath striven with more success, to execute his fatal designs of destroying mankind than in others. But the plan of the Son of God is opposite to that of Satan. *For this purpose was the Son of God manifested, that he might destroy the works of the devil.* 1st John 3, 8.

Let it not be understood for an instant that there are any objections to amalgamation with any or all of the Methodist sections—they never ought to have been separated—provided it could be accomplished on a scriptural platform; but we hesitate not to assert that that has not been the object with the present amalgamation from its very commencement. It commenced with the Reform officials in 1855, when they had no organisation for themselves as reformers. So you may

plainly perceive that the official Reformers have not the slightest pretention of a common platform for the people themselves to amalgamate on, the people are ignored. The present attempt at amalgamation is nothing more nor less than an official affair from beginning to end, without any Scriptural basis for the Methodist churches. The officials have told you that it is based on their "declaration of principles," but what of that? The question for the people is, are those declarations of principles correct, are they as a whole Scriptural? If not they have been attempting amalgamation without a foundation, building castles in the air. The official declaration "that the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members," so far that is correct, it being Scriptural; but mark, those very said officials have made an *exception*, to the *people's vested rights solely in the hands of church members*, which they had been making a parade of before the world, as if there was no one private member endowed with common sense, or a God above us who had prohibited the addition to his own written word, "to be exercised by them either directly or *representatively*, and that it is the right of members to be present at all meetings for the transaction of general business of the church; that the nomination and election of all office-bearers is the inalienable right of the church."

We must take some little pains here, in this production, to expose the low cunning of Reform official craft; we see no such hypocrisy in Wesley, the Pope of Methodism; we see no such double-dealing with Wesley's successors, the Conference officials; they tell you plain enough that all are ignored by them, leaders' meetings and all officials, they would seem above saying one thing and meaning another, they stick to the Pope's bull—the *sacred deposit*—"and sooner than give up one iota they would first see Methodism annihilated." Now this is plain satanic insolence, and it should be treated as such; but with the official Reformers the enemy would appear as an angel of light, showing largely "the rights vested solely in the hands of church members;" but then he steps in with his *or*—or what? he could not say "thus it is written," for the word *representatively* is not to be found in the Bible, either in New or the Old Testament. It was not wanted there, there was no use for it. The nearest word that we find to it in the



Scriptures is *reproach*, which signifies scorn or derision, shame, infamy or disgrace, censures and reflections, injury, for "thus it is written." Then the "angel of light" helps the officials over this crooked stile, "if it cannot be regarded as *law* then it must be called your *tradition*, either written or unwritten, and to be held equal, if not weightier, than the law itself, in all ecclesiastical regulations." But we ourselves are not at all at a loss to understand the officials', or, that is, "the Leaders' meeting," which swallows up all of the officials sham boasted rights of the people. This *or* is the loophole whereby the officials escape out of the hands of church members, and turn round to play the despot, to crush the people at their will. If such officials could but have a fair share of the plunder they would not hesitate to amalgamate with any set of like officials however associated, with this or that, New or Old Connexion, at home or abroad, when they would join to celebrate a grand union to *rob* the people of their *rights*. This is the present and all past reform in Methodism, proving the cure to be worse than the disease. But for the mischief of the amalgamation we could afford to turn it into ridicule like unto "the mountain in labour;" but, alas! out creeps a "viper," making work for the people to do: to arise, slay and destroy *united* despotism.

But for the sake of the unsuspecting people themselves we must try to exercise our patience, and to be more explicit. The people should take a lesson from the Reform officials themselves, and, therefore, at once "stop the supplies" from those official scribes, who strikingly remind us of certain officials of our Lord's time with their interrogations, viz.:—"Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread?" With the Reform officials there is much frivolous nonsense, that our precious time must not be spent about, troublesome they may be, they take more pleasure in blaming others than in amending themselves. But we have to deal with their *fatal errors*; man is ever fond of mending the work of his Maker, and hence he has been led to put his finishing hand even to Divine revelation! The Jews may attempt, with some plausibleness, to contend for their traditions, which signifies what is called the *oral* law, which they distinguish from the *written* law. The Jews feign that when God gave *Moses* the *written* law he gave him also the oral law, which is the interpretation of



the former. According to history the following example will prove in what estimation these traditions are held by the Jews. "The words of the scribes are lovely beyond the words of the law, for the words of the law are *weighty* and *light*, but the words of the scribes are *all* weighty." If the official reformers were about to make a speech on the last quotation they would say, "Just like the Wesleyan Conference with their sacred deposit," which, among a host of sayings and doings, "Mr. So and So said, I will not sit here to hear the New Testament paraded against the minutes of Conference. Hear, hear!" The official Reformers answering the Wesleyan Conference, as our Lord did the Jewish officials, and said unto them, "Why do ye also transgress the commandments of God by your tradition?" But alas! this is but the two common charge against the officials of the churches in all ages. *Ye have made the word of God of no effect by your traditions, q.d.*, ye accuse my disciples of transgressing the *traditions* of the *elders*, I accuse you of transgressing the *commandments* of *God*, and that too in favour of our own traditions, thus preferring the traditions of men to the positive precepts of God. Pretenders to zeal often prefer superstitious usages to the Divine law, and human inventions to the positive duties of Christianity. Our blessed Lord unmasks these hypocrites; and it may be observed that, when a hypocrite is found out, he should be exposed to all. This may lead to his salvation. If he be permitted to retain his falsely acquired character, how can he escape perdition? "But in vain they do worship me, teaching, *for* doctrines, the commandments of men." By the traditions of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted thus, whole Christian churches, as well as sects and parties, have acted in the same way. We must differ materially from the official reformers, however repeatedly they may have asserted, "It is not on account of *doctrine* that we differ, but only on account of *discipline*." Men must not mould the worship of God to their fancy. It is not *what* they think *will do*, *is proper*, and *innocent*, but what God himself *has prescribed*, that he will acknowledge as his worship. However *sincere* a man may be in a worship of his own invention, or *man's commandment*, yet it profits him nothing. To condemn such may appear to some illiberal, but whatever may be said in behalf of sincere heathens, and others who have

not had the advantages of Divine Revelation, there is no excuse for the man who has the BIBLE before him. "And he called the multitude and said unto them, Hear, and understand." Having shown the hypocrisy of the Pharisees, and condemned them for the unwarrantable stress which they laid on their vain and precarious traditions, he took the opportunity to undeceive the people, and let them see how insignificant that outward strictness was on which the Pharisees insisted, *and said, Hear and understand.* From these words, *he that hath ears to hear let him hear*, all spoken to the multitude. It is evident that, in our Lord's judgment, the whole multitude was capable of understanding those things which the Pharisees did not understand, and by which their traditions were overthrown. But, like all officious officials, *the Pharisees were offended.* None so liable to take offence as *such officials*, when you attempt to take away their false props and question their sincerity. Besides, an official must never be suspected of *ignorance*, for they are the men, and wisdom must die with them! But our Lord said, *Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone, they be blind leaders of the blind.* This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them; for this our Lord does frequently, and warns his disciples, and the people in general, against all such false teachers as the scribes and Pharisees were; and though he bids men *do what they heard them say, while they sat in the chair of Moses*, yet he certainly meant no more than that they should be observant of the moral law when read to them out of the sacred book; yet neither does he tell them to *do all* these false teachers said, for he testifies that they had put such false glosses on the law that, if followed, would endanger the salvation of their souls. Therefore, *give up these blind men.* A literal attention to these words of our Lord produced the reformation. But alas, for the blind teachers, who not only destroy their own souls but those of their flocks! Like priests, like people. They who even wish such God speed are partakers of their evil deeds. But shall not the poor deceived people escape? No, both shall fall into the pit of perdition together; for they should have searched the Scriptures, and not trusted to the ignorant sayings of corrupt men, no matter of what sect or party. He who has the Bible in his hands,

or within his reach, and can read it, has no excuse. The true knowledge of the *spirit* of the Gospel is a thing more uncommon than we imagine among the generality of Christians, and even of the learned. Pride and envy blind the hearts of men, and cause them often to act not only the most wicked, but the most ridiculous, parts. He who takes the book of God for the rule of his faith and practice can never go astray; but the mazes and perplexities produced by the traditions of elders, human creeds, confessions of faith, and declaration of principles, there is no end.

We may wonder at the dullness of the disciples when we find that they did not fully understand our Lord's meaning in the very obvious parable about *the blind leading the blind*. But should we not be equally struck with their inquisitive temper. They did not understand, but they could not rest till they did. They knew that their Lord could say nothing that had not the most important meaning in it; this meaning, in the preceding parable, they had not apprehended, and, therefore, they wish to have it further explained by himself. Do we imitate their docility and eagerness to comprehend the truth of God? Christ presses every occurrence into a means of instruction. The dullness of the disciples in the present case has been the means of affording us the fullest instruction on a point of the utmost importance. How necessary it is to have the fountain purified, that it may cease to send forth those streams of death.

The serious charge now to be brought against the Reform officials is, that they *have made the word of God of no effect by their "declaration of principles."*

Before entering into this charge and its consequences it is deemed right and proper to give here the full "declaration of principles."

In 1852 the following "Declaration of Principles" was issued by the reformers:—

1. That the "Church of Christ is the whole body of true believers."—Conference Catechism, part 2.

2. That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice.

3. That no rules or regulations should be adopted but such as are in accordance with the Holy Scriptures, and have received the full concurrence of the church.

4. That the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members, to be exercised by them, either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.

5. That the nomination and election of all office-bearers is the inalienable right of the church.

6. That, while desirous of maintaining the connexional principle, we hold that all local courts should be independent, and their decisions affecting internal economy, final.

We should be very curious in examining all propositions that pretend to this honour of being general principles; and we should not, without just evidence, admit into this rank mere matters of common fame, or commonly received opinions; no, nor the general determinations of the learned, or the established articles of any church or nation, for there are many learned presumptions, many synodical and national mistakes, many established falsehoods, as well as many vulgar errors, wherein multitudes of men have followed one another for whole ages almost blindfold. It is of great importance for every man to be careful that these general principles are just and true, for one error may lead us into thousands which will naturally follow, if once a leading falsehood be admitted.

When we are arrived at manly age there is no person on earth, no set or society of men whatsoever, that have power and authority given them by God, the Creator and Governor of the world, absolutely to dictate to others their opinions or practices in moral and religious life. God has given every man reason to judge for himself, in higher or lower degrees. Where less is given less is required. But we are justly chargeable with criminal sloth, and misimprovement of talents with which our Creator has intrusted us, if we take all things for granted which others assert, and believe and practise all things which they dictate, without due examination.

Little tricks and deceits of sophistry, by sliding in or leaving out such words as entirely change the question, should be abandoned and renounced by all fair disputants and honest searchers after truth.

To that "Declaration of Principles" there is no objection excepting *two words*:—but, *Behold, how great a matter a*

*little fire kindleth! and, If ye fulfil the royal law, according to the Scriptures; Thou shalt love thy neighbour as thyself, ye do well; But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one POINT, he is guilty of all. James iii, 8 to 10. For, if God should be obeyed in any one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case; he, therefore, who breaks one of those laws is, in effect, if not in fact, guilty of the whole. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach THEM, the same shall be called great in the Kingdom of Heaven.—Jesus Christ. Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High, yet it shall all be in vain: even the sense of a single letter shall not be lost. The words of God, which point out his designs, are as unchangeable as his nature itself. No jot or tittle of Christ's word shall fall to the ground.*

Here is an agreement, "That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice." No nearer approach can we make to the infinite and uncreated essence than the God-man. What had been begun in creation, what had been advanced a stage in man, was to be perfected in the God-man. Creation was the first coming forth of God from that eternity in which he dwelleth; man was the second coming forth of God; the third and final coming forth of God was in the God-man. The first stage of that manifestation is power issuing in order; the second is righteousness, or law, issuing in government; the third is love issuing in redemption. No new or higher order of manifestation awaits the universe; because in the third and last manifestation the finite and infinite, God and man meet. The last has brought God himself before us. "The Word was made flesh, and dwelt among us; and we have seen His glory, the glory as of the Invisible God." All science might be termed theology, but the term is usually restricted to that science or system of truth that grows out of the person of the God-man.



It has been well remarked that it requires a large portion of the admixture of truth with error, in order to render the delusion permanent; but, in looking closely into the matter, it will be perceived that there is only one step between the sublime and the ridiculous.

If the fancied "Plan of Pacification" had not been broken, if it had been carried out, where the joint officials *ruled* on the *ex-officio* principle, in virtue of their office, we hesitate not to assert that there never would exist any other profession of reform by the officials in Methodism, and that whatever may be their pretensions it is now their only object. That object being once secured, their present "or representatively" would become a nonentity in their very profession, as it is now in *very fact*, plainly to be seen through their clumsy sophistry, an argument which carries the appearance of truth, but leads the unsuspecting into error. Of course the *ex-officio* principle is not once mentioned; but *two words*, only, as its bait, only two words out of one hundred, sixty and eight words which contained the "declaration of principles," which were prepared and agreed to by the committee, February 19, 1852, and in the following August was ratified by the delegates. An important document truly; but for the provision made in it, to usurp the authority of Christ, to make his word of no effect, and to ignore his church. Read from the 15th to 17th verse in the 18th chapter of Matthew, and see if there is "*or representatively*," or anything like it, in the passage. You may see at once that, "this declaration of principle" being now put into it would destroy the whole sense of it, the family of Christ violated! Let such a provision be made, by the powers that be, to interfere with our own family circle, either "*directly or representatively*"—to represent implies, to fill the place of or personate another—you need not be told that this would be the climax of the ridiculous, the climax of crime, and that the short and the long of it would be a revolution instant, with such a national *declaration*. Yes! Hands off! hands off! would be the maddened rage!! Yet such is the provision made by official reformers against the rights and duties of the family of Christ Jesus, our only Lord and Master—not by representation, which they pretend, but by virtue of their office, by the *ex-officio* principle.

The official Reformers boast of their learning lessons from the blunders of former reformers—they may have learnt a

little more cunning, but their very stamp is the same. For what is a "Leaders' meeting" but a self-elected and irresponsible body who have the supreme control of Christian churches. Yet this is contended for by modern Reformers, under the garb of representation. True, the present officials, wise in their way, do not attempt a definition of their "representatively," but their espoused brethren, the Association have given it in print, viz., "Representation.—The voice of the members of society by means of the leaders as their representatives;" and, "Leaders' meetings should have authority to transact all business connected with the government of the different societies." And yet this farce, "or representatively," is to be perpetuated. If the people have a voice in choosing a member for a leader for their own spiritual comfort and benefit, that can have nothing to do with the government of the church; that subject at the time is not so understood or spoke of neither on one part or the other. A Leaders' meeting to govern the church. Where is the authority? No such meeting in the Bible that we read of, nor of a single leader in the New Testament, except "the blind leader of the blind." Oh! we mean "representatively," which the people must know and understand that it is the officials' *misrepresentation*, in order to grasp and maintain the ruling power over the people, with closed doors, like so many petty Conferences. And it is the old Conference over again—"We are to judge you as your leaders, but you are not to judge us."—"We are to be governed and judged by our peers, by our *equals*." It was this, no doubt, that gave the officials in committee the most concern in preparing their "declaration of principles," and in the ratification of them by the delegates, when the official authority in the government of the church was contended for—"Would not consent for a church meeting to swamp the Leaders' meeting," and "would not consent to a mob government."

The officials will fight battles on principles of which they dare not analyze the foundations, because they are in behalf of their personal prejudices. Witness their "declaration of principles." Here is a positive acted falsehood. The people never did choose the Leaders as their representatives; and what is more, they never could do so as faithful members of Christ. The people were certainly not represented by the Leaders. And now, let it be repeated how necessary it is to



have the fountain purified, that it may cease to send forth those streams of death.

The internal condition of reform is far from satisfactory. The official crisis may be said to be over for the present, but the public discontent increases. We have spoken very freely, and, under circumstances, very boldly, on the present state of affairs; and very energetic measures of repression must be taken before long, but the repression should be applied elsewhere than in the official mode to remove discontent and murmuring. The causes which justify it must be radically removed. It has been once said that the public mind resembled that of dull boys — there was no getting anything into it but by repetition. The story of the Reform should be rehearsed again and again until it is understood to be a very useful lesson to the Methodist. It is repulsive, but it must be obtruded on the sensibilities of the people until its importance is understood. The system continues. There is a talk of improvement, but there always has been this kind of talk — unprofitable, because delusive. A great crime has been perpetrated against the people, and the offenders cannot be allowed to escape punishment.

When truth with bright evidence is ready to break in upon an opponent, and to overcome his objections and mistakes, how swift and ready is the mind to engage wit and fancy, craft and subtlety, to cloud and perplex and puzzle the truth, if possible. How eager is he to throw in some impertinent question to divert from the main subject. How swift to take hold of some occasional word, thereby to lead the discourse off from the point in hand. So much afraid is human nature of parting with its errors and being overcome with truth. Just thus a hunted hare calls up all the shifts that nature hath taught her; she treads back her mazes, crosses and confounds her former track, and uses all possible methods to divert the scent when she is in danger of being seized and taken. Let puss practice what nature teaches. But would one imagine that any rational being should take such pains to avoid truth, and to escape the improvement of its understanding? Should the officials be hard pushed, why then they may alight on the old track. Thanks be to the wisdom of the people, we have many instructors. It is the pride of men which is the spring of this evil, and an unwillingness to yield up their own opinions even to be overcome by the truth itself.

The despotism of the press is as dangerous as any other despotism, and therefore it is not a thing to be desired. The press should be free, but the people should be freer. It is the freedom of the public mind that we want. Despotic reviewers who, like sovereigns, can confer honours on their friends and favourites, despotic editors, who can dictate creeds, political or religious, are petty tyrants, incompatible with true liberty. We, therefore, do not want them. It is not as a dictator that the press becomes a blessing to the people. It is only as a collector of facts, an humble and modest reasoner on facts, and a candid and faithful reporter of both sides, or all sides, of the question, that it becomes a healthy and invigorating element of social existence. It is vain, therefore, to expect freedom of the press among mere officials. It is revolutionary and convulsive there, for such a press would immediately attack the official craft, which cannot withstand free discussion. It has been said there are but two things worth living for—to *do* what is worthy of being written; or to *write* what is worthy of being done; and traits of character which you seek to conceal, you had better seek to reform.

This pretension of united official Reformers, subtle and rotten as it is, must be unveiled to the whole of the Methodist people. Every Methodist should learn the history of the rise and progress of the agitation, as a necessary justification of the course he sanctions and upholds. To wage war in ignorance of the cause of it, is not only an error but a crime.

There are some who, while inculcating the necessity of the people's instruction in history, have yet decried the study of politics. Why, what is political wisdom but the application of the wisdom derived from the past to the difficulties of the present? A study of Methodist history and of its politics, so far from being pernicious, is the safeguard of its church. Ignorance on such subjects is the nurse of its errors. An acquaintance with them tends, in times of agitation and difficulty, to produce forbearance for the present and hope for the future. The early mismanagement of the agitation seriously impaired the effects of the commendable endurance of our suffering people. The old system of routine broke down in action, the officials failed in their attempt exclusively to perform the work of the church, and the mode of government by official-ships and narrow cliques was shaken to its foundation;

and the time has arrived for unrecognised authority to assert itself. The church is yet in want of true and strong men, men powerful alike in mind and will. A revolution of opinion is taking place; a constitutional and peaceful revolution which has for its aim the task of tearing the command from class officials and of placing it in the hands of legitimate and efficient authority.

The following remarks will generally apply to all of the Methodist churches relative to the conduct of their official members, but there may be occasion especially to apply them to *professed reform* characters.

That Methodists are striving earnestly for the rights and freedom given them of God, and wrested from them by men, is now placed beyond all manner of dispute. Some doubt might have been entertained so long as they stood alone in the field, no foe daring or willing to come out against them, to put in his equal claim, before the unbiassed judges of the contest, to cope with them for the truth dear to them both, not with fleshly arms, but with the weapons of the mind. Until very lately it seems to have been the opinion of the great men who exercise lordship over those numerous churches that it was quite beneath them so much as to acknowledge the existence of any opposition. They were either so blind that they could not see it, or so proud that they would not stoop to notice it, or so fool-hardy as to think their mountain too strong ever to be moved. They have satisfied themselves, hitherto, with a smile at one, a sneer at another, a laugh at a third, with now and then the summary execution of some ringleader of the *disaffected*, in order to strike terror into the fearful, and prevent the spread of the revolutionary spirit. The cuckoo song of unanimity, tranquility, and prosperity, was heard from one end of the land to the other.

What are we to think, by the way, of the sincerity of the men who have, up to the very last hour, uniformly told their congregations that the Connexions never were in a healthier and more flourishing condition than at present, when, lo! at once and on the sudden the cry is raised, from one end of the land to the other, that these self-same Connexions are shaken, shattered, and threatened with final overthrow. Were they aware of the leaven that lay hid in the great mass of meal, and that for years has been working its way, and will work, until the whole be leavened? Did they know that so many

of their brethren and friends were predisposed to receive impressions hostile to the assumption of absolutism, and infallibility on the part of the officials, and did they foresee the speedy coming of events likely to lead to the production of such impressions? If they knew these things (and surely they could not be altogether unacquainted with them) how worse than wicked to declare the Connexions to be peaceful and prosperous? If they did not know them, what a lamentable ignorance does it betray of the souls entrusted to their keeping.

How must these men have forsaken the flock, which they were hired, or appointed to watch and to feed? We deliberately charge them with gross neglect in this important part of their official duty. For some years past they have ceased to be *faithful* officials of the people called Methodist. They have officiated in the chapels, and appeared on the platforms, and presided at financial meetings, and associated with the wealthy, but they have not found their way to the *hearts* of their people. There has been no fellow-feeling betwixt them. The officials have been growing gradually up into a separate and distinct order; and the members have been settling down into the mere machinery which they have worked in the accomplishment of their designs. We have marked the slow but steady progress of this change, with the deepest grief and dread. We knew that such a state of things could not continue long; that a crisis would ultimately arrive, that would astonish and confound the most stout-hearted. But this culpable neglect is not the whole of their official offence. They have systematically opposed every measure for the amendment of the laws and regulations of the church.

We have regarded the question to be *discussed* as one of great delicacy; we have little to do, however, except to look at principles. Names were sometimes things of importance. In commercial connexions we might think it of importance to ask who were the persons connected with, or embarked in it, but, in such matters as concern great principles, we never thought of asking if Mr. such-an-one had his name down, or whether the projector was an esquire or a lord. The question with us was, what was the principle? We have certainly listened to the details of the years of agitation with some degree of pain. We could but see that a storm was lowering over the connexions; but yet we had lifted up our

humble prayer that it might pass over without any injurious effect; that it might purify the connexions; and that the Scriptural liberty which each ought to enjoy might be possessed in harmony by the whole. We have aimed to be impartial. We are friends to free and fair *discussion*: to hearing both sides of a question. On that principle we wish always to act, whether in the church or elsewhere.

If the mountain *will not* go to MAHOMET, why then MAHOMET *must* come to the mountain. There is nothing else for it. So the sooner it be done the better, and with as good a grace as the pretended and humbled prophet can put on. It is a little galling we grant, but it cannot be helped. The magician ought not to have called the credulous crowd around him, and in their sight have commanded the everlasting hill to come and go at his beck and bidding. Such imposters usually become the victims of their own cunning; for the fury of the exasperated dupe is commensurate with his previous folly, and hastens to wreak a late, but most exacting, vengeance upon the head of the hypocritical deceiver. He who begins by beguiling and overreaching his neighbours, should not complain though he may be amazed when he finds he has ended in deceiving and circumventing himself. The old saying is a true and consolatory one—"Let the devil alone and he will be sure to overshoot his own mark at last." Who has not seen this verified again and again? The overwise and the overrighteous, the knave and a fool in a mask, sooner or later, are detected and despised. Thus in the revolving cycles of virtue and of vice the mystery of Godliness and the mystery of iniquity are at length thrown open, and made fully known to the humble scholar in the school of CHRIST. Few, indeed, and evil must be the days of the years of that man's pilgrimage have been who has not, from the practice of others, as well as from his own experience, been led to believe that, *in the end*, and *on the whole*, if not from first to last, it is safest and best to do what is right, and leave the rest to GOD—to acknowledge Him in all our ways that He may direct our steps.

Now we want to know—we wait to be told—whether in these things there be any difference between individual and corporate, personal and relative, private and public, single and universal action? If there be, where and what is it? Are the principles of truth and goodness, right and holiness, and



love, the same? or are they not the same when you emerge out of social and political existence and engagement? We should say at once that they are the same; that however differently they may be applied, they can never essentially vary, for the word of the LORD is an unchangeable ONE, *and it abideth for ever.*

To say that a man may be very honourable in the transactions of social and civic life, and, at the same time, be concerned in very questionable, if not very nefarious, proceedings, as the member of a committee or of a corporation, may be perfectly correct, it may be the actual fact; but is it perfectly correct, in our estimate of character, to consider him as an upright, virtuous, and honourable *man*? By no means. And hence is the dangerous fallacy so common amongst moralists and political economists. On the contrary, we maintain that if a man be promoting, abetting, or concurrent in any evil deed, he cannot be any longer looked upon as a man of principle or creditable purpose. For what is his membership in such committee, or corporation, other than an office or station, (like that of fathership or townsmanship, which he is said to sustain with so much credit,) the duties of which demand the exercise of peculiar virtues? If he fail in this exercise—if he swerve, or truckle—if he lend himself to uphold an *evil system*, or to defend and perpetuate the *evils in a system* otherwise good—then his character for truth and goodness is gone, quite as completely, quite as *culpably*, as though he refused to pay his tailor's bill, or ill-treated his wife, or suffered his children to wander wild, like the savage sons of the desert.

It is related of Latimer that, when he once preached before the tyrant Henry VIII, he took a plain, straightforward text, and his sermon assailed the very sins for which the monarch was notorious; and he was stung to the quick, for the truth always find a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you have said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and, after a pause, began with a soliloquy thus—"Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch, thy life is in his hands, and if thou dost not suit thyself to his fancies, he

will bring down thy grey hairs with blood to the grave ; but, Hugh Latimer, bethink thee, thou art in the presence of the King of kings, and Lord of lords, who hath told thee, ' Fear not them that kill the body and then can do no more, but rather fear Him that can kill both body and soul and cast thee into hell for ever ! ' Yea, I say, Hugh Latimer, fear Him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, " How durst thou insult thy monarch so ? " Latimer replied, " I thought if I were unfaithful to my God it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, " And is there yet one man left who is bold and honest enough to tell the truth ? "

At present there may be a gentle rippling on the surface of the Connexions only, but there is a tremendous under current, which, at the most suitable opportunity, will not fail to burst forth. The private members of all the Methodist churches are called on to *discuss* those matters between themselves.

We cannot but mistrust the honest exercise of all power by any person, or number of persons, which is not *open* and *responsible*.

A crisis in the affairs of Methodism has undoubtedly arrived. This has been, with signs undeniable, for some time approaching. The people are struggling for reasonable and Scriptural liberty, and the officials are resisting every effort that they make. Methodism is convulsed in almost every part, and the unyielding officials calmly assure *their* confiding and simple friends that all will pass away, and Methodism be none the worse. Suffer a humble character to blow the trumpet, and inform the people that *their cause depends upon themselves*. If they be true to the work we have undertaken, which is but being true to themselves, their purposes will be gained ; for against *the people* no government, whether civil or ecclesiastical, can ultimately prevail ! Methodists ! Your petitions, letters, protests, and memorials, in other questions, were put away as an unclean thing ! and you were chided for venturing to express, in such a respectful way, your dislike of the conduct of *officials*. Will you say amen to their arbitrary doings, and to the inhuman and satanic exclusions now taking place ? or will you urge again and again upon officials its



former errors and its present arbitrary, inquisition-like acts? If you despair of reaching the "paternal ear" by former means, as indeed you well may, then adopt this method—*Keep your money in your pockets, and join the Private Members' Discussion Society!* The local officials have at last forced us to fight our own battles with their own weapons—"Stop the supplies." On this part of the subject we shall have to be explicit as we proceed.

Therefore, complete reform will be more easily, and more speedily effected, than that which by its very moderation encourages the holders of power to resistance. *It is not the business of the reformers to inquire what the officials will grant, but what justice requires.* This is honest, this is manly, this is politic. All concealment of their designs by the reformers is to be deprecated. If they are just, they will advance by discussion. The views which the reformers honestly entertain they should not be ashamed to avow. What they proposed for the benefit of the connexions they should present in full to the judgment of the connexions, and if their schemes are unscriptural and unjust let them fall by their own hollowness.

The very essence of good government is responsibility. The constitution which the joint officials seek to restore, arms the officials with irresponsible power! Why, then, should the Reformers stultify themselves by agitating the whole connexions to accomplish that which would leave the great vice of the system untouched? And why should they seek a thorough reform under the false pretence of being satisfied with what they termed a moderate reform, hoping that the latter would lead to the former, *though they hardly dare give utterance to the hope.* Is this consistent with the courage and manliness of men contending in a just cause? Let the reformers take the frank and open course. Let them state their purpose at the full. Let them leave a tricky, tortuous, insidious policy to the invaders of the people's rights, who entertain purposes they may well be ashamed of. And, if there is force in truth, if the love of justice and liberty has still a place in the minds of Methodists, then the men who use the best means for the accomplishment of the greatest good—we will not say to the Methodist connexions, Englishmen, but MAN in all future generations—shall not labour in vain. Truly, here is an opportunity of doing good, of gaining distinc-

tion above all worldly fame, that might satisfy the most expansive benevolence, the loftiest and purest ambition that ever animated the breast of any benefactor of his species. May men be found befitting the occasion !

Controversy is not in itself desirable ; but it may be necessary, and even those who are least inclined to it may feel the " necessity laid upon them," by a paramount sense of duty—duty to truth, duty to God, duty to their erring friends. The God of peace is the God of truth ; and there may be a peace which, as the God of truth, he disowns. In the spiritual world, as in the physical, stagnation may be more perilous than tempest. The agitating storm of controversy may at times be requisite, to purify the atmosphere of Zion from its insidulously gathering, and silently death-spreading infectious particles. Everything depends on the tempers of mind in which controversy is conducted ; and it should not be forgotten that, while " the meekness and gentleness of Christ " is needful on the one hand, openness to light and conviction is no less indispensable on the other. But what chiefly concerns us in this warfare is the demolition of bad principles, and the establishment of good. We stand upon the principles of eternal justice ; we will have nothing to do with patching up the present systems, and will be content with nothing less than their total extinction.

But, why do we spend so-much precious time on this subject ? Because we feel that church governments require to be stimulated, controlled, and compelled. Meetings like the Private Members Discussion Society are not called together for the purpose of argument, to convince them of what they were thoroughly persuaded before they entered, as incentives to create feelings, which each member expressed within his own sphere ; but the grand and primary use of such assemblages, in a free community, is to declare the will, the sovereign, paramount, irresistible will of the people, called Methodist ; that the people shall be free, show us the official who may dare to resist that will, or close his ears to that voice. It may be repeated that we are unjust towards officials. In a journal of other days, an able advocate of the cause of reform, it was, in effect, stated that we " were as usual unjust to the officials." We certainly are, " as usual," of those that would not be taken in, that will not take promises for performances, professions for actions, those " as usual " who love to see men

prove their faith by their good works, and who will not be satisfied in seeing gentlemen called liberal, if we see, at the same time, that their conduct is illiberal. And we hope we never will outlive that usage, even for an hour. We know what a state they have got themselves into by their infatuated conduct. We know that they have chosen to break with the friends of reform throughout the connexions; and to give up the constant and important support of their body-guard and best friends—the people, for the loss of which, we apprehend, they will not find an equivalent in that of the official amalgamation. We are not to give up our principles because it pleased an official government, suddenly intoxicated with the favour of their noble order, to shut their eyes to them. We are *not* of those who were ready to take the present official leaders of reform upon trial, in the hope that they would prove better than their predecessors, for every thing we have for years seen in those leaders has, we confess, tended to fill our mind with the greatest apprehension. The dangers we apprehend on the part of officials, is not so much from their conservative members, for they acted according to their principles. One thing, however, we would say of those same lords, who were so much reviled and abused, that we have seen much worse things done by official reformers. From the commencement of the present agitation, these official members, called “liberals,” had declared upon the platform, or assented to it when declared for them, that they were friends to freedom, enemies to bondage, and the bitterest opponents of official slavery, yet when they got into power they did nothing for the people, nothing for the private members. The reason, then, that we complain of the reformers, and not so much of the conservatives, or moderates, was, that the latter, though scanty in their professions, fulfilled them. They may be in the wrong, we believe them to be so, but they were at least honest, and did not affect to be better than they really were. We mean that they were politically honest, and we confess that we respect an honest opponent a great deal more than a shuffling reformer. We, however, were opposed to the conservative and moderate parties, because they were for the church systems of Wesley, and that of the “Leaders,” by which were meant the stationed officials rather than the Gospel, and the local officials rather than the constitution. They did not make big professions, use high-sounding language

about liberty and the rights of man, and cry aloud for universal, civil, and religious liberty all over the world. They did not do so, for they were afraid that reform would advance too quickly, while we apprehended that it would go too slowly, stand stock still, or, perhaps, what is worse, still go a little backwards. Such were not the creeds of the conference and moderate parties—their creeds were very different; but their opinions were nevertheless faithfully represented and expressed in their assemblies, and that much we could not say for the reform members of the Methodist communities. They did not express the sentiments of the reform constituency of the connexions. At the risk of being called unjust, we would say that they represented quite a different class. They may boast of majorities in the reform cause, and yet support governments in their most illiberal measures. And why did they do so? We would answer the question by telling the private members what feeling it was that they really did represent. They represented a very strong feeling, cloaked, however, under another phrase, meaning another thing—the fear of an event, of all others the most dreaded, namely, the fear of the stationed officials getting into power. That was exactly the state of the case. If we are wrong they may undeceive us, but, looking both to past and present proceedings, we have a right to say that there was no measure, be it ever so coercive, ever so illiberal, which the governments might propose, which they, the local official members of the connexions, or a great majority of them, were not prepared cheerfully to support. We do not think that the people would be satisfied with such conduct much longer. If a vote of censure were to be moved on the order in council, the “declaration of principle,” would any official member vote against it? Whether or no, the people must call on the liberal members to bring forward such a motion, that all those who vote against it might be henceforth known as accomplices in the revival of the official order for the purpose of keeping up official slavery. In due time, the vote of censure, therefore, should be proposed, and let it be seen what official members would vote against it. It would, no doubt, be said that, if they censured the official reformers, they would be voting for the conference, or moderate officials, but we never knew anything coming from them half so bad as that order in council. Very shortly the official reformers may have an opportunity of showing what they would do. They

need not think that they could escape with impunity on such a trial. Let them not listen to the "Leaders' meeting" telling them of the risk of stationed officials coming in, and the peril of local officials going out of power—of the hoplessness of ever again being visited by the cheerful gleams of official duty—power and patronage gone—office out of sight—nothing but opposition hereafter, should they vote for censure on official reformers. Let them not listen to such whisperings as these; for as sure as they did, and voted against the emancipation of the private members, so surely would their people endeavour to put an end to their *official* reform *existence*. But we must hope that despotism in all its forms will be abolished, and that the several Methodist connexions would be induced to follow the example of a real reform movement.

In various reform movements we hear a great deal about principles and measures, which, when weighed in the balance, are found wanting. In the year 1832, the government of the country had declared the reform bill a perfect measure, and that it did not intend to alter it. But since then it has been altered, with not a little to do.

With Methodist reformers there have been a great deal said, and to do, relative to the conference infringement on the "plan of pacification." This has been the great, bitter, and long complaint, because it would be a violation of a solemn compact. As to the compact, we could not respect it as an alleged obligation. Many considered it as lawful, and, if adhered to, binding; but it appeared to us that such a compact was in itself necessarily invalid, and for a simple reason, that it rested on a violation of the established and indestructible rights of humanity, which man did not give, and which no man, or set of men, were entitled to take away. Besides, that compact had not received the consent of the party most deeply interested. It had received the consent of the joint officials, but not of the people. If we were to have but one more measure passed by the Methodist reformers, we would say, let it be one for the emancipation of the private members. We mistake if such a measure would not preserve the popularity of officials, probably recover much of that they had lost, and be looked upon, perhaps, as one of those great acts of charity which hideth a multitude of sins. But the present moderate reformers, so far as we understand them, contend for no more than the basis-less plan of pacification, while the



reformers themselves profess to go beyond. Hence their declaration of principles, regarded as a perfect measure, and which they do not intend to alter.

It is intended to try the reformers by their own declaration of principles ; it is the principle that we have to deal with, as a true philosopher invariably pounces upon the thought, and cares but little about the thinker. It is not the workman he is anxious to criticise, but the work. With him the individual is always subordinate to the idea. The man is sunk in the theme. We have now to take notice of one of those essential principles which is become the standing order in the official council, namely,—That the church is to exercise discipline ; mark, *either directly or representatively*. This must be the theme of our present remarks ; we seize on it with all the talons at our command. We hesitate not to repeat, as our clearest conviction, that that *or* is nothing more nor less than an *official loophole*—a hole to give passage to officials whereby they may exercise despotic power over the private members—a mere *shift* or *evasion* of the subject pretended, that the church is to exercise discipline over its own members, through its officials, as if the whole of its members were present, to fill their place, to personate them as if deputed, delegated, and to act for them ; all of which being so *false in fact*, as it is *unscriptural* in its *tenor*, and, therefore, unfounded, impossible ! consisting with the very scripture therein connected and referred to. In exercising discipline on the members of the church, hath Jesus Christ said tell it to the church, “either directly or representatively ?” Do we find it so written in Matt. 15, 18 ? And yet we find that this is the standing order in the official council—which every true reformer must, and will, as he is bound to do, enter, in the name of Jesus Christ, his most solemn protest against as a piece of *insufferable* officiousness, or something indescribably worse.

Let discipline have to be exercised in the Reform church, the member may be noticed to appear before a “Leaders’ meeting,” there to be tried and sentenced ; but let the member demur to that mode, on the ground that the “Leader’s meeting” is not the church, but, then to meet which the officials *or* is brought forward—*or representatively*, the officials standing order, their declaration of principles, a perfect mea-

sure, and by which they must and will abide, at all risks, let the consequences be what they may. See them sticking to their *declaration of principles*, like unto Wesley's successors in office for the *sacred deposit*—they give up their principles for the sake of the private members, indeed!—"no never, a thousand times never," over again. Therefore, it is now that the war is between the officials in general, and the people at large. The accused member objects to the officials *or*, as being unscriptural, as much so, as the Wesleyan system itself. Wesley, "the man of one book," could also quote from that book, viz., *tell it to the church*; but then he must—like unto the official reformers—put his finishing stroke to it, he must give his comment on the text, viz.:—That is, "tell it to the elder or elders." But since Wesley's time, and up to the present period, it is everywhere throughout the various connexions, whether conservative, moderate, or reform, "tell it to the Leaders' meeting." The latter of which, let it be repeated, occupies a connecting position, and that but one step, between the *sublime* and the *ridiculous* in their declaration of principles, "either directly *or representatively*," which is but another phrase for the "Leaders' meeting." And now all this fuss and to do about the "Leaders' meeting" should not one be led to fancy that this was the very "foundation of the Prophets and the Apostles," if not the chief *corner-stone* itself? "Tell it to the Leaders' meeting;" and yet, no such meeting, that we read of in the Bible, nor of a single leader in the New Testament—except, "the blind, leader of the blind." "Oh! but we mean representatively;" but we can allow of no such direct perversion, or of such twisting of words and meaning, at the pleasure of official *caprichio*, while they are only acting on the *ex-officio* principle. It is an official fabrication, a *misrepresentation*.

We do not mean to say but that the appointment of the office of a leader may be a consistent and prudential regulation of the church; but then, the church itself having no authority to act inconsistently with the Scriptures in any case which it might regard as prudential, either directly or representatively, its representation becomes invalid without scriptural sanction, yea, it becomes criminal error to pervert the Scriptures in order to suit its notion to what may be deemed prudential, either directly or representatively. So that the Methodist consenting to the Leaders' meeting being the executive in discipline



in the church, does not prove "the declaration of principles" to be correct scripturally: here we take our stand for uncompromised opposition.

If an individual has entered a society *of a religious character*, formed upon the understood regulations of its members, it is presumed that he approves of them, and a change of opinion with regard to them, would call for a resignation of membership. But if he enter a *religious* society he is bound to put the inquiry at all times of his after life, are the rules and doctrines of this society consistent with the revealed will of God in the Bible? and, if not, to endeavour to bend them to this infallible rule.

It may appear all very fine, and to some persons quite plausible, that the "declaration" goes on to say that the office-bearers are chosen by the church, and, therefore, they must be its representatives. Indeed! as if Leaders may not be chosen by the church for the sole purpose of leading a class, nothing beyond being stated or implied; however, it may be prostituted into a representation as a *cloak* for the exercise of the *ex-officio* principle. In fact it is a repetition or similarity of the old official audaciousness and corruption: "we are to be your judges, but you are not to judge us." And this is the standing order in the reform official council, for which they have been found contending, perhaps more obstinately, if possible, than Wesley himself, the pope of Methodism, or his successive despots and tyrants, against whom those very official reformers have been hurling unmeasured abuse for the last six or seven years. But no matter how ridiculous the carrying out of this *representation* of theirs may be in the eyes of the people, yet, if we mistake not, they will be found to contend for it: they give it up! no never, ten thousand times no never. They having laid down the law for the private members, they will be found enforcing it, right or wrong, scriptural or unscriptural, let the consequences be what it may—reform or no reform—Methodism or no Methodism. And, is the reform come to this passado; we shall be surprised at no official doing, or at its consequences, if the Wesleyan system is already doomed, what must be the end of such professed reform? Shall I not visit for these *things*? saith the Lord.

Really, verily, and truly, we know of nothing in the notorious agitation that has tried our patience more than this said

representative scheme for the government of Methodism, in its separate churches or its connexions.

Not to dwell, for the present, on the amalgamation, which is to be based on the "principles already adopted by the delegates." Mark, it is not a plan for the regulation of the annual assembly, or a district meeting, or even a circuit quarterly meeting, where it would be inconvenient for the private members in general to attend; but it is designed to take place at every separate church where there is a Leader's meeting held, and where every private member may as conveniently attend as any official member. But, then, the officials may attempt to get over that fact by inventing, or stating, another stubborn fact, not quite so easily to get over, at least in their own notion, which is,—“That all disciplinary acts, admissions into, and expulsions from, the church, shall be determined by the Leaders' meeting, subject to an appeal to the quarterly meeting, whose decision shall be final.” Now, here is a *pretension* to liberality, but what is the *reality*? Nothing more than an appeal from one official meeting to another official meeting. It is “Ask my fellow if I am a thief?” or as an appeal from the Wesleyan district meeting to the conference, “whose decision shall be final.” There is one law of regulation for the both meetings, in which all questions are submitted to the (collective pastorate) judgment of office bearers—the sham representatives, which is so insolently boasted of “That all leaders and office bearers shall be chosen, or removed, by the vote of the church, thus securing to the people a representation in the quarterly and other official meetings.” Why, every one of the “collective pastorate” was, in the first instance, chosen by the vote of the church in the same way, for the purpose of preaching only, and nothing more; and also, the church has so much to do with the removal of the “pastorate” from office as it has to do with removing an official reformer from office, and that is nothing at all; and, therefore, in effect and fact, the people are so much ignored by the official reformers as by the conference officials. But, then, we private members are a set of incapables, that they are not going to submit to the nuisance of a “mob government,” as they are pleased to style us, when their lordships are assembled together. Indeed! So we are regarded by our own leaders, who meet us once a week to instruct, as not being capable of thinking for our-

selves, of speaking for ourselves in a church meeting, or of even of holding up our hands to the innocence or guilt of a brother or sister, who might have been so unfortunate as to offend an official, or to have incurred the displeasure of the "Leaders' meeting." But is all this to the credit of our very leaders? Why have they so neglected their duty towards us? Why do they not afford better instruction, at least inform us that there is "a time to keep silence and a time to *speak*." Yea, verily, why do they not teach us our manners, so that we might be regarded admissible into decent society? Is it because our presence would be an intolerable offence to them, or that "ignorance is the parent of obedience?" or are their motives above our common comprehension? Lo and behold! see a poor brother summoned before a Leaders' meeting for the unpardonable crime of holding, or attending, the "Private Members' Discussion Society," held only for the purpose of enlightening his darkness, that he might be of some trifling use among his brethern; that, if haply, he might become of some little assistance in carrying out the great reform cause itself! and by that Leaders' meeting, for such an offence, excommunicated from the church. Mark, it might be, "without notice and without trial," but not without precedent, that is a *fact*. A precedent for the present race of amalgamated officials in carrying out *their declaration of principles*, by the church, forsooth, either directly or *representatively*, that is, either "by hook or by crook" the despot shall be played.

But the fraud being out, we intend to bring the official standing order in council—the declaration of principles—forward, not only for *discussion*, but, in due time and order, for protestation and trial. The officials will then know something of what the incapables, the *mob*, if they will have it, are capable of accomplishing, in spite of their declaration of principles, their standing order in council, which goes to cut up their own declaration—"That Christ is Head over all things to His church, and His word the only and sufficient rule both of its faith and practice," so far as Methodism, as it should be, is concerned—like unto the Wesleyan corruption and ruinous despotism. With a cool determination, truly frightful to all such like officials, we shall proceed. They and their systems shall be known, and be disposed of, the Head of the church being our helper! The doom of God is over this *official craft*.

It has long been in jeopardy. It will soon be brought to naught. The great *Diana* of the Ephesians will fall, as *Dagon* did of yore, before the ark—the ark of the Lord that is lodged in the holy place to be removed no more for ever. Even the reform house is set against it. Can it stand? Would you have it stand? No, no, no. Let every thing be brought low that rears itself up as a barrier in the highway of truth.

Times are very much changed of late. The high lordships of mere men, like ourselves, can hardly much longer be held up. The blind worship of the unsightly shapes they have raised, so long a pass-token to the *friends*, and a war-whoop for the *foes*, of those who wield its wizard-wand—this *power of the air*, though not quite laid prostrate, is smitten with imbecility, the fore-runner of its inevitable annihilation. There is ONE struggling with the MAN OF SIN, who will destroy his works, and cast out of the house which, for ages, he has kept in peace. Six thousand years ago, this dreadful fight began, when we were driven from the garden, and were doomed to wander in the wilderness but not without the LEADER, whose footsteps mark the way—sometimes rough, but always safe—back again to the Eden we have lost. *Lying leaders* have arisen and have deceived many, to their undoing and to their death. But of the lost, not a few have been found, and of the dead, some have been brought to a newness of life. These are now adding themselves to the true, fast, and chosen band of the LORD's holy ones, having ground the *golden calf* to dust, and cast its ashes into the waters of oblivion, and have sworn to follow whithersoever their living Head may lead them, until they come into the heavenly land. These are the children of light, and as they move onwards the banner over them is Love.

There is a shaking amongst the dry bones. What the *new man* will be who can foretell? Little more has been done as yet than the loosening of the time-worn and crumbling stones of the building made with hands. It does not rest upon the rock but upon the sand. When, and how, it will be overthrown, none can say. It is, however, tottering, and come when, and how, it may, the fall thereof will be great. All things will be proven. That which is good, we trust, and nothing else, will be held fast by ourselves and our followers,

since we have all felt and acknowledged the worse than worthlessness, the hurtfulness and deadly harm, of the things we have forsaken.

The shafts of truth are flying thick and fleet throughout the land, and on every side they are seen to *stick fast* in the hearts of those who foolishly gainsay, or madly gainstand, its heavenly power. As we draw the bow, we pray that each bolt may be carried home. If that bow abide in strength, and we trust it will, thousands will fall on the right hand and on the left. The GOLIATH champion of the mystic Canaanitish Antichrist, at the very height of his pride and self-sufficiency, was death-doomed in the book of God, whom he defied; a pebble from the brook the only weapon, and a shepherd boy the only warrior employed by the Lord of hosts to win the uneven fight. True and trustful type of the war in which we are now engaged! We fear not, therefore, what men can do, or strive to do, against us. We shall still hold on, and hope to the end. And the Scripture, in solemn tone, emphatically avers, "Whatsoever thy hand findeth to do, do it with all thy might." *Individual* exertion at the present momentous crisis appears particularly necessary. Every one should be at his post, every one should be up and doing.

Everything is beautiful in its season. Hence saith the wise man, "To everything there is a season, and a time to every purpose under heaven. A time to plant, and a time to pluck up that which is planted. A time to break down, and a time to build up. A time to weep, and a time to laugh. A time to keep silence, and a time to speak. A time to love, and a time to hate. A time of war, and a time of peace." Thus we perceive that even hatred has its mission as a moral principle.

It is a prevailing habit in common conversation to speak of hatred as an absolute evil, and of love as an absolute good; and one might logically conclude, from the tone and character of such language, that society would be fortunate if hatred could be totally suppressed, and love for ever established as the absolute monarch. But hatred is as purely moral in its character as love itself; and love is not only immoral in many of its aspects, but is sometimes actually regarded by the common consent of society as a vice. To love what is evil is tantamount, in depravity, to hating what is good. Imposters in criticism find faults where none are to be found, and are un-

able to perceive those which really exist. Determined to condemn, they judge beforehand, and make use of what natural sharpness they possess to look out for faults to justify and confirm their judgment. Fortunately, for the cause of honesty and truth, such critics are not always, nay, rarely, able to discover genuine errors, and, therefore, only expose their own insincerity, ignorance, or want of candour, by making fictitious ones. This may be called the vice of hatred; for it is hatred, without a just cause, overruling justice and distorting truth, to gratify a malevolent feeling which ought rather to be suppressed. In like manner the justification of error, for the sake of gratifying a friendly feeling, is a perversion of justice, yet not only very generally practised, but even regarded by many as an amiable habit, and flatterers and pleasant people study the art as an elegant and fashionable accomplishment.

But legitimate hatred of bad habits and customs is the main source of all improvement. It comes always before the love of good habits; for it is ordained that the evil come first, in order to be subdued and superseded by the good, and we must ever be dissatisfied with what comes first before we endeavour to find a substitute. As a moral principle, therefore, hatred of evil occupies the very first place, it is the very root of progress.

Hence it follows that an age of progress is a fault-finding, critical age, and all great reformations must begin with dissatisfaction, grumbling, and condemnation. A people that are not grumbling are standing still. Such a people, most probably, the Methodists are. They are, comparatively, satisfied with themselves, and their hatred of prevailing habits and customs cannot be strong. But with us genuine reformers, on the contrary, hatreds are excessive in every department of Methodist government as at present existing and practised. We hate the very mode of representing facts and employing arguments. From this intensity of feeling proceeds that zeal which supplies all the ammunition and artillery for social controversy. Were it not for hatred zeal would be cold, and controversy inefficient—a prevalent evil would be an established evil, and a system once set up would be a system for eternity.

It is evident from this that hatred, like any other passion in human nature, may be virtuous or vicious, right or wrong. It



is not an absolute evil in itself, it is only evil when directed towards good. If the man's taste be morally just, and his judgment logically correct, then his hatred is moral and justifiable, and can only be condemned for its amount and the means which it employs to gratify itself.

All great propogandists are strong haters; how else could they find their zeal? We cannot imagine a zeal for knowledge without a hatred for ignorance, nor a hatred for ignorance without a hatred of those who defend and maintain it. But hatred of ignorance does not imply a hatred of the ignorant, provided they be willing to learn. It is love that is developed invariably towards them, and that in proportion to the hatred we experience of the evil that is in them. So it is with heresy; so it is with erroneous doctrine of every description, including church government. But in proportion as we hate it, we hate the state of mind in those who abet it; and not unfrequently the entire persons themselves, making the whole man do penance for the one sin of the judgment. Those who hate little, do little in controversy. They are of little or no use for either side; they are not to be depended on; they will sometimes even acknowledge the weight of an adversary's argument, the truth of his facts, the honesty or sincerity of his mind, and the goodness of his heart. The genuine hater and zealot never condescends to such gentleness of manner. He condemns his opponent in *toto*—pursues him like a fox, worries him like a terrier, treats his talents as an intellectual disease, his pretensions to honesty and sincerity as imposture, and is satisfied with nothing less than his total discomfiture. Such a man is a man of war, a man of spirit, and such a man commands the ammunitions of war, for he speaks to the heart and the feelings of men like himself whose passions are similarly excited and directed. Were this man's judgment perfectly correct, were he in possession of the whole truth, and were his opponents in possession of the whole error, then his hatred would prove a saviour for the church and the world. But supposing him wrong, or partly wrong, and who is not? then this indiscriminate hatred of men and principles is not a hatred of that which is evil, but a hatred of something that is evil and much that is good.

There are some subjects of hatred that make up so much of a man's character, that the whole man becomes identified with them; they are not so much a part of the man as the



man himself. Subjects of religion, politics, or caste, are of of this description; they pervert a man's judgment so thoroughly, and so completely, that those who are ranged on the opposite side are almost justified in hating the entire man provided their own judgments are not equally warped. It is usually because of such differences that men hate at first sight, altogether independent of personal manners. Such hatreds exist amongst rival parties, tribes, and nations. Even now it may be witnessed in Methodism amongst those who encourage their prejudices. The Wesleyans are almost universally disliked by the other sections; and we have heard reformers express this dislike as bitterly as if they had never breathed any other atmosphere but that of the reform. Such men would almost swear a crusade against the Wesleyans, did the times permit. They would visit the sins of the fathers upon the children; and avenge the cruelties of a former age by reviving them in this. Such a spirit is a relic of barbarism, and has no obvious meaning but revenge. A religious hatred is much more justifiable however intense. Indeed, when accompanied with personal faith and piety, there is no hatred more respectable or justifiable than the religious hatred, however erroneous the judgment which directs it.

Were the sum total of human hatred wisely directed, first to the primary cause of social evil in doctrine, and afterward to their consequences in habits and customs, how very soon might the whole mystery of iniquity be destroyed? It is hatred that will do it. Hatred, the great and the legitimate persecutor. But to do it well, it must do it wisely; and to do it wisely, it must first convince the judgment and carry captive the will. By the will of man alone can any real reformation be effected. Whatever is done in opposition to the will, like some revolutions, is again undone. Reform is not real if it do not begin within, and develope itself outwardly. To change the position of things will not improve the morals of a church, or restore the fellowship that has been destroyed. It is the will that must be changed; and that when corrected, all other good effects will follow. When we all hate the same evils, they will flee before us; but when one loves an evil and another hates it, the church will wag on as heretofore, a scene of conflicting elements.

David expresses a holy hatred of the society of certain characters. "I hate them with perfect hatred: I count them

mine enemies." So we see a faithful servant hath the same enemies with his master, whose cause and honour he is, upon all occasions, in duty bound to support and maintain. That a good man hates, as God himself does, not the persons of men, but their sins; not what God made them, but what they have made themselves—especially in the sin of hypocrisy.

"Declaration of principles," indeed! amalgamation, indeed! and in very deed they shall be dealt with!

The contemplation of an amalgamation of the Wesleyan Methodist Reformers with the Wesleyan Methodist Association, has lead us to express ourselves in the strongest terms; and to which we give prominence as a warning against the utmost danger on account of its deception and treachery.

Several considerations may have caused us to hesitate before engaging in such a war; but since we have at last engaged in it, the people must not think us so inconceivably mad as that we would stop short of breaking down for ever the danger of the Association alliance coalition against themselves; because it is obvious that if this struggle has to end with conference only scorched, and its companions in corruption left unhurt, nothing more sure than that Association alliance will but have added the coals of insult to the fire of hate; and that such an alliance will combine all its power for an attack on the people, at the earliest possible opportunity, to the last degree *perfidious*. Here is a degradation deeper and deeper still. We are to be saved by such amalgamation, and the Association is to give the signal and take the initiative.

An amalgamation of two base metals can never produce more than one counterfeit, therefore, as such we shall deal with it.

Justice has no more solemn duty than in rending the mask from the features of hypocrisy: unveiling its deformity, and bring the truth to light.

But it is of no use to hang on the past, except it be for deriving instruction for the future from it.

There is nothing more desirable than that perfect harmony and mutual confidence should exist between allies. But shall this be the case, shall the alliance of professed friends not prove more dangerous to the independence of the people than the greedy ambition of an unscrupulous enemy might possibly have proved? Allies they must show themselves to be, and

not pretentious masters. In Methodism it would be absolute suicide to submit to it.

Let those who, with fore-stalling mind, are apt to comprehend the church-wide bearing of these machinations, let them but ponder over the contents of the compact, let them calculate the subtle plan of the reciprocal operation of the different articles—all tending to make the official influence omnipotent, to reduce the people's power to a blind subserviency to its ambitious aims, to proscribe the liberty of conscience, to obscure all light, to eradicate all independence, to undermine every foundation of the church, and to lay entire churches hand and feet bound on the torture-bed of official ambition and insatiable despotism—and then let the contents of the diabolical pact be compared with the Christian's charter. Has that book been gaged? It is on this they rely. Think of the result if allowed to take effect. But something they forgot; the Word of God is not bound, the Methodist people have the Bible. The lover of truth has a heart to love freedom and the church of his choice; an immortal soul to feel his dignity, and hence he has a stout arm undaunted and brave. *There is hope!*

But how long, oh Lord! how long.

Those officials may find themselves ere long rudely awakened, when the people themselves are fairly merged out of their Methodistical childhood. The image stands eternally between us and mere officials, and separates us by an immeasurable interval from their courts. We swear against them in the name of our Methodism, amid the victims that have fallen by them, and are about to fall, everlasting hatred.

As to putting an end to the mushroom sway of the *united* officials, the church has certainly but to will, and it is done. She wants but to "arise and shake them from her," like as the ocean "dashes man shivering in its playful spray" to the rocks. Conquer her freedom she can; to maintain it she wants to see all other churches in Methodism free and secure like herself.

What that Association occupation is may be guessed from the fact that the powerless members have been driven to material resistance by desperation; and that, in amends for the nameless sufferings and outrages they had to endure, their church was put under official law. Pass not lightly over that idea

ye Methodist reformers! Whatever be the danger overshadowing your future from the fatal impolicy of your would-be governors, drifted to and fro from fear, thank the Almighty you do not yet know what it is to be subject and bound to such a law, and Association official law besides! Ye know it, oh, our brethren, prostrate! but, thank God, not broken nor bent. Ye know it, Leaders' meeting, Circuit meeting, Annual Assembly! Ye know it, and will mind it, when the hour of retribution once strikes. Poor brethren! The Wesleyans are despots and ambitious, and that is bad enough. The Wesleyan Association are the same, but they are false and treacherous besides. That is the difference. Wesleyan despotism resembles the bold violence of a highwayman. Wesleyan Association despotism resembles the miserable business of a pickpocket, who occasionally gives a stab from behind.

Relative to this amalgamation, as a whole, we really apprehend we feel rather inclined to look at it as at a very instructive example for non-imitation. We are strangely mistaken, or else no Methodist church on earth in all futurity will cut a pattern after this amalgamation government of Methodist Reform, provided the unwarrantable authority of official Reform dictation does not silence their understanding and fetter their free will.

We think not lightly of the affair, so as to compare it to a "mountain in labour and out creeps a mouse," when the mountain may contain a ruinous volcano, ready to burst out whenever the train may be set on fire. But yet, for the consequence, we should regard it as a ridiculously trifling job. For after the long and painful labour of the mountain has subsided at length, the throes of agony which had convulsed the whole of the Reform movement from east to west, from north to south, had all ceased beneath the hands of the Great Operators, and the little mouse, after issuing forth trembling and ashamed from the parent bosom, had scoured back to hide its shivering nakedness amid the nothingness from which it sprung! No greater mystification was ever practised upon an expectant people, even by immortal jugglers, than the monster hoax to which the Methodist people of Reform were convened from time to time to witness the great Reform performance of amalgamation.

The worst of the matter is, that there appears to be absolutely no chance for the better; because those who take the

lead are so successful in mystifying the people by continual misrepresentation, that we grieve to say the immense majority of the Methodist people absolutely do not understand either the nature of the case or its bearing, consequently, having no touchstone to test the justice of the course pursued, and the aptitude of the measures resorted to, they have no adequate perception of the danger and disgrace to which the movement is drifting.

It is only by this want of exact comprehension, and by the indifference naturally resulting therefrom, we can explain the strange fact that we see the Methodist people more excited at what some parties style "popping the question"—the amalgamation—than by all the injurious shortcomings of their Reform policy with regard to the protracted struggle, though these shortcomings are actually undermining its position, and virtually ruining its future security.

It is not an individual opinion that we advance. It is a fact. It is public opinion widely spread, that could not fail to result, has actually resulted, on the one hand, from the utter inability, or deliberate selfishness, with which the Reform is steered on this momentous occasion towards "sham, snare, delusion, and disgrace;" on the other hand, from the drowsy heedlessness with which the people in general accept every mystification, endorse the greatest misrepresentations, and submit to every calamity without even so much as to take the pains to investigate whether it be a dire necessity to which they must submit with resignation, or, perhaps, the mischievous result of official misrule and impolicy. The evil, in our opinion, originates in the fact that the standard of church intelligence is astoundingly low in the Methodist community with reference to Reform matters and church polity. The future freedom of Methodism depends no longer on the breath of your *officials*. Their mask has fallen, they are known, and, since known, they are neither trusted nor feared. But the people should mind to precise their object, and to define their aim, as well as the officials, whose object is to prevent the cause of freedom from turning the occasion to profitable account, and to patch up the difficulties with increased security to despotism, and with as little injury to the power of *officials* as possible. But we are perfectly convinced that the Methodist people are not satisfied with such an object; and if they submit to it, they do so from not understanding the exact

nature of the question. And since this still remains to be done, and if they desire to preserve their Methodism from ruin, let them organise extensively in every church, every circuit, every district, and into an annual connexion *Discussion Society*, and try to rouse the energies of the Methodist people by conveying light to the connexional mind. If that does not save us, nothing will. The precarious and desultory operations of journalism do not answer the emergency, it never will, especially when mixed up with church officials.

We have not thought it worth while to make any formal appeal to the officials in Methodism, entreating them to concede the just rights of the people, first, because the people's rights are not the officials' to give; and, second, because we know we might as well sing a song in the ears of a dead ass, or a hundred asses, living or dead. Did they imagine that we, who bear the image of God as well as themselves, are incapable of drawing conclusions from given premises. Are we to be amused with their pretended love to us, while at the same time they consider us as beasts, to be subdued, and saddled, and ridden, and slaughtered at pleasure. The sentiment is no less true because it may be termed "vulgar." Eternal disgrace to such, we write advisedly from experience. We cannot reply to official accusation, because, if they are not unworthy of them they are unworthy of us. We cannot appeal to their better nature, because that which they have exhibited is their best, and anger and contempt would be alike thrown away upon them. Yet we, as members, despise them as only members *can* despise those who pretend to a higher responsibility, and a more elevated nature, and a stronger will, disgrace the name of manhood by their imbecility, and their low base use of the small power that lies in their position and not in themselves. We part. We do part! We never grant anybody the right of dragging us to the bar to answer accusations which we despise, and accusers who are not worth our notice.

In proportion as criticism grows smarter, suspicion will grow stronger.

The magnetic needle from a law of nature points to north and south. If the mariner, taking advice from this law, confines himself to studying the rules of nice declination resulting from the difference of latitudes, he has a sure guide on the ocean's wide plains; but if, with blind obstinacy, he either



scorns the indication of his faithful guide, or prides himself in the task of forcing the needle to unnatural deviations, he will see his vessel at the mercy of the waves, and in a wreck, but neither will he have altered the laws of nature or made them ply to his fancy.

Just so in church polity. History points out with fatal imperiousness the necessity of a certain policy in a given case. Follow the inexorable dictate and you will succeed. Scorn the dictate, bend your mind on breaking the concatenation of cause and effect, try to reverse the laws of church polity, affinities, and contrarities, and you must fail—the logic of history will vindicate its authority on the ruins of your fallen pride. Nothing can make up for the evil of an ill-chosen policy. Some parties forget that this struggle is a necessity matured by the events of a hundred years. Others mistake an accidental occasion for an ordinary cause. Both disregard the essential consideration that there is a great historical problem involved in this church conflict.

There are many persons who have amused and instructed, in their way, the public for years, who have never once, scripturally, referred to the religious idea of an overruling Providence in the church as one that was necessary for its right and safe government. In treating of history, "The Spirit of the Age" is sometimes introduced as a new mythological deity, not much unlike the divinities of the ancient Pagan world; a Luther, a Calvin, a Knox, a Penn, a Wesley; and men write histories of mind and church progress, and refer for the great changes which take place in church matters to individual genius, and thus collect a host of gods who are the great historical leaders and rulers of churches, above whom we see none, unless we transcend the philosophy of the writer, and scale alone those empyreal heights where he has not faith or exaltation to lead us.

From which it follows that readers and listeners to such a mode of instruction grow up to manhood with minds that are disciplined not to look at church movements as if they were conducted or superintended behind the curtain by a celestial intelligence, but as if they were at the mercy of obscure chance and the truth or error of influential fellow-creatures.

We do not call this Atheism, for in it God is partially acknowledged in some of the speculative truths of Scripture. But we do not hesitate to term it a species of God-dishonour-



ing and ruinous infidelity, where the sacred milk of the Word is diluted into a species of milk and water by such partisans; or they curdle the milk, and sour it with uncharitable and sectarian feeling, which is equally infidel and irreligious. For sectarianism that can see God on one side and no God on the other, merely teaches its disciples that if they may live and thrive without God's government in and of the church, they may do the same with respect to His doctrine, and at last the conclusion starts involuntarily upon the mind that this is positive Deism.

Men may submit to superior force, from momentary necessity; but, as sure as there is a God above us, he will never acquiesce in it, and will break his fetters, and re-vindicate the right.

Providence is never at a loss for means to effect its designs, even confusion is God's order. "Let us go down," saith the Lord, "and confound their language, that they may not understand one another's speech."

Is it not grievously strange that Methodism should have fallen under the visitation of this curse? Yet such is literally the fact. We do not know that such an utter confusion of ideas has ever prevailed with any people since the confusion at Babel, as is the case with Methodism now.

Well may its people pray, "God save us all," because the words of the National Anthem, "confound their politics," have come home with full weight on their own heads.

That position implies such a contact of reciprocal relations, that between powers so situated there must necessarily be either friendship or enmity—either alliance or antagonism, anything except indifference, that is impossible.

If the same actions may proceed from different principles, it must be always a hazardous, and often an unjust, attempt to assign the true motives of men's conduct; but public actions fall under public notice, and they deserve censure or commendation, according to the obvious good or evil which they produce in society.

It is strange to observe how soon the excitement of the agitation has subsided into a dull dead calm, bordering on absolute unconcern, all fresh as it is with the interest of novelty.

The key to this strange fact is to be found in the circumstance that it gives no answer to the great question which our

times have put forth; it solves no polity problem, decides no controversy, and presents no issue.

In fact, the most important result of that agitation is, that the struggle between the official governments and the people is now indefinitely, inevitably, prolonged, without assuming the character of such a controversy of principles as could warm the heart of churches.

If this be the most important result of the late agitation, the most important result from that result is this, in what manner is the protracted struggle likely to affect the great problem of the next future of the Methodist churches, which, with the feverish agitation of recurring life, shakes the winding-sheet thrown by the imperious hand of tyranny over the oppressed people.

Methodists in general know very little of the political condition of the Connexions. Little habituated to form a true estimate of connexional affairs, they rest satisfied with the delusions of the glittering surface; and are only too apt to overlook, or at the best, to underrate those elements which in the course of events are manifestly destined to have the last word in these complaints whosoever may have had the first.

Before all, it is necessary to establish two fundamental facts.

The first is this, that the condition of Methodism is evidently such as to render a universal revolution inevitable. To ignore this is blindness, to deny it is madness.

The second fact is, that the character of this revolutionary condition is essentially Christian republican.

We will not dwell on the general current of ideas, which, even when bent on some fallacy, has in all history proved to be irresistible; how far more irresistible must it be when—as is the case in this instance—that general current of ideas is the result of the inextricable laws of progress, and of many a dearly-bought experience, that dispelled the illusions of the possibility of a secure compromise between principles so diametrically opposite, as officials and the people's self-government. Proof of it, the actual condition of Methodism everywhere.

Methodism must have freedom, and, therefore, having cast off the officials, in spite of the coalition of officials, it cannot continue the domain of any of all usurpers. Only think, the 1857 an ultimate result of 1797. Why? There is such a

revolting vulgarity, such an impious mockery in the very thought, that it makes one blush. The future of Methodism with a rising generation full of life, with the powerful sentiment of manly expansion under oppression, like as the palm tree grows best under a load. The Methodist people knowing that they *must* have a future, and, therefore, determined to conquer it; the people, proud of the knowledge that their position assigns to them the post of honour, as an advanced guard to that post; the people, conscious of their strength, and of the crime-worn weakness of the official enemy. Methodism has not only a church existence to conquer, but has to secure it from the recurrence of such heart-revolting, unparalleled treason as it had experienced from official Reformers; with their past struggles and their present undying rage, with their grief, and with the daily curse on treacherous officials—upon which their children had been fed, until they have grown men panting for action, if not revenge. Methodism, after the unpardonable offence under which it is suffering still, could not, under any circumstances, reconcile itself to official authority; and that the strength of the people depends on the identity of principles animating them, you will need be convinced that Methodism, must be, in its tendencies, republican. Foreign support naturally implies the resignation of independence, unless it be founded on a lasting *solidity* of reciprocal assistance—which is only possible on the basis of a confederation with churches, never on the uncertain basis of changing officials. The movement of Methodism regeneration must essentially be republican, or it is still-born.

Thus do all the special circumstances of every church in Methodism answer the general current of ideas, resuming the tendency of the deep under-ground movement in these words—*liberty for all, solidity of all, secured by federative churches,*

Now, all the official talk about reform is but a political pretext, blended with hypocrisy; they care not an iota about the rights of the people, except so far as the word may serve their politics, neither have good or bad government, progress or stagnation, reform or conservatism in Methodism, anything to do with it. The problem simply is to secure the authority of local officials from the danger of absorption or partition by such stationed officials as would by this accession become dangerously preponderate. This is the question, and this alone. This once solved, the condition of Methodist official reform ceases to be the people's

question. Whether there be peace or convulsions, progress or decay—whether the Methodist people develop its vitality or not—we trust they may, provided they get relieved from the undue interference of officials and other meddling adherents. Whether Methodism remains as it is, or undergoes a change into confederate sections, or gets decomposed in several independent churches; all these and similar contingencies can in no way affect the general political interests of Methodism, if only the danger of absorption from officials be removed.

Therefore, the people taking a plain view of a plain case, are reasoning thus. To arrive at the solution of the problem the political preponderance of united officials has to be broken, by reducing their power to harmless proportions. This can only be effected by attacking officials by the people, it is therefore reasonable to expect that the *real* Reformers will call the people to an active co-operation, or else they must sacrifice their aim in this struggle. The stronger in means is the stronger in command. It is clear that officials will follow where officials will lead. Besides, of the public manifestations the people of Methodism have honoured the cause of freedom; but they did not sufficiently understand that the people of Methodism is one thing, and the official government is another thing. They really had the illusion that officials would be glad to see Methodism free. It is strange, but they had that illusion, poor creatures as they are! It is passed now. But they had it once. For such is the nature of man that they hate more the yoke actually weighing on their necks, than fear what may loom in the future. It is the nature of the human heart that while one relies on foreign support, one does not much exert one's own energies. History may regret the fact; but will find an excuse for it in the circumstances that, with Methodism, revolution means war indeed, and such a war is connected with so many sufferings and disagreeables, that we dare not blame the churches for the desire to have the road smoothed, and the chances bettered, by an alliance with some such government, the organised means of which, drawn up in the first rank might give them the benefit of time for an organic development of their own forces. The wish was father to the expectation, and the expectation caused them to pause in their own exertions.

Thus has been the tendency of our times affected by ex-

pectations raised by the struggle. But the cloud of illusion has passed. The nightmare of expectation is removed. Men are themselves again. "Help thyself and God will help thee" is the motto of the church.

We have a public duty to perform towards the people. It is to arouse them to a sense of their position—to the power and ambition of officials, so incompatible with the people's rights and future security, that they would be the most silly of mortals if they were to lay aside the struggle until the power of officials was reduced to proportions of harmlessness to their liberties. That, in fact, the official members appear to be bent on running a race of competition in manifesting their contempt for the noblest aspirations of the oppressed people, and showing which of them could give a bitter insult to the roused, whom, with strange fatality, they mistook for as good as dead.

Whosoever, unblinded by the trembling passion of momentary expediency, penetrates to the bottom of facts as they are, whilst the votaries of the passing moment grasp at the loose straw on the surface, must feel convinced of the fact that it is utterly impossible for the artificial compound of official despotism to withstand, in the long run, the imperishable vitality of people having the will to be free. And who is it that could dare to question that Methodists have that will? Let him question it, and we will hold up the mirror of church history before his eyes, make him blush, if he is capable of it, at the reflection of his ignorance. Man may loose the better part of his soul under the despotic influence of slavery, and the Divine flame of freedom's aspirations may get reduced by oppression to a mere spark of unconscious instinct. Yet that spark is immortal, like Him that planted it there. Not all the insults of official excommunication—not all the mischievous devices of their craft—can ever extinguish it. And those who insult the oppressed with their mediations, and amalgamations, they speculate on its extinction in the Methodist. They may exhaust all their means and influence in propping up despotism, such is their deliberate policy, as it appears they will as soon reverse the current of the tide as prevent the freedom of the people. They may lengthen the days of our struggle, aggravate our position, and increase our disappointment; but as to the ultimate triumph of our Methodistical regeneration, we defy all the combined power of officials and of their adherents to



prevent it. Churches are immortal, and so long as there is a living church they long for freedom. They will strive for freedom; and though they may commit mistakes, and meet disappointments, they will gather new strength from every fall and march on to freedom's ultimate victory. The question is not *whether*—it is only *when*?

Every enlightened Reformer, and every lover of Methodism, can but rejoice at seeing the uncorrupted masses of the Methodist people aroused to take an interest in the great Connexional concerns. Would it had happened earlier, Methodism were now not in the rueful maze it is in. If the people do not save Methodism, Methodism is lost. But it is very much to be regretted that until now the popular demonstrations have been afloat without any connexional and comprehensive positivity for aim. What ought to be done? What policy ought to be adopted? Taking matters not as they should have been, but as they are, we never yet were able to learn from the various speeches and writings a *positive* opinion. "Impeach the Conference." That's all. Very well; but we, for ourselves, feel quite assured of this, that a mere negative assault will never beat an enemy. If you want to dislodge the Conference from its seat of power, oppose a positive policy to its policy. Let it be declared by the people's voice *what is the way Methodism government shall go*. Then, this once firmly established, choose your own men, not on personal antagonism, but on this established policy. Pledge them to it, identify them with it, and depend upon it you will make them in a short space of time a power too strong for the stationed and local officials, and all their tribe together. But with mere strictures on what they have done, with censorious arguments bearing on the past, without an advice bearing on the future, they will pooh, pooh your attacks all the time you may yet live, just as they have pooh, poohed you for some sixty years past. A mere personal issue never yet did save a church; it deprives the best part of your arguments by the mere odium of mere personality. A negative banner never yet rallied a party to good purpose. Politics are not a law suit. Raise the banner of positive principles, and men of opposite principles may be buried under its folds. Attack *men* in politics, and whether they stand or fall, their principles will remain. It is the stationed officials in exchange for the local and stationed officials conjointly.

The Methodist people are, as yet, comparatively novices in the mystery of official dealing, who leave us to grope, as every person must do who cannot see, and then they wonder if we go wrong sometimes. We feel that we have yet much to live for. We feel as though some evil threatened us; as though we were about to be parted, not in any ordinary way, but as if for time and for eternity, some impassable gulph were about to divide our very souls. You may think this only an imagination; it may be so, but it is not the less insupportable. O, Methodism, are thy very officers to be the cause of thy doom? We will not despair. The love that gives its spirit to life and its energy to purpose, is beating in our hearts as of old, shining as a fixed star above the wreck of many hopes.

So long as Reform meant the conservation of the official position and privileges at the expense of the rest of the church community, this was a plain, straightforward affair; but popular government might prove a hazardous experiment. So thought the officials; but popular government was not the result of the changes they so long endeavoured to obstruct. A people can only rule through opinion; and stationed and local official corruptionists soon found that the Methodist people only took the trouble to form opinions upon a few subjects. How to humour them upon such occasions, and make use of them upon others, became the problem of the officials. The officials took pains to make that Reform as great a delusion as possible: a delusion, if the people fancied that it made them the chief power in the church; not that the people ever trusted officials, but they had no decided opinion either way, and suffered themselves to be misled. In all these cases we see a want of knowledge and a want of thought. But, without knowledge and without thought, where is opinion—the opinion which is to rule?

If you tell a brother he does not understand church polity he is apt to be terribly offended; yet in what is church polity more comprehensible without study than the theory of any art or species of knowledge? A man does not understand church polity because he has learnt to *talk rather fast*, and because he has been favoured to hear and see *officials* to talk and write loud and long on the subject. All church polity worth having is the result of knowledge and study, and how little of this do we find in the Methodist people. Opinion is, indeed, a strong thing; but crude, idle, unorganised notions



do not deserve the name. When the people really form opinions they will prevail, but not before. Therefore, we are anxious to see the people take a step in the right direction. *Movement* we cannot call it until we see it move, and what is their difficulty? Not the strength of the official parties or factions, for that strength is only negative, and lies in the ignorance of the people, but themselves. They are their own difficulty, and must conquer themselves before they can conquer the abuses of the church. We repeat it, if they do succeed they must conquer themselves, as well as that official party which they inconsistently look up to.

The officials, of course, will only taunt and sneer at the suggestion. However, it may be done at last, and after it is done the light bursts on a sudden upon our Israel. They are struck with the necessity, the advantage, the prudence, and the facility of the operation. They confess it to be astonishing that the project was not thought of long since, and they acknowledge it is only now the siege of official stronghold begins.

Thus far we have nothing to gainsay. A conversion, though late, is better than none. But it must be carried out! or a disgraceful subserviency to officials will and must be *useless* and *ruinous*.

We ask again, how *not* to beat such an enemy? Beat! yes, the prospects bid fair at last. Dearly bought though it be, may the laurel not slip from your hands. Methodist people, beware! Let big words of Reform and Amalgamation mystification not impose on sound common sense. Once and again the profit of victory has been wantonly thrown away. Official treachery reaps what the people's heroism has sown. Great is the opportunity and great are the fruits that Providence brought within the reach of your hands. To whom much is given much is due. There is no folly greater than to engage in a struggle, will victory, but not to will it profitably. Be not content with checking official despots, when you have it in your power to break their strength. Conventional Reform is but a check; it does not "take away strength," and a check is worse than nothing. If you check officials, but do not break their strength, then, indeed, the hair of the youngest of our people may grow gray before he will see the end of this struggle, or you will leave your children a task, terrible and dangerous, and they will have to think lightly indeed of your memory for

not having had the resolution to do what you ought and what you could do. Cease from man! There is the whole of the mystery. Despotism must be visited by the people in their strength, not the people in their weakness. We may have plans proposed to us, but what can weakness do with a plan? But what matter the heroism and valour of our people, if we have a bad policy. Propound a good policy with the thunder of a people's sovereign will, and you shall have a good government. If not, your opposition is a mere frog-and-mouse war—what ado about nothing. A mere cant about opinions being free, if there is not freedom in carrying them out—in acting on them without restraint.

We are fully and painfully convinced that it is not all church government or any other outward form which causes the present agitation and division, but that God himself has a controversy with us as a body. We want the power of religion among ourselves. This alone can perpetuate the the union of love, and then all things would be done in peace and harmony.

How closely do these words of the Prophet Jeremiah apply to us as a people: "Hear now this, O foolish people, and without understanding: which have eyes, and see not, which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it? But this people hath a revolting and rebellious heart; they are revolted and gone. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men: yea, they overpass the deeds of the wicked. Shall I not visit for these *things*? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it so*: and what will ye do in the end thereof?" *A wonderful and horrible thing is committed.* So stupendous a crime, that it is beyond the apprehension of man to conceive, much more to express its greatness; and so abominable, that a man ought even to loathe the thought of it, and which aggravates the greatness of the wonder that such a thing should exist in such a land as *this*—*The prophets prophesy falsely, and the priests bear rule by their means*; they agree to speak pleasing

things to the people, thereby to keep up their interest and authority with them. *And my people love to have it so.* They are well enough pleased to be thus misled. If the priests will let them alone in their sins, they will give them no disturbance in theirs. They love to be held and governed by a loose rein, and like those rulers very well that will not restrain their folly, and those teachers that will not reprove them. Such people's sins deserved to be punished with such priests, and such priests have helped to make the people thus wicked. And they agree to support each other. "And there shall be like people, like priests : and I will punish them for their ways, and reward them their doings." *Let the potsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker !*

It is with such like parties that the *real* reformers have to contend ; and to contend successfully they will need to have the wisdom of a serpent and the harmlessness of a dove. Patience should be exercised towards them ; the people should be reasoned with. The invitation to *them* should be,—*Come, let us reason together.* Their attention must be drawn to the responsibility and interest of every individual member of the church. The people really want information on these important subjects—the ignorance of a great portion of the people causing a baneful indifference to their own responsibility and interest in church matters, is a painful fact.

The people must be informed that *they* will be held responsible unto God, for the maintenance of the purity of the character of the Christian ministry among themselves. That they, as individuals, will have to render an account, not only of their own conduct generally, but in particular of the doctrine which is preached, and of the government exercised in the churches of which they are members. That it becomes their province to see to it, that all church matters are to be ordered and defended in accordance with Divine Scriptures.

That, more or less, according to the ability, and opportunity afforded, every individual will have to render an account unto God for his conduct relative to the church he is called, in the Providence of God, to be a member. This has the tendency of awakening attention ; and in order to fix and rivet that attention on the individual mind, the how and the wherefore should be explained, and impressed, and

forced home. Of course, in doing which, there will be distinctions, but there must be no exceptions or exclusions. For, according to the ability which a man hath, and not which he hath not, will be the requirement. Then, there are, or should be, opportunities for every individual to prove and use the talent given him for the general benefit of the church. If an individual has not an opportunity for the exercise of his talent, then of course he cannot be held responsible. But, the same Being which holds every individual responsible, has designed and provided that every member of His church shall have the opportunity. This sentiment will have the tendency of giving every individual member to feel himself to be of some importance in the church, as well as of some sacred responsibility.

But then comes the question—Will the Methodist people thus organise themselves for usefulness? Our mission does not terminate by writing, we conceive it is only the commencement of it. We must urge the question—Can we meet together to profit—to the purpose? We omit more duties through indolence than we neglect through interest. The trials of the church are tests which ascertain how much gold there is in us. Come, come, brethern, we should be frank one with another, if we are to be allies, half confidence is dangerous. “Be wise to-day, ’tis madness to defer.”

It is not liberty that any people want, but the law of liberty—the law that clearly defines liberty, and the liberty that liberalises law. They are both indispensable. The liberty of maiming, robbing, or abusing one another is as bad as tyranny. Humanity wants no such liberty. Then let people define liberty: let us know what they mean by the word. The cant of liberty is like all other cants—at times most unmeaning or most unreasonable, and it is always equivocal. Methodism wants a good, strong, absolute law, that will curtail the liberty of one man to molest another man, and which will subject him to punishment if he does molest him. And this is the end of all reform. Liberty is a cant word of modern demagogues and flash orators; and the indiscriminate use of it tends to mislead men in respect to the urgent necessities of our social condition.

When such things are possible, severity becomes a virtue. But the great evil is, that the controlling severity is not a match for the erring severity; and being all in the hands of

man, instead of being judged by law, as an Omnipotent principle of authority, the remedy seldom reaches the disease; and the tyranny of the one party defies the blindness of the other.

Liberty will not be established anywhere alone, or even as a paramount idea. They are on a wrong track who confine themselves to that cry, it is a sign of the immature state of political being. Maturity always brings law, and law defines rights and curtails them; and until the question of these rights is settled in a church it can scarcely be said to have a character. At present the rights of Methodism are understood and established nowhere; and not more in Reform new, than in Conservative old, churches; for the truth is, all are old together—the Reform being merely a modern phase of an old system, under which, from time to time, the strong have subdued the weak.

There is a law in existence, but it is a free law—a law of liberty, which the hearts of all men will approve of. Such is the perfect law. Such a law is a Divine law, or *the* Divine law. It would be profanity to repeal it. It would put an end to legislation, it would only require administration. This is not too great perfection for the church to expect, and we are not foolish to expect its complete realisation. There is more than a possibility of acquiring its first principles, its alphabet, and beginning the task of learning as much as possible of it. It remains for the people to be willing “in the day of that power.”

Despotism is to rule without law. There is a wide step between such advocates and witness. An acute but severe judge once remarked to a jury, “The counsel has said, I think this, and I believe that. A counsel has no right to say what he thinks, or what he believes; but since he has told you, gentlemen, his belief, I will tell you mine, that were you to believe him, and quit his client, he would be the very first man in the world to laugh at you.”

Brethren, it becomes your province to act as a jury who are sworn to deliver a truth upon such evidence as shall be laid before them touching the cause they are to decide.

You may anticipate some of the objections which may be raised against the rules laid before you for your consideration and decision; but whatever may actually be those objections, and by whomsoever made, you will do well to bear in mind



the remark made by the judge to the jury, "The counsel has said, I think this, and I believe that. A counsel has no right to say what he thinks, or what he believes." That is a useful hint in reference to official advocates for Methodism as it should not be, who offer *viva voce* reports to your notice; the result, therefore, they have only laughed at you for your reprehensible credulity. But it shall be your own fault if that *laugh* is repeated at you.

On rule 6th—the *test* for the qualification of a leader, that "He should be a happy witness that the blood of Christ cleanseth from all sin." You may expect, from officials, strong opposition to it, direct or, in order not to come to the point, the strongest evasion. But you will have to be on your guard against all stratagem, artifice, or sophistry, that may be made use of as an excuse or means of freeing a candidate for office from the required *test*.

The question is, is it a scriptural doctrine, not what persons say, what *they* "think," and "believe?" In Methodism it is a scriptural doctrine, long since received and *settled*.

If the doctrine of personal holiness is not to be experienced by those persons who are appointed to be teachers in the church, by whom is it to be experienced? Is it to remain in our creed as a dead letter, only to be talked about and boasted of, to remain in the head, but not to reach the heart until death? It is not John Wesley's views of the doctrine of *Christian perfection*. It is not Methodism at all: it is Calvinistic doctrine.

If there is one doctrine more than another which is opposed by the *man of sin*, it is holiness—*experimental holiness*; and if he is found opposing it in one person more than another, it will be in officials in the church—the leaders, teachers, and guides of the flock—for he knows that one holy man of God thus engaged in active service in the church is likely to do more mischief to his kingdom than a number of private members; but, for the *test* to be applied to the *whole* of the overseers in the church, a perfect hurricane may be expected to arise, "according to the prince of the power of the air." That enemy to holiness finds his way into a "Leaders' meeting," as well as into a "Conference assembly." But how they manage to *test* their own theory, is more than we can say, we are at a loss to know. In Methodism the doctrine of holiness is settled, it is not to be brought into controversy; but

yet, by those officials who reject the *experimental test*, it is made of no *effect*.

The glory of Methodism is its purity, and its efficiency, its usefulness. It becomes the province of *Methodism as it should be*, the church, to defend its *glory*, in its administration—which is the act of enforcing, or applying, or giving sentence according to the sense of the law. It must be defended and preserved. The *test* must be applied. We are to “walk by the same rule, to mind the same things.”

While you should not allow yourselves to be drawn into “doubtful disputations” on this essential subject, yet, pass it not over lightly, for your own confirmation, if you at all need it, and for your greater consolation; but especially, for the firing of your zeal to challenge such an opponent, in the language of our blessed Lord—“Art thou a master in Israel, and know not these things?” When so much is everywhere said in the Scriptures of God’s *circumcising* men’s hearts, *creating* in them *clean hearts*, *renewing* in them *right spirits*, and of the quickening and purifying operations of his spirit on their souls? Hast thou taken upon thee to guide the blind into the way of truth, and yet knowest not that truth thyself? Let not such a one think to escape these home thrusts by saying, these remarks are applicable relative to justification by faith—when we have not so learnt Christ—when we read, “And put no difference between us and them, purifying their hearts by faith;” and, “Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness.” How many masters are there still in our Israel who are in this respect deplorably ignorant; and, strange to tell, publish their ignorance and folly in the sight of Methodism by opposing the thing itself? Is it not strange that such masters cannot keep their own secret? But, “out of the abundance of the heart the mouth speaketh.”

Therefore, perceiving that that *test* is now become especially necessary, in “Methodism as it should be,” your enforcement is indispensable. The *test* must be applied in the name of the Great Lawgiver; “for the LORD is our judge, the LORD is our lawgiver, the LORD is our king, he will save us.”—Isaiah, 33, 22.

Brethren, it will be our delightful duty to study deeply and extensively this glory of our holy religion, and that in all its bearings and consequences, in order that we may be the



better prepared to defend it ; a volume might be written to comfort and profit on this part of the subject now in hand, but it must be left with yourselves to dwell on ; and to defend to the utmost as you value your Methodism—your spiritual welfare—the salvation of your own families—and the salvation of the great human family. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.”—1st John 3, 8. Therefore, we are not to be doubtful characters, so that no one can say whose the handwriting is, but are to be manifestly the epistles of Jesus Christ, known and read of all men.

Rule 9th.—Equal opposition to this rule, as to that of rule 6th, may be anticipated from the officials, if not stronger ; for some of them without heart, may contrive to get over the latter by shamming, while that scheme would fail their purpose on the former, except through their “declaration of principles.” But ample protection will be found in rule 10th to defend and protect rule 9th ; and assistance will be accessible throughout the present work, not only on rule 9th in particular, but on all the other rules in general.

Having to touch and retouch on the various subjects or ideas contained in, and connected with the thirty-four articles included in the rules, the work itself may appear to be fragmentary, but yet, at the same time, it may be found to operate to the furtherance of the main object and end, *order*. To every thing there is a season—a time to plant, and a time to pluck up that which it planted ; a time to break down, and a time to build up—so that order is the object and end of the different work to be accomplished.

All mismanagement is mobbish, and all disorder and confusion originates in bad organisation ; when that is revealed, reaction shows itself, and a cry arises for unity of action. Law or liberty arose out of confusion. Unity is wanted, and we chose a unit, *law*. It is not by recrimination, and public discontentment, and grumbling, or writing letters to the newspapers, that any church can be reformed or rightly governed. In all such great emergencies *law* is especially wanted, and if it comes not, then defeat is inevitable. But we all make a profession of law—yes, but alas ! our profession has been much better than our practice.

It is in the power of defeat to make fidelity appear a crime, or to change a noble devotion into matter of regret ?

As reformers we have a twofold work to do—to root out, and to plant; to throw down, and to build. Our mission is, to destroy Methodism as it is, and to establish it as it should be. The design is one: separation is imperfect and can never accomplish the object. Agitation may be kept up for a time without any hostility on one part, or true friendship on the other, and so complete nothing, and our mission remain unfulfilled; but we can conceive of no alternative but to embrace, and to act on the one design. This was the plan adopted by the Old Testament reformers. Ye Methodist reformers, go ye and do likewise. Let us give a practicable application, having an eye to the rooting out work—the best planters are the best out-rooters, the best destroyers are the best builders. This may appear paradoxical, nevertheless it must be found to operate well, and to act effectually, while our weapons are not carnal, but mighty through God to putting down the strongholds! But while we rejoice we should rejoice with trembling. How much depends on our faithfulness. The extermination of the Canaanites depended on the faithfulness of Israel, and the security of Israel depended on the utter destruction of the Canaanites, and their principles. But let us ever remember the application is the chief concern of ours.

**EFFORT.**—Thus it is that God wills man to be great—that God wills man to be happy. *Effort* is the condition, *effort* the means, *effort* the vehicle, and the hope of all that he is ever to be. To the peace of ease we are not called, but to the joy of conquest.

It seems to be an established law of nature that in all great agitations for a principle, there shall be a series of losses and gains on both sides. At one time we are flushed with victory, at another time disconcerted with loss or defeat. There is no complete victory, but only an exchange of wrongs and burdens. But so it must be. Injustice requires it, and agitation comes in to force equalisation, that selfish peace, with its acquisitive spirit, is never likely to promote. Ends are gained in agitation which peace never thinks of, or has not the courage to promote; and men, who could not afford to do a generous action to promote the welfare of the people, discover, when necessity compels them to submit, and when the heart is not consulted, but the necessity demands, that they can well afford even more than the heart would acknowledge. Agitation is

a revealer of secrets, and it violently thrusts upon man what peace has not the skill nor the courage to do. Without agitation, what change would ever be effected to much purpose in the government or usefulness of the church? Methodism would remain for ever as it is, the people be no better off a thousand years hence than now, and the imbecile, superstitious, despotic, and puerile governments of Methodism would remain unchanged perhaps for ever. What has peace done for them? It has invented, no doubt, many social, civil, and political improvements; but these only tend to make the darkness more visible, by revealing more clearly than before the great chasm that separates the character of one portion of the people from another.

But what can men do when the new civilised means have proved themselves failures? They can only go back and try the old weapons with which their glorious ancestors founded churches, and constitutions, and other wonderful things, sword of the Spirit in hand, and clothed in garments spotted with blood. 'Tis melancholy, certainly, and very humiliating to think that, in the nineteenth century of Christianity, we are no farther advanced. If so, peace must be a dangerous thing; but so is agitation; and thus it is we miserable mortals, living, as we always have done, between the two horns of a dilemma, are tossed alternately from horn to horn, having no relief from the tormentors of one horn but the equally sharp and afflicting tortures of the other.

A good soldier does not waste his courage in words; he strikes before he talks such flippancy as officious cowards indulge in, whose authority is a mock, and their name a jibe. When factions arise on every side, and threaten the rights and liberties of the people, we are warned to prepare for clouds and storms.

True devotion arises from the love of God, and necessarily includes the love of man, as it connects gratitude with beneficence, and exalts that which is moral to divine, confers new dignity upon goodness, and is the object not only of affection, but of reverence. On the contrary, the devotion of the selfish, whether it be thought to avert the punishment which every one wishes to be inflicted, or to insure it by the complication of hypocrisy with guilt, never fails to excite indignation and abhorrence.

Agitation is a universal subject. Reform is not—science

is not ; scarcely any art is universal ; but here is an art that is publicly and privately universal in interest, and eclipsing all other arts in the excitement which it creates. Nothing more likely, therefore, to produce a radical change in our conversation, our schemes of reform, and improvement ; nothing so likely to modify and to change all our old political tendencies, and to allay for a season all the petty effervescence which the rancorous spirit of controversy has occasioned in the season of peace. It is our decided opinion, and we hesitate not to state it, that this agitation, this confusion is God's order. It is a meeting of the sublimities, and living things and dead things must contribute their share to the magical features of the exhibition. Who can laugh, who can joke, who can even smile amid such collisions ? Hitherto we have been playing comedies and farces ; but now the tragedy is begun, and the tone and character of the Methodist church are changed.

In Methodism, Reformers are the agitators. Those who oppose Reform are the agitated. Here the whole of Methodism is included—all is agitation. Beyond the pale of Methodism, we can conceive that all, more or less, are indirectly interested. Therefore, in our view, the present agitation is of universal interest, hence its importance ! But we regard it not our province to make a direct appeal to the public at large, or even to the "British public" in particular, as some Reformers have done heretofore. The direct appeal has immediate reference to that Methodism which is composed of agitators and the agitated.

We have asserted, and that freely, that the hitherto existing circumstances of the agitators for Reform have been rather diverting than serious, and rather ridiculous than rational, stuffed with wild and ludicrous conceits, capable of raising laughter, farcical, their characteristic.

But now the tragedy is begun indeed, and the tone and character of the Methodist church is changed.

As Reformers, we would be found carefully weighing the merits against the disadvantages on the question and necessity of Methodist Reform, and shedding what light and knowledge is in our power on the different church policies.

With some propriety, it might be said, even in the current of church policy—

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune."

This is one great secret of success in all human undertakings—taking the tide at the flood. There is also another great secret—taking the tide at the turn. But that is merely a new flood, or a tide reversed.

Great *undertakers* sometimes talk of stemming a tide. It is but a poor tide that any undertaker can stem. At most, it is merely a street river, commonly called a “kennel;” or, it may be, the contents of a water butt, which have burst their boundaries and threatened to inundate the kitchen and cellar. Even that it is sometimes impossible to stem; and when it is stemmed, the tide is not turned, but merely directed into another channel.

Who can turn a stream of water? Who can make that flow eastward which is flowing westward? Who can make that flow up which is flowing down? The plane of the earth must first be inverted. The world must be turned up side down.

But it is not alone to geographical tides that we must look. There is an intellectual tide also that must be considered. The last great movement is that out of which the next proceeds. The last great movement of the church being the Protestant Reformation, the next great movement of the church must come out of it. It cannot come out of Popery. That is left behind, and belongs to the past. It cannot speak to the present time, or electrify masses of men. It works with craft, and subtlety, and intrigue, amongst those yet unliberated minds that belong to the past; but it cannot impassion the living generation, especially in those lands where civilisation has attained its maximum, and where the power of the world has established its centre of action.

History reveals the great secret in every page, and Methodism is even now illustrating the truth of it in the hopeless and ineffectual struggles to turn the tide of humanity. Can she turn it? Is her position such as to render it possible? Does she occupy terminus: or is there a stage beyond her? There is a stage beyond her; and to that stage humanity infallibly will proceed, when it has done its utmost with Methodism, and found that utmost a failure.

In this we see the weakness of Methodism, and the certainty of her failure. She is merely demonstrating her own folly, the folly of attempting to regenerate a people or a world without principles. She is saying aloud to the whole world, “regeneration is merely an official political affair,” and the

world is looking on and waiting for the result. It may wait for ever and see nothing but confusion, revolution after revolution, in interminable succession ; John Wesley, Wesleyan Conference, Annual assembly, Leaders' meeting, dictators—with and without tails—but it will never see peace in Methodism accomplished by official political means. Being exclusively official, she is incapable of conducting an ecclesiastical reformation. Her experiments are all made upon the people ; she tries improvements, and settles the affairs of the Connexions without reference to religious principles. She either laughs at it, or disowns it, or says she will snuff it out ; but she has no mission : for she has no genius for affecting a reformation, either of doctrine or of government in the church, or even of morals, the twin sister of religion.

The tide at last must pass over to the people of methodism, where alone a principle of church government is to be found, and where that principle will have to be exercised in spurning and shaking off those insidious and determined enemies of all Christian churches since the days of the Apostles. Yea, verily, we believe that the time is come—the set time—when the people themselves will have to be their own leader in the great work of Methodist Reform, the tide is now turned in their favour.

The official Reformers neglected to go out with the tide, which was afforded them by Providence, to secure a righteous reformation in Methodism. The rights, liberties, privileges, and usefulness of the private members, were ignored by them most positively, by their declaration of principles ; and, by those principles they are self-condemned. Any marvel that that they should have spent so much precious time, and wasted the people's money, and their own energies, in attempting to stem the tide of corruption, which had been accumulating for a century, in John Wesley's Conference ! Let it be repeated : any wonder that the official Reformers have utterly failed to accomplish anything for the reform : that they are now found bound in the shallows of corruption and despotism ! But we hesitate not to assert that it is to their deep disgrace, to find them stuck fast where they are. Hear one of the most active official Reformers on this very point :—

“Who can contemplate the history and the failure of past movements in our body without humiliation ? Who can turn without a blush to the documents of other times, and find



individuals declaring, before God and man, their determination "to lift up their voice against the tyranny and oppression which prevailed in the body, and not to be silent till that tyranny and oppression had come to an end." Alas for human nature and its resolutions! and alas for ourselves, if we fail to profit by the history of the past!

"What! are we to bequeath nothing to the generations to come but bold resolutions, elaborate lectures, and eloquent speeches? If we fail, what a mine of absurdity? what an exhaustless fund of amusement, will the record of these days and doings present to those who shall come after! Let us imagine, if we can, the scorn with which our dusty and dishonoured flags will be unfolded, while woman of all ages, and children of both sexes, spell out the words,—

"NO SECESSION!" "NO SUPPLIES!" "NO SURRENDER!" And, as they point to our failure, and tell the story of our self-secured defeat, they will contemptuously exclaim—"These are the men who began to build and were not able to finish."

"Who is prepared for this? Who would, by his supineness, entail such a disgrace upon his memory?"

"Would you, brother? No! you would not!  
If you would—not I."

"N. T. LANGRIDGE."

But that disgrace *is* entailed upon their memory! That very gentleman resigned his office, and has given up the connexional conflict for Methodist Reform, since the "last dying speech and confession" was announced.

The official Reform movement has proved abortive. For any practical result, for any sensible effect produced on Wesleyan Methodism, it might as well not have existed at all. Time, money, talent, have been thrown away. Memorials, councils, public meetings, have been just so much wasted energy. The steam has been got up to stem the tide, and has been expended upon an empty nothing. There have been grave debates, impressive and eloquent speeches, loud applause, earnest resolutions, numerous despatches, shrewd diplomacy; but there has been *nothing done*.

But, thanks to an overruling Providence, the tide is now turned in favour of the private members of the Methodist churches—the Connexions of Methodism

It will be the people's wisdom to move on with that favour-



able turn which has proceeded out of the last unwise movement. The people will have to remind themselves of the cause of the officials' failure, which has been already pointed out; that the work of Reform consists of a *double* or twofold work and labour—"To break down and to build up;" that in rejecting Methodism as it is, the reason for so doing will not only be explained and pressed home, but something provided in its stead superior, every way satisfactory, and placed within your reach and possession.

Wesleyan Methodists, of this twofold work you are required to weigh the merit against the disadvantages. That the system itself is essentially erroneous you may make yourselves acquainted by referring to its first principles, its origin. Therefore you cannot avoid referring to its instrumental founder, John Wesley. You have a slight sketch of his church character in his system of church government in the preliminary remarks. There will be found, that he claimed and exercised supreme power and authority in, and over the Methodist Connexion. That should be sufficient and reasonable grounds for the rejection of himself and his system together, without having to be urged to it by his despotic conduct—a word to the *wise* would be enough—and could the main design be accomplished without it, we would be gladly spared the filling up the dark lines of any despot's portrait; but flinching is out of the question.

The official reformers have not flinched from exposing the system, and the character and conduct of the Wesleyan Conference; and for which they are to be commended even if they had been a hundred-fold more severe. But we are disposed, for ourselves, to deal with the fountain-head.

In March, 1852, when the Wesleyan preachers were assembled together with some of their adherents, one of them said, "Would the meeting allow him, just for one moment, and for the special information of those persons who freely spoke of John Wesley Methodism, to relate an instance of John Wesley's church government, which he had heard from the lips of a person who was present on the occasion. His informant heard John Wesley preaching when several persons were with him. A succession of services had to be announced. Having finished his sermon in the evening, John Wesley made the announcements; one was, that a sermon would be preached in the week ensuing, by one James Deeds, a local preacher, at

whose house Mr. Wesley was sojourning. It so happened that this James Deeds had a higher notion of himself than Mr. Wesley appeared to entertain of him, for the announcement of his intended sermon was made last in order, and the service was least in importance. This circumstance appeared to have so mortified James Deeds, that he rose up in the chapel and said—‘James Deeds will not preach at the time announced.’ Our Wesley, with equal promptitude, said ‘James Deeds is no longer a member of the Wesleyan-Methodist Society.’ (Cheers and laughter.) The old lady from whom he had recently had the story was still alive.”

“Cheers and laughter” from “The President’s ‘Selected’ Laymen.” But what was fun to John Wesley, and to his successors, was death to a poor brother, who had been made an offender for a word, by a fellow creature who had the “Book” in his hand containing the command of Jesus Christ—“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” Matthew 18, 15 to 17,

What need have we of any further witness against John Wesley? Did Wesley’s Conference ever beat this? and all the troubles of Methodism are clearly traceable to the same prolific source. But, then there is an account of Wesley’s wholesale work, for the example of his Conference, where two hundred members were cut off at one time.

The following “letter” has been taken from a “Wesleyan Reform publication,” intended to throw light on the proceedings of the Wesleyan Methodist Conference and its representatives:—

REV. JOHN WESLEY AND REV. JOS. BENSON.

The following curious apostolic, and genuine letter, never before published, will be read with great interest by our readers, not merely on account of its distinguished writer, and the still more celebrated personage to whom it is addressed,

but as powerfully bearing on one of the questions which now so violently agitate the Methodist public. We can vouch for its authenticity, and can name, if necessary, the travelling preacher in possession of the original; for unlike the *Illuminator*, we never publish facts on anonymous or questionable authority.

About the year 1788 the society in Dewsbury erected a chapel, and, contrary to their wishes, Mr. Wesley required it to be settled on the Conference plan. In consequence of their refusal, Methodist preachers were forbidden to preach in that chapel, and in the course of a correspondence on the subject, Mr. Benson, the useful and well-known commentator on the Bible, and editor of the *Wesleyan Magazine* when it was worth reading, addressed the following to the venerable founder of Methodism:—

Rev. and Dear Sir,—You tell me in the last letter I had the pleasure to receive from you, dated July 30, our committee send their ultimatum to the trustees of Dewsbury, by this post; if they accept it, well; if not, their blood will be upon their own heads. These proposals, which you call your ultimatum, I understand they were willing to accept. What a pity, then, they should afterwards have been withdrawn, and other different proposals made, which it seems they will not accept; as by this means an entire separation has taken place; much, very much, (I think), to the disgrace of both parties, (of both parties, I say;) because in a case of that nature, where neither essential truth was to be given up, nor plain duty omitted by either, if one side would not have yielded, the other should. I am very far from excusing the trustees at Dewsbury; I think them exceedingly to blame, and accordingly have written a long and plain letter to one of them upon the subject, which yet I fear will not produce any good effects. But are not we to blame also? Is the step we have taken consistent with Christianity, with prudence, or with the plan we ourselves profess to go upon? First, is it consistent with Christianity? Do the doctrines or examples of our Lord or his apostles authorise such a step? Do they authorise us to leave a congregation gathered by ourselves, and a society awakened and brought to God by our means, and that for many years has been under our care, and is still willing so to be, yea and to be directed by us in all spiritual matters, (to leave them I say,) because twenty or

thirty of them who happened to have the power in their hands, will not make over a house lately built to meet in, to the sole use of us, and our successors for ever, as not knowing, they say, what sort of men we or our successors hereafter may be. Where in the New Testament are we taught any thing like this, by precept or example? I read nothing, dear sir, like it in all the Bible; on the contrary, I find our Lord and his apostles, and evangelists, preaching everywhere, wherever a door was open, *without* making any objection on account of the place they might preach in, not being settled as they recommended, and much more, not deserting a people they had long preached to, and had under their peculiar care, on any such account. Nay I think it is very plain, from their whole doctrine and behaviour, that they would not have disturbed the peace of the most inconsiderable society of Christians about any such matter. I ask, secondly, is it consistent with prudence? are we not missing the very end we aim at? Yea, and taking the direct road to miss it, stretching the string till it breaks, and in this violent contention for power, losing the power that we have. The power arises from the people's love to us, and their love to us is the fruit of our usefulness to them. Let us continue to be useful to them, and they will continue to love us, and we shall continue to possess all the power a wise man would wish for—a power to do people good. This power, and together with it, all our influence in spiritual matters, we are depriving ourselves of as fast as we can. By our violent measures we are prejudicing our people against us; we are filling their minds with jealousies and suspicions concerning us, that we are selfish, designing men, aiming not so much to do our hearers spiritual good, as to establish ourselves in temporal power and authority; then the way being blocked up to do them good, our usefulness is obstructed among them; their love is lessened towards us, and our authority over them is at an end.

But as a recompense for this loss, human laws have given us power over the bricks and timber of a house, and we can, let who will hinder, send preachers to preach, where, by and by, it may be, none will be present to hear. Poor recompense! Give me the people, and let what will come of the houses; let me gather them into my Father's kingdom, and let the house be consumed with the world. As to that particular congregation, the case is plain, our imprudence is mani-

fest; in our great haste to prevent them ever separating from us and choosing a preacher of their own, we have taken steps which have induced them to do it immediately, whereas, had we yielded a little at this time, and suffered them to amuse themselves a little with that toy, their deed, I am persuaded we might have supplied them with preachers half a century, perhaps as long as we continued in a body, at least if we had sent them preachers calculated to do them good, and if not, the sooner they had turned their backs on us the better. Nay, and if we had but been quiet for the present, perhaps by and by their minds might have cooled, they might have seen otherwise, and have altered their deed according to our wish. I mentioned a third point. I doubt we are not consistent with ourselves; our professed design is to do the people all the good we can, not seeking theirs, but them; with this view we have preached in imitation of the apostles and first pastors of the church; wherever a door was opened in chapels, private houses, barns, stables, backyards, fields and streets, without inquiring whether those places were settled upon us according to our plan! nay, knowing they were not so settled. Now, either we did right or wrong in this. If right, why kick up a dust about one particular house, when there are many hundreds more, even as many private houses and barns as we preach in, nay, and some chapels, in the same, or rather worse, situation, being, to all intents and purposes, private property; if we have done wrong, let us change the plan of our proceeding, and abandon every private house, barn, stable, or backyard, where we have been accustomed to preach, unless they will settle them according to our plan; for it may happen that landlords or tenants may arise to possess those places, who may exclude us and receive other preachers; nay, the people that assemble in those places may, by and by, choose for themselves preachers of their own, and exclude us; let us, therefore, determine to be beforehand with them, and get them all properly settled, or give them up. This, dear sir, is the plan we must pursue if we wish to be consistent; and let it not be objected that we have societies at many of those places, containing scores, yea, hundreds, of precious souls, awakened by our means, and in the way to heaven; and if we, the shepherds of those sheep, desert them, they will be scattered from the fold, and either be torn in pieces, or perish for want of food. No matter, let them perish, we destroy them not; they destroy themselves in that they



will not settle their house according to our plan.\* I say, therefore, since we have begun let us make an end; let us go through with the business, and determine to abandon every place that is not settled as we recommend. This will find the active men amongst us work enough; they may then give up preaching altogether, and go from place to place throughout the kingdom, endeavouring to establish our authority for ever, that we and our successors, from age to age, as long as the world shall stand, *and none else*, may appoint preachers to supply every chapel, private house, barn, stable, outhouse, or backyard, where preaching has been wont to be, and that none be permitted to preach in such places but such as we think proper; then will our due authority be properly extended through all the kingdoms, and our plan become permanent. Excuse me, my dear Sir, I am pained exceedingly to see such steps taken. I have told you before I have no fault to find with the plan of settlement fixed by the Conference. I wish every house in the kingdom was settled on that plan. I have no objections to any prudent peaceable measures that may be taken to bring this about; but to desert a congregation of 1,500 or 2,000 people, and leave a large society of pious souls as sheep without a shepherd, because we cannot, by fair means, prevail with the persons who happen to have the power in their hands to settle their preaching house as we desire; this is a step which I for one protest against, as unchristian, imprudent, and inconsistent with our profession and plan from the beginning. You, dear Sir, are not to blame, unless for hearkening (I think) more than you ought to the advice of those who are more forward and active in kindling a flame of strife and contention than in promoting peace and good will among men: and I have not written the above to you that you may answer it to me, but that if it contain anything that may be of use to you, in the conducting so great a work as the Lord hath set you at the head of, you may take it accordingly. Not doubting but that you will excuse the freedom I have taken in speaking my mind on this occasion, which a sense of duty has constrained me to do, and praying that we may never forget that our influence depends upon our usefulness, that whensoev or wheresover we cease to be useful, our influence will cease,

\* Mr. Wesley's former letter to Mr. B.

and that it will then signify little that we have possession of the bricks and timber of a house.—I conclude myself, as usual, your obedient servant in Christ,  
 Hull, Sept. 6, 1788.

JOS. BENSON.

It must be understood that the above "letter" is not the expressed opinion of a Reformer, yet *he* saw that such a course was neither safe nor convenient. Instead of disproof, we simply quote the opinion of Mr. Benson, who was himself a Conference preacher—one of the very men who resisted the New Testament rights of the people, and promoted the expulsion of Mr. Kilham, who advocated those rights. Mr. Benson's opinion can neither overturn facts nor make people believe that despotism is liberty.

You have now a quotation of the last words of a dying man, the late Joseph Benson, as committed to writing—"He expressed (to Mr. and Mrs. Bulwer) his solicitude for the prosperity of the work of God in the Methodist Connexion, and said there was danger chiefly from three sources—*the love of riches, the love of honour, the love of power*. He hoped the preachers would be very *tender* of the cause of God, and that they would seek nothing but the *good* of souls."

But, O! how very slender must have been his *hopes*, if he had taken John Wesley as a pattern—*his love of power*. For it is most evident, from the whole course of Wesley's conduct in the government of Methodism, that *the love of power* was his unconquered besetment—his *pride, ambition*, and, above all, *the lust of power*. To which most men will sacrifice all other propensities, their ease, pleasure, health, &c. This is the most bewitching passion in the human heart. Both in *church* and *state* it is ruinous, but particularly so in the former. With such a ringleader as John Wesley, what could have been the prospects of Methodism?

The following "letter" is taken from the *Wesleyan Times*, of May, 1853:—

"THE REV. JOHN WESLEY ON THE PROSPECT OF METHODISM.

"Dear Sir,—Looking, the other day, over some old tracts, &c., I found the enclosed letter. Thinking it would be interesting to many of your readers, I have sent it for insertion



(if you think proper) in your excellent paper.—Yours, respectfully,

JARVIS COE.

“ Diss, April 9, 1853.”

(Copy.)

(From the “ Life of the Rev. John Wesley.” Published in the year 1792.)

“ ‘ Dear Sir,—For your obliging letter, which I received this morning, I return you thanks.

“ ‘ Our opinions, for the most part, perfectly coincide respecting the stability of the Connexion, after my head is laid in the dust. This, however, is a subject about which I am not so anxious as you seem to imagine; on the contrary, it is a matter of the utmost indifference to me, as I have long foreseen that a division must necessarily ensue, from causes so various, unavoidable, and certain, that I have long since given up all thoughts and hopes of settling it on a permanent foundation. You do not seem to be aware of the most effective cause that will bring about a division. You apprehend the most serious consequences from a struggle between the preachers for power and pre-eminence, and there being none among them of sufficient authority or abilities to support the dignity, or command the respect, and exact the implicit obedience which is so necessary to uphold our constitution on its present principles. This, most undoubtedly, is one thing that will operate very powerfully against unity in the Connexion, and is, perhaps, what I might possibly have prevented, had not a still greater difficulty arisen in my mind. I have often wished for some person of abilities to succeed me as the head of the church I have, with such indefatigable pains and astonishing success, established; but, convinced that none but very superior abilities would be equal to the undertaking, was I to adopt a successor of this description, I fear he might gain so much influence among the people as to usurp a share, if not the whole, of that absolute and uncontrollable power which I have hitherto, and am determined I will, maintain so long as I live; never will I bear a rival near my throne. You, no doubt, see the policy of continually changing the preachers from one circuit to another, at short periods; for, should any of them become popular with their different congregations, and insinuate themselves into the favour of their hearers, they might possibly obtain such influence as to establish themselves independently

of me and the general Connexion. Besides, the novelty of the continual change excites curiosity, and is the more necessary, as few of our preachers have abilities to render themselves in any degree tolerable any longer than they are now.

“ ‘The principal cause which will inevitably effect a diminution and division in the Connexion after my death, will be the failure of subscriptions and contributions towards the support of the cause; for money is as much the sinews of religion as of military power. If it is with the greatest difficulty that even I can keep them together, for want of this very necessary article, I think no one else can. Another cause, which, with others, will effect the the division, is the disputes and contentions that will arise between the Preachers and the parties that will espouse their several causes; by which means much truth will be brought to light, which will reflect so much to their disadvantage, that the eyes of the people will be opened to see their motives and principle; nor will they any longer contribute to their support, when they find all pretensions to sanctity and love are founded on motives of interest and ambition. The consequence of which will be, a few of the most popular will establish themselves in the respective places where they have gained sufficient influence over the minds of the people; the rest must revert to their original humble callings. But this in no way concerns me. I have attained the object of my views, by establishing a name that will not soon perish from the face of the earth; I have founded a sect which will boast my name long after my discipline and doctrines are forgotten.

“ ‘My character and reputation for sanctity is now beyond the reach of calumny; nor will anything that may hereafter come to light, or be said concerning me, to my prejudice, however true, gain credit.

——— “ ‘ My unsoiled name,  
The austereness of my life, will vouch against it,  
And so the accusation overweigh,  
That it will stifle in its own report,  
And smell of calumny.’

“ ‘Another cause, that will operate more powerfully and effectually than any of the preceding is, the rays of philosophy which begin now to prevade all ranks, rapidly dispelling the mists of ignorance which have been long, in a great degree, the mother of devotion, of slavish prejudice, and the

enthusiastic bigotry of religious opinions. The decline of the Papal power is owing to the same irresistible cause; nor can it be supposed that Methodism can stand its ground when brought to the test of truth, reason, and philosophy.

“‘J. W.’”

“‘City-road, Thursday morning.’”

Does the above letter require any comment? Will you not at once see by it, that “There is one God; and John Wesley is his Prophet!”

As free agents, if you prefer John Wesley to Jesus Christ, you are at liberty to continue to be his professed followers. But then, you will have no *right* to “name the name of Christ,” as “the Head over all things to his church.”—“How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, *then* follow him.”

Your Conference preachers have made their choice: “They will follow the Scriptures in the light of John Wesley.” But you must choose for yourselves, as you will have to stand in your own lot hereafter.

John Wesley, himself, will have to stand in his lot, be that lot what it may!

Here, in Wesley’s system, is the blackness of darkness, the “darkness visible”—better to be left alone in the wilderness than companionship with such, anywhere within the span of the Universe—hence, to escape, we dare and do anything within the compass of Christian man—yea, we would carry out the climax, if possible, equal to John Wesley’s *daring*, in his lust of *power*, to crush the church—the Church of the Living God, whose authority he set at nought, proclaiming himself to be the head. Yea, we must be found in the path of duty, to “come up to the help of the Lord: to the help of the Lord against the mighty.”

We suspect that you are not aware of the immensity of the subject—but a drop of water contains the same elements as a lake of it—every subject has its root. John Wesley is the root of Methodism as it is, with all its misdeeds. The original, the first cause: his is the first principle out of which Wesleyan Methodism is resolved, and which will not admit of any further resolution. Hence, the Wesleyan Conference declaration, on which it acts—“Never will we agree to mutilate or alter the essential principles of that pure and simple

constitution, which, under God, was confided to us as a sacred deposit, by the Rev. John Wesley."

Had John Wesley "taken the tide at the flood," which opened a prospect of usefulness that might have carried down his name as a blessing to the latest generations, the revival of pure religion taking place at this epoch—the rising spirit of freedom and learning—all of which would have helped to raise the Methodist church and character to the admiration of contemporaries and the applause of their posterity. But what a different picture do we behold? The spirit he found in the people was soon repressed,—he was indeed a despot, and our forefathers, like the spaniel, seem to have been proud to lick the hand that chastised them; and, concurring testimony proves that, having effectually crushed the rising love of liberty, Wesley left the people a society of slaves. What were his Conferences or other official meetings but obsequious cloaks to his will. It was his *iron* will that governed every case. You see, we have arrived at the climax of wonder, and are not to be astonished at anything they say or do.

But yet, with the sentiment of the patriot for his country, we say, Methodism! "with all thy faults we love thee still." Looking at the most eminent and powerful men of the age, therefore, we must indeed stand in the attitude of adoration at that Divine Power which could bring good out of evil, and overrule the wrath of man to praise him; for we find such lamentable contrast between the professions and the practices of the leading Reformers of that time, such clear understanding of revealed truth, and such ready abandonment thereof when interest required it—such vile pandering to power and abominable reference to that worst of principles, that the end sanctifies the means—such rapine and deceit, that when we witness the successful assaults upon the ancient strongholds of religious superstition—the getting rid, or the shaking off, of the church and state domination—the promulgation of the Scriptures, and the great change effected in men's minds, we must see that not unto man belongeth the praise, but that we ought to say, to God be all the glory!

Some persons admire everything so indiscriminately, that it is impossible to attach much value to their praise; but we should criticise as well as admire, never flatter, but dare to blame, and when we commend, are conscious the tribute is deserved.

John Wesley, however, had two great defects. One was, attaching too much importance to trifles, and making them the criterion of character, the other, trifling with a foundation that should be held sacred, which might become the wildest ruin of every thing sacred. He departed, and his followers sighed over the dissolving of their first union's dream; but notwithstanding their weakness on this subject, some of them had a just estimation of themselves, and a spirit which, when once roused, guided them to exertions which astonished themselves. They read much, and reflected more. They blushed for their past weakness, and learned to think with contempt upon the man who had so false an estimate of the true excellence and worth of a church character.

A mixture of praise and blame is always more true than either apart. The extravagant panegyric of the biographer, when treating of the character of his subject, is both misleading to the understanding and injurious to morals; for it never fails to be found out and corrected by some counterstatement, in which all the vices of the over-praised hero are shamelessly exposed; and all parties—the hero himself, his praiser and dispraiser—are at last set down as unprincipled partisans, who look only at their own side of the statue. He who would see the truth must walk round it; and he who would exhibit the truth to others must turn it round, and take off the mask, if there be one on it.

Betake thee to the Book whose pages teem  
With love and life; there read of mote and beam.

The Scriptures, in its history of character, are *impartial*, just, without any bias or undue influence.

It has been observed, that the Psalms are properly placed in the middle of the Bible, being the very soul of Godly experience and of the whole of the Gospel. The book of Psalms is more frequently quoted in the New Testament than any other. Christ himself refers to them with approving testimony. He refers to them for the purpose of controversy with the Jews—the Jews themselves acknowledged the Psalms of David—and his purpose succeeded, for it is immediately added, *No man was able to answer him a word*—they were completely nonplussed and confounded.

In making mention of the two individuals who professed to be men of one *book*, we find that there is apparent frankness with both, but there exists a manifest difference in their prac-

tical sentiment. While John Wesley's device is contained in the following motto—"I desire to *do* all things *openly* and *above-board*. I would have *all the world* and *especially all our Society*, see, not only *all* the steps we take, but the *reasons why* we take them!" David takes a different, a higher philosophy, to maintain his profession—"Thou hast commanded *us* to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed when I have respect unto all thy commandments," Psalm cxix. 4 to 6. "Open thou mine eyes, that I may behold wondrous things out of thy law," v. 18. "I have stuck unto thy testimonies: O Lord, put me not to shame," v. 31. "For ever, O Lord, thy word is settled in heaven," v. 89. "O, how love I thy law! it *is* my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word."—97 to 101. "Thy word *is* a lamp unto my feet, and a light unto my path. I have sworn, and I will perform *it*, that I will keep thy righteous judgments," v. 105 to 106. "*It is* time for *thee*, Lord, to work: *for* they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be right*; and I hate every false way. Thy testimonies *are* wonderful: therefore doth my soul keep them," v. 126 to 129. The following sentence is the great secret of all:—"The entrance of thy words giveth light; it giveth understanding unto the simple," v. 130.

He that resists the *truth* of God is capable of effecting the worst purpose of Satan.

It is true that John Wesley professed to be a "man of one book"—the more inexcusable he, wherein he was inconsistent with that profession. The secret of that mystery is, that *the word* was refused *entrance* on that important subject; therefore, he was left to himself to grovel in the dark, and to manifest the insufficiency and absurdity of unassisted reason—of that reason, which John Wesley was wont to make so prominent boast of, and which is now become a *weekly* motto by parties who know better. So that it would plainly appear



that John Wesley's *reasons* were his rule of practice, independent of the Scriptures, relative to the government of the church. And, therefore, this is sufficient to account for the dark side of John Wesley's portrait, however dense that darkness may be.

But David said, "The entrance of thy words giveth light; it giveth understanding unto the simple." This Psalm of David's is a remarkable portion of God's Word. It is understood that the whole of it, containing 176 verses, with the exception of only two verses, treats of the Word or the Law of God. So that it would appear, indeed, that David *was* a "man of one book," as his rule both of faith and practice. Therefore, David became a pattern worthy of God's recommendation to his son Solomon—"And if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, *and* will keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever."

But, it is easy to exclude the noontide light by closing the eyes, and it is easy to resist the clearest truth by hardening the heart against it. Scripture history proves this, and that impartially. There, without exception, the dark side of the great and good is held up and exposed, as well as the light side. There we can depend on the truth of the character.

But, it has been considered that the tendency to extravagance and exaggeration is so great in all men, that it is scarcely possible to obtain a true delineation of a character. To judge by pure reason, and not by feeling, is so very difficult, that it belongs chiefly to a perfect being. Feeling is a weakness, an amiable weakness sometimes, and sometimes not—but still a weakness. Reason is not a weakness—it is power. Perhaps we all possess the feeling in greater perfection than the reason, for weakness rather than strength seems characteristic of our nature. We love a character with our feelings, and we hate a character with our feelings. We draw the character with our reason, but then our reason is always liable to be in the pay of our feelings. It is a servile thing, this reason, an unprincipled thing—a sort of animal that will obey any master. If love prevail, reason will back it and support it with its logic or its sophistry, it matters not which. If the logic suffice, so much the better; but if the logic be feeble, then sophistry is employed. If hatred prevail, it is just the same;



the reason obeys the predominant feeling, and helps it to do good or evil, just as a dog will obey its master, and help him either to save life and property or to take them. Hence the portraits of men are hardly ever fairly drawn. If the men are party men, they are drawn black by one set of artists and white by another—straight by one and crooked by another. It is feeling that inspires such delineations of character; the reason that sketches is in the pay of passion.

Thus have we Methodists been bewildered and led astray by extravagance. It is as offensive to the sense of justice to hear extravagant praise as extravagant blame. Wesley is lauded as a sort of god with some of the Methodist people, from the lowest to the highest order—contending for Wesleyanism, some for it “as it is,” and some for it “as it was,”—for pure Wesleyanism—his very mistakes and blunders, and even his unscriptural tenets, relative to church government, have been all overlooked or forgotten, in the fanciful delusion that envelopes them. Wesley, with other great men, are all more or less falsified by the feelings that prompt the intellect to delineate them, unless they be represented with all their sides whether these be dark or light.

Some simpletons may find fault with the writer, for finding fault with Wesley; but how is it possible to delineate such a man fairly to the feelings of all classes of men, unless you represent him as light on one side and dark on the other? It may be thought wiser to condemn the principle and let the man alone: there is less harm in condemning an action, a saying, or a principle. It is the province of human judgment to do this, when it finds itself impelled by conviction to do so; for, in condemning a principle, we inflict no personal injury on an individual who holds it; but rather kindly and generously warn to a re-consideration of the matter, and the abandonment of it as a dangerous or untenable doctrine. This should be regarded as a serious matter of duty, and not as fault finding. Blunders and extravagances may be excusable in common conversation, but when they infuse themselves into printed philosophy, theology, and criticism—intended for popular instruction, christian and mental elevation—it becomes a serious matter of inquiry how far it is admissable, whoever may be the author, however great and good he may be, giving him credit for doing his best; but, being an imperfect man, he may commit blunders, and these blunders may be great

mischiefs : the greater the man, too, the greater the mischief, when he makes a mistake. Friendly critics look at the light side, and unfriendly, at the dark. We should look at both in order to discover any mutual mistake before injuring each other.

It is a fact that David had his dark side as well as Wesley ; but, mark, with this difference—David's was an exception to his rule, while Wesley's was his rule itself,—an obstinate and perpetual perversion of the professed rule, in respect to his conduct in the government of the Methodist church. Relative to David, witness the testimony given to his character. "David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." But this solitary exception must be regarded as a *dark spot* in David's character. It cannot be attributed to a mistake of his judgment, it was a designed and studied sin, continued in for some time, defended with a succession of other sins, presumptuous and scandalous to his government, and to the true religion. And this conduct of David was marked with God's sore and terrible displeasure for violating his holy commands. *He* could not be partial in conniving at so great a crime in him, whom He had termed *a man after His own heart*. But, bad as this conduct of David was, there was some redeeming quality in this portion of his character : he was open to conviction, and confessed his sin when charged with it by the messenger of God. Hence, Nathan said to David, "Thou art the man. Thus saith the Lord God of Israel, I annointed thee king over Israel, and I delivered thee out of the hand of Saul : and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house ; because thou has despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, in the sight of the sun. For thou didst it secretly : but I will do this before all Israel, and before the sun. And David said unto Nathan, I have sinned

against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

David said, *I have sinned against the Lord.* Overwhelmed with shame, stung with remorse, and oppressed with a dreadful sense of the Divine vengeance impending and ready to fall upon himself and his family, he could only give utterance to this short confession. How sincere and serious it was; what a deep sense he now had of his guilt, and from what a softened, penitent, broken and contrite heart, his acknowledgment proceeded, we may see in the Psalms he penned on this occasion, especially the 51st,—*The Lord also hath put away thy sin; thou shalt not die.*

Thus much for David's redeeming quality on that dark spot in his portrait, and mercy triumphing over judgment.

And this mercy became the burden of David's song:—"O give thanks unto God of heaven: for his mercy *endureth* for ever."

And who questions but that David has a bright crown in glory, and is one of those, *after God's own heart*, who are nearest to the throne of the God of mercy.

Now, we do not hesitate to assert, as our most deliberate and decided opinion and conviction, that from what has already been advanced on the dark side of the two portraits, that the hemisphere in David's is the smallest, it may be, merely the spot upon the sun's disc, a tinge spot compared with Wesley's, inasmuch as there is more charity to be exercised towards a person who has broken all the Divine commands, including the crime of murder itself, followed by a sincere confession, "I have sinned against the Lord," than, in truth there can be for a person who breaks the least of God's Commandments and who is found all his lifetime justifying and excusing his conduct, as did John Wesley in his unscriptural system of church government. And in all this Wesley attempted and persisted to justify himself; and it is this justification of what is wrong in itself which has formed the dark side of John Wesley's portrait—he, "a man of one book," brings his *reasons* for violating the *commands* contained in that *book*, in the government of the Methodist church. Therefore, we repeat it, more charity, with strict propriety, may be exercised towards a person who has broken the 6th and 7th Commandments, followed by true repentance, than towards a person who may have been guilty of less gross misdeeds,

but who may be found justifying himself in that which is wrong—it is such conduct which forms the darkest side to the portrait. Thus John Wesley usurped the authority of Christ in the government of his church, and all his lifetime producing *his* “*reasons*” for so doing—justifying himself while perverting the Scriptures on church discipline and general government.

A bad or an erroneous example, supported by the authority, reputation, and majesty of religion, is a very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to *beware* of those very persons who ought to be their rule and *pattern*. This is a reflection we may justly lament, that the evil referred to should be so prevalent as to render the observation, and the caution on which it is founded, so necessary. But let no man imagine that erroneous officials are to be found among one class of persons *only*. They are to be found in the branches as well as in the root; in the different sects and parties as well as in the mother church,—from which the others are separated, outwardly. On either hand there is little room for glorying: *professors* and officials may *change*, but the *truth* of the Lord abideth for *ever*.

This, we say, has ever been John Wesley’s great defect—trifling with a foundation that should be held sacred, which has become the wildest ruin of everything sacred in Methodism.

We shall now touch on another great defect in John Wesley’s character—that, of attaching too much importance to trifles, and making them the criterion of Methodist character. Reference is now made to the state church.

In coming to the point at once, on that subject, we should not hesitate to express our opinion and conviction, that it is *not*, never *was*, and never *can* be a church of God. That it is not worth the breath that would proclaim its worthliness!

Let it surrender at any time, and at discretion, saying, what is it that is required? Give up the whole of the people’s property—the nation that is swallowed up once in seven years. So John Wesley’s church is no trifle either—no trifle of an *EVIL*. Church and State—a robbing by law—a trick of State, to mark the rapine and to share the prey—that it is founded in perjury and robbery, and in blood.

But for the sake of those for whom we feel a deep concern,

we will try to keep somewhat cool for a little, while we proceed.

Establishments, even if pure in creed and practice, are not plants which the Father hath planted, and, therefore, must infallibly be rooted up : they are invasions of God's prerogative, and, therefore, must be destroyed by the breath of his mouth—they are obstacles to the spread of religion, and, therefore, must be removed out of the way. The sure words of prophecy includes their doom. Public opinion, the instrument of an avenging Providence, is decidedly against them. The fact is, that it is a mere question of time.

Things ought to be called by their right names. If one man went into the street and picked another man's pocket the law branded him as a robber, but if he went to Parliament to get a law to pick another man's pocket, that they called "protection;" but though the law might make it legal, it did not make it moral. It is quite absurd in some parties, in such a nation as England, to see how many advocates there are for a system of legalised robbery. And the Wesleyan body, as a body, has done more to oppose the civil and religious rights of the people than any other body of the people. While the generality of candidates for power in *church and state* flatter with their lips those men by whose suffrages they expect to be advanced, yet, at the same time, they despise them in their hearts, and sometimes give expression to it. It is said that the late Sir Robert Peel, when speaking on the opposition, spoke as follows:—"The Baptist ministers oppose the grant, so do the Independents, so do the Methodists. I can understand the two former, for they are consistent; they say, give grants to none; but these Methodists I cannot understand, for while they put up one hand, and say, 'Do not give any money to Maynooth,' they put up the other, and say, 'Gentlemen, give it to us.'"

Who *can* understand the Wesleyan system? It is the mystery of inconsistency, and the mystery of iniquity, with which John Wesley was possessed—he, the greater part of his life, *acting* dissent, and at the same time *professing* to be a churchman. This proves not only John Wesley's folly, but his crime! "*For if I build again the things which I destroyed, I make myself a transgressor.*"—Gal. ii. 18. In fact, there was no greater dissenter than John Wesley. The Methodist people, relative to experimental and practical religion, had no

more communion with the Church of England than they had with the Church of Rome, but were diametrically opposed to each other. Therefore, it was the tyranny of invincible prejudice for Wesley to persist that the Methodist should not separate from the state church.

All this involves a question of authority which is curious and interesting, and, moreover, of great moral importance; for authority is often employed as a cloak, under the disguise of which the public mind is assailed by passions and unrighteous ideas, which dare not show themselves openly unsanctioned by a name of repute. Authority answers all arguments very summarily. With some advocates of Methodism it is quite sufficient to reply, in justification, that the thing is Wesleyan—here is their wholesale answer to every person on all Methodist subjects.

Suffice it to say, generally, that the attempt to force uniformity of belief in the veriest trifles have the necessary consequence of bringing the essentials of religion into doubt, for when men raise trifles to the level of serious matters, a subsequent reaction degrades serious matters to the level of trifles.

One of John Wesley's unaccountable, greatest inconsistencies and defect was, his everlasting clinging to the name of the state church, which has been ruinously infused into the Wesleyan system; therefore, we regard it not as foreign to the present work to dwell on the unscriptural tenor or immoral nature and influence of the said state church.

We regard not the Church of England, so called, as a Protestant church. A Protestant is a person who belongs to the Reformed religion, as delivered by those that at first protested against the errors of the Church of Rome. The name was first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they *protested* against a decree of the Emperor Charles V. *They* are to be respected; reformation is to be loved—that reformation which leads to salvation. It has been said that the contents of the Bible may be expressed in two words, a “Saviour,” and “Salvation:” a blessed reformation that.

The absorbing importance of the subject matter, to which must be devoted this short section of the work, purporting to bring into a focus the transactions and enterprises of this remarkable period, has led us to see the desirableness of its



being to a certain extent kept distinct; so that we have hitherto postponed bringing before the reader any of the early workings of those principles which were the forerunners of what is well known under the designation of the reformation. And, because on events connected herewith our actual enjoyment of civil and religious liberty so mainly depends, the necessity is the greater for the more detached and forcible representation of the mighty change which took place in the development of the human mind, by its becoming disengaged from the trammels of tradition, superstition, and ignorance; and its being led forth into the hitherto almost untrodden ways of mental boldness, and spiritual freedom, amidst all the dangers of such daring attempts, which were guided by that light, which, if it did not at once achieve a conquest over the strongholds of established error and foregone intellectual blindness, at least broke down some of their buttresses, and so exposed the weakness and peril of the building, that much of crumbling rubbish was removed, the gaps repaired with materials of a nobler order, and, albeit, we must acknowledge, with grief, that the edifice had better have been wholly pulled down, and, as some think, a new one constructed, which should indeed have become an imperishable record of greater mercy to man. Yet too much was now effected to suffer even those who take a wider view to pass by a retrospect of this period without devout thanksgiving to that Overruling Power, who alone can bring good out of evil, and cause the wrath of man to praise him, for having infused that vigour of inquiry, which terminated in such enlarged knowledge as instrumentally lighted up "such a flame as shall never be extinguished."

Enough was now in motion to awaken the minds of men, and excite that which generally precedes a revolution of opinion.

The clergy were supported by obligations, or free gifts, there being no general oblation to pay tithes till long after the period of Augustine — about three hundred years after Christ. But in the lapse of the time came a woful departure from this simplicity—the religious became the allies, and at last, too often, the masters of the state, and then they took care to identify themselves with the power and grandeur of the world, and, departing from the plainness of the Gospel, acquired possession of tithes, glebe land, the division of the country into parishes, the whole endowment of which became



the property of the church, independent of secular control and influence, which it is scarcely possible to estimate, the land being almost covered with religious houses, abbeys, monasteries, nunneries, and friaries: the object of this section being to show that quite enough of corruption existed within the bosom of the church to account for its decay; and that the enormous wealth which the covetousness, or the piety, of foregone generations had accumulated, proved a bait to the cupidity of Henry the Eighth, and his court, too tempting to be resisted; and, it cannot be doubted, that while Luther and others were zealous to remove sentimental abuses, and the way for the promulgation of clearer doctrines, there were not here wanting those who joined in the cry on the plea of the notorious abuses of the church, but were actuated by casting their eyes on the farms, and manors, and the gold and silver ornaments, collected by the religious communities. It may be all very well for Catholics to dwell on the rapacity which characterised the enemies of the papal establishment; but had *they* been going forth without scrip or purse—taking no thought for the morrow—intent on the propagation of truth, and coming out from the world, being separate, there would have been no plunder to stimulate the cupidity of their foes. By the compelled authority of Parliament Henry the Eighth declared himself the head of the church within his own realm. When his own supremacy, and the prostration of the clergy, were thus, for the first time, proposed to him, he was flattered as regards his passion for “another woman;” and his cupidity was excited by a glance at the good things which those self-denying men, the clergy, had heaped up for themselves! hence,—the “protector and sole head of the church in England.” Thence it was deduced that the Old Testament, the New, the practice of the primitive church, reason, and the laws of England, all made for the King’s supremacy, which had now better be assumed, for the purpose of effectually extirpating the tyranny of Rome. And, the Reformers rejoiced that the Scriptures would be considered the standard of faith, and no longer human opinions—so it is said,—and thus it is written of him, who had acquired that relish for blood which his future course so shockingly exemplified, and proved him a monster of blood and ingratitude, a royal tiger.

When it suited his purpose to reward his minions, and nothing else readily offered, he had recourse to “the church.”

He required his "vicar-general" to give a benefice to one who was kept in the royal service, because "he had trained two hawks for his Majesty's pastime, which flew and killed their game very well."

It is the self-same principle in fermentation—the same desideratum of men destitute of the spirit—the setting up of *form* instead of *power*. It ought to be the aspiration of every good man, *lay* or *ecclesiastic*,—"Oh, my soul, enter not thou into their secret, for their feet go down to death, their steps take hold on hell!"

On approaching the abomination every step increases the odium, in fact, it has turned out that the whole nation has long been polluted.

We have no difficulty in telling when it came from *head quarters*. The annoyance could very easily have been overcome by burying them; but this is not permitted as yet, for we have an object in looking at them, from time to time, until at last we shall, by united effort, be obliged to request to remove the corruption to a greater distance.

The establishment must be put down by law, or the people will put it down by methods which the law does not sanction, but is unavailing to prevent. No measure short of abolition will meet the popular demand. The grievance of the establishment is not that it exists in this shape, or after that fashion, but that it exists in any shape, or after any fashion—in a word, its being is a crime. Into no shape can it be modelled, in which it would not continue to affront reason, and shock the first principles of the science of government. Too much has been said of its unchristian affluence, and too little of its immoral nature. The nature of spoliation depends not upon the quantity of booty the robber decamps with; a farthing unjustly acquired, violates morals as much as a larger amount. No reduction, therefore, of the wealth of the church establishment would remedy this vice of the institution. Were its revenues pared down to sixpence per annum, that sixpence remaining a charge upon a dissenting population for the benefit of others, the moral objection would remain also; the church establishment would be no whit less radically dishonest than it is at present, with all its pristine opulence in its coffers. And the same observations that apply to the fraud apply to the intolerance of the system. Intolerance is no more than robbery, a question of extent or of degree. It is inconsistent

with religious liberty. But it is a great mistake to think that the seat of the grievance is the gold, or that the subtraction of the per centage from the income of the establishment would make it a less spiritual despotism than it is at this moment, with mammon flowing into its treasury. To admit this were to surrender the principle. We hold, that, if justice is to be done to the people at large, and the sacred rights of conscience thoroughly vindicated, it is an appropriation of the whole that must be made, and not of any part. If you cannot nationalise the church itself, which is impracticable—then the alternative is to nationalise the church property. Reduced by the rules of good government, and with respect to the religious rights of the people, it is “all surplus,” and should every farthing be “appropriated” to the nation. This, somebody may say, is not to reform, but to subvert—we grant it. With respect to the institution in question, we are subverters, not reformers. There are cases for the pruning knife, and there are cases for the axe. The present belongs to the latter class.

Now, no people has a greater right and a greater interest in promoting the separation of the church from the state than the Methodist people. They, with other Dissenters, build their own chapels, and pay for them; they choose their own ministers, and support them. We are of those who seek, by every constitutional means in our power, to have *not* our PRE-TENDED, but our *real* grievances removed. We seek justice for ourselves and for our brethren; and this can never be obtained while one sect is dominant, and supported at the expense of the rest. The connexion of the church with the state is “*the great grievance.*” It is in connexion with this question that we look with such interest on the struggle of the Wesleyan Methodist Reform. The question of Wesleyan Reform must be effected—the Wesleyan system power be annihilated, before anything effectual can be done in separating the church from the state.

This, then, is the *greater* grievance, that John Wesley, in his system of government over the Methodist people, attempted a despotic rule in all things; one of which was, that they should not separate from that hideous harlotry, the alliance of church and state, equally at issue with the Word of God as with the principles of common honesty and common sense. He was not influenced in his decisions by that invaluable

maxim of the English constitution, "that what concerns all should be done with the approbation of all." Cheering, indeed, would it be, could we perceive that this maxim, so dear to the hearts of all, has not been utterly and recklessly disregarded.

We are well aware that the question, where ought power to rest? is of vast interest and moment. Whether it regards our civil or ecclesiastical institutions, its prostitution, in past ages, to the worst, the most inhuman, the most bloody, the most revolting, and the most diabolical of purposes, stands prominently forth as a beacon to warn posterity, not less as regards the church than the state. What we contend for is, that let the power of legislation be placed where it may, unless it be exercised in accordance with the views of a large majority of the governed, dissatisfaction, agitation, discord, and disunion must necessarily be the result.

We are aware that it has gone forth to the world that the Methodists, as a body, approve a state religion. That Wesley—that the majority of the Wesleyan clergy are in favour of a state religion, can scarcely be doubted even by those who wish it were otherwise; but to say that this is equally true of the Wesleyan people, is a bold and unwarranted assertion.

That the Wesleyan clergy, who are entirely supported by voluntary contributions on the broadest basis, both as regards the number of contributors and the smallness of the contributions; that a clergy, who receive no benefits from the state, save what alike extend to the whole of the community; that a clergy who, till very recently, have been accounted as the very scum of Christian teachers, and who have been traduced, reviled, and calumniated in every possible way by the state-paid clergy, from the mitred bishop even down to the village curate; we repeat, that the Wesleyan clergy, so maintained, so circumstanced, should be anxious to support the alliance of church and state, and to perpetuate a state-paid clergy, is indeed passing strange, which can only in the least be accounted for, but from John Wesley's inconsistent conduct, in declaring that the Methodists should not separate from the church; but looking here your wonder may cease at anything! But it would be a paradox never to be explained on rational principles, were it found that, though the Wesleyan people have for a century, of their own free choice, supported a clergy of

their own appointment, they nevertheless approve of the alliance of church and state, and approve of the *principle* of a state-paid clergy.

It is a fact which few will deny, that Methodism has demonstrated on an extensive scale the efficiency of the voluntary principle ; that Methodism has done more by the system of itinerancy, by the extensive introduction of lay preaching, by numerous Sunday and day-schools, by the performance of Divine service during church hours, by causing the children who are taught in the Sunday-schools to attend the Methodist ministry, by administering the Holy Sacrament, not only to members of society, but to any persons religiously disposed in numerous chapels, by baptising children, by burying the dead, to draw away the community from, and to weaken the prejudice in favour of, a state religion, than any other section of the Christian church ; and yet, in the face of this we are now to be told, that to sever the alliance of church and state "would destroy the framework of society." This, to us, appears the very climax of inconsistency. Persons, however, whether clerical or lay, who seriously entertain such sentiments, ought not merely to weep and lament at the mischief thus done by Methodism, but they ought most promptly and vigorously to commence repairing the breach which has been made, and which has been getting wider and wider for the last century. The recent overtures of the clergy of the state-made church ought to be embraced, and Wesleyanism for ever merged in the state religion. But, no ! it is now too late to recede ; the tide of public opinion has already set in with irresistible force ; the efficiency of the voluntary principle has been fully demonstrated ; the absurdity of a state religion, which, perchance, might be Heathenism, Mahomedanism, or Judaism, has been clearly developed, the unscriptural plan of state-making and state-paying the clergy has become abundantly apparent.

Now, the charge is, that the powers that be in the Wesleyan system have formed themselves into a political union, against the rights and liberties of their own people ; and this we will demonstrate. What can a religious church relate to but a religious object ? Does the Bible say anything about politics ? Does the Bible speak about the connexion of church and state ? Does it speak of a republic or a monarchy, as a proper government for a country ? But the Wesleyan Conference

does all this. It has made itself a political union—yes, and the worst of all unions,—a tory political union, conservative and preservative of all existing corruption in church and state. The first is, that the Wesleyan Conference has declared, that certain political opinions are Wesleyan; the second is, that the Wesleyan Conference has expelled a man for holding certain political opinions. Its statement is, “That brother J. R. Stephens has attended four public meetings at Ashton-under-Lyne; one of the avowed objects of these meetings was to obtain the total separation of church and state; that, at these meetings he delivered speeches of his approbation of that object, and that these speeches of brother Stephens are directly at variance with the general sentiments of Mr. Wesley and the Conference, and are distinguished by spirit highly unbecoming a Wesleyan minister, and inconsistent with those sentiments of respect and affection towards the Church of England, which our Connexion from the beginning has openly professed and honourably maintained.” It says, “that as far as his influence extends, brother Stephens has committed the character of the Connexion on a question involving its public credit, as well as internal tranquility.” There is the separation of church and state set against the public credit of the Wesleyan Connexion. The proof of the second position is derived from the minutes, where it is stated, “that unless brother Stephens gives a distinct pledge that he will abstain from all such proceeding in future, he will unavoidably terminate his ministerial connexion with the Conference,” that is to say, that the man who advocates opinions involving the separation of the church and state, is to be expelled from the Conference.

We impeach the Wesleyan Conference, in the name of the Methodist people, of having given the government of the country to understand that the Methodists were attached to the principle of a church establishment. It was a wilful and deliberate perversion of facts to say that the Methodist Connexion was an advocate for the union of church and state. But what, we would ask, was it come to this, that the worship of God was a political question; that the giving of the Holy Ghost by the imposition of hands was a political question; that the consecration of bishops, priests, and deacons, was a political question? What, was it come to this, that after our Saviour had, for eighteen hundred years and upwards, retired



from the scene of Calvary, the affairs of his church were to be considered *only* in the light of a political question? Then, shame upon his followers, if they did not speedily restore it to its original and spiritual character.

It is here that the stand is to be taken against the Wesleyan system and character; it is to be duly exposed, in order to its being successfully opposed. See the following paragraph as a specimen:—

“THE CHURCH AND THE METHODISTS.—On Wednesday week a public meeting (admission being by ticket) of the friends of the Protestant Association in Derby, was held in Christ Church, Burton-road, for the purpose of forming an auxiliary to the London Protestant Association, which was attended, according to the *Derby Mercury*, by at least 1,000 of the principal families in the town and neighbourhood. One of the principal speakers was the Rev. Edward Ford, Wesleyan minister in the town, who, after dilating at great length on the evils of Popery, concluded as follows:—The time was now come when the Protestant colours must be nailed to the mast. By those colours the Wesleyans would firmly stand and manfully fight. That body had been of late misunderstood by many of the clergy. The Wesleyans had been very erroneously classified with those Dissenters who, a few years ago, made an attack on the venerable establishment. *They had no sympathy with those parties.* They had no anti-church-rate or anti-tithe meetings whatever. He could not of course be answerable for individuals, but he spoke of the Wesleyans as a body of men when he said, that they admitted the *principle* of *an* established church. He should retire from that meeting to his own proper sphere; but if at any time his humble services should be again required in aid of the Established Church, they should be at the disposal of those who might request his assistance. The Wesleyans would not obtrude themselves on their notice; they would not assume a position in front of the church’s phalanx; but they would use every proper means to oppose the growth of Popery, and to promote the well-being of the church as by law established. They would not fight their battles for them; but they would be to them, what the Prussians were at Waterloo; they would attack the enemy in flank, and help them to carry the victory. And, if required, they would fight with them in the last battle, and die with them in the last ditch. Mr. Ford was



followed by the Rev. Hugh M'Neile, who, instead of complimenting him, said—Read again the Articles of our church. If you do not agree with them, you *are* Dissenters; *you must not set up a church for yourselves.*"

Here is one of the order held harmless by the Wesleyan system while publicly "promoting the well-being of the church as by law established," while another (Mr. Stephens) was excommunicated for "promoting its separation." As far as Mr. Stephens is concerned, it is stated that he has committed the character of—what? of the Conference? No; but of the Connexion, and in a question which, it is stated, involves its public credit. But in what we have to state is to prevent, as far as it may be in our little power to prevent, the Methodist Connexion from stinking in the nostrils of the public, by proving that the Wesleyan system has committed itself, *not* the Connexion—that the Connexion is bound to vindicate itself.

Out of their mouths we will judge them. "The Conference gladly takes the present opportunity of publicly expressing its *entire satisfaction* with the *great principles* which have been ably and faithfully maintained during the past year, in the *Wesleyan Methodist Magazine*, under Mr. Jackson's superintendence, and request that he will take the earliest opportunity of printing, in such a form as he may judge expedient, the substance of ~~the~~ *statement* which he has made to the Conference, *in illustration and conduct of Mr. Wesley*, and of the Conference since Mr. Wesley's removal from the head of our body, in relation to the *Established Church of Great Britain and Ireland, and to certain questions connected therewith.*" It is stated here that the principles which Mr. Jackson has defended, on the subject of church establishments, are the principles which the Connexion maintains. In this question are involved not only the preachers but the people. This is proved from the *Methodist Magazine*. "If, then, the Methodists, as a *body*, have not ranged themselves in the ranks of low dissent, and participated in the design of subverting the establishment, if they have invariably maintained a friendly position towards the church, it has been from a persuasion of the utility,"—mark, as a body, they are said to hold this persuasion,—"*the utility*, nay, under present circumstances, the *necessity* of an established religion, for securing to the nation such an amount of religious instruction, as could not be pro-

vided by merely voluntary efforts." That is one of the great principles which the Wesleyan Conference maintains. We say, does not that affect the people? Oh yes, as *a body*, we are to be on the side of an establishment. This political question has been made the principle of the Wesleyan Conference. Is this right—is this gospel—is this the religion of Jesus Christ? Anything but that. Is this consistent?

What, let us ask, is it that rendered the reformation memorable, and worthy of the gratitude of the real Christian? LUTHER, and he ought to know, tells us that the grand peculiar benefit of that event was the revival of the cardinal, the paramount doctrine of justification by faith alone in a crucified Redeemer. Now, we ask any one conversant with the ecclesiastical history of the last three centuries, whether it affords any good reason for believing that the clergy of the Church of England, any more than the priesthood of the Church of Rome, really entertain feelings of gratitude to Almighty God for the reformation, always supposing the estimate of the prince of reformers as to the benefits that accrued from that event to be correct? We confidently reply in the negative. We boldly charge it upon the great mass of the English clergy, that ever since the great doctrine of justification by faith was brought to light, and particularly since it was preached with so much clearness, power, and success, by the WESLEYS and WHITFIELD and their followers, they have carried on a perpetual crusade against it, and have done every thing in their power to root it out from the minds and hearts of the people.

So far as the Established Church of this country is concerned, Popery was not eradicated, but merely modified. To say that the Church of England is altogether as bad as the Church of Rome, would be an exaggeration of the fact; but it is no exaggeration—but the naked truth—to affirm that she has employed all her energies and all her wealth to undermine and destroy evangelical religion; the revival of which, by reviving that on which alone it can be founded, the scriptural doctrine of justification by faith, the reform promised. This she has attempted with as much determination, and nearly with as much success as Rome herself. She has not, indeed, taught her votaries to depend upon the performance of severe penances, munificent alms-deeds, the foundation of religious houses, the prayers of saints, or the prayers of survivors; she

has not taught her votaries, we say, to depend upon any of these things for salvation. But she has led them as effectually astray from the true foundation of a sinner's hope as if she had inculcated them all and several, as the means of attaining everlasting felicity. She has kept the atonement and merits of CHRIST completely out of sight, and has substituted in their stead mere external ceremonies, not always, nor nearly always, scriptural, and having no virtue in themselves if they were; and it is upon submission to certain ordinances, that she teaches her deluded disciples to rely for eternity. Nay, in the breasts of the most notorious profligates, she has, in innumerable instances, excited vain hopes of God's mercy, by giving them the Lord's supper on their death-beds, and pronouncing in their dying ears the absolution prayer. And yet her priests affect the greatest horror at the elevation of the Host, and presume to talk of the folly of extreme unction.

Only on this principle can we account for the church having selected the printing of the Scriptures in the English tongue for her war cry. Here we behold her brandishing, in the face of a rival imposter, a sword—"the sword of the spirit"—which is destined to be sheathed in her own bowels. How soon, who can tell?

We would warn the church not to beware of the principles of dissent, but *to beware of the Bible!* That is the great enemy it has to fear. It is that which has been the ruin of every national church yet—it is that which has produced all the great changes and reforms that have appeared in the Christian church yet. It overthrew Paganism—it split asunder Popery—it ruined Monks in this country: it is destroying it elsewhere at this moment. The Catholics were deeper in worldly wisdom than the Church of England—they knew it to be an enemy, and they treated it as an enemy; they kept it down and out of sight as long as they could. Henry VIII, and Elizabeth were wiser in this respect than their successors. Henry passed an act in 1539, called the bloody statute, in which he decreed, that "no woman, artificers, apprentices, journeymen, husbandmen, or labourers, should read the New Testament"; and Elizabeth was equally averse to it. She did not wish the people to read it at all, least it should make them less submissive. She disliked even preaching, lest the mischievous principle of Christianity should steal abroad through it; three or four preachers in a

country she declared quite sufficient. Such was the policy of the catholic church, and of the cunning founders of the English church ; but *now* this superannuated state church allows the Bible to walk abroad over the whole land, and then wonders to see it produce its natural effects. Oh ! foolish and stiffnecked generation ! wherever that book goes, there goes freedom of spirit and opinion : there the peasant learns to feel that he is a man, and the man that he is an immortal creature—the child of God—the heir of precious rights and a deathless hope ; a being too good to be trodden on by priestly pride, or robbed by priestly pretences. It was because the peasants of Scotland had in every mountain glen and lowland hut listened to the animating topics and precious promises of the “big ha’ Bible,” that they rose and resisted to the death, and cast out of their borders, the bloody emissaries of this church. And, now, throughout England—in city and in hamlet, in field and forest, that great charter of man is studied, and will cast down every thing that is opposed to freedom of spirit and independence of purpose. Therefore, we would say to the Established Church—*beware of the BIBLE.*

But to John Wesley’s successors in despotic power in Methodism we say nothing, perceiving no warning voice for them—it is now, “Ephraim is joined to idols : let him alone.”—“And, thou, Capernaum, which art exalted to heaven, shall be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.”—“But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again, and the sow that was washed to her wallowing in the mire.” “Go and reason with the swine, lest he be rolled in the mire.”

No one who was at all acquainted with ecclesiastical history would doubt that, in the early ages of the church, the gospel was preached as faithfully, as powerfully, and as effectually, as at any period of its history. How happened it, then, that in the second or third century the errors of the Papacy crept in and corrupted the church, and that monstrous abomination, that concentration of everything that was evil, blasting by its deadly influence the souls of men, while it impiously insulted the God of heaven, gained such a hold upon the nations of Christendom ? It was the *unfaithfulness* of the members of the church who permitted the priests to assume powers, and

put forth pretensions inconsistent with the Word of God ; and with their position, as the servants of the churches. The result was that the light of the gospel was extinguished in the churches of Europe, till you might have traversed almost the entire continent without finding a spot in which the pure faith was held ; and, had it not been for the noble men of the valleys of Piedmont, who, chased from their homes by the dragoons of the Pope and the Emperor, carried with them and preserved, with sacred reverence, the living word of truth, till its light was once again kindled among the nations by the preaching of Luther and his associates, the light of Divine knowledge would have been extinguished.

And, if Methodism is ruined, the cause of it will be the *unfaithfulness* of its members, who permit its officials to put forth pretensions inconsistent with the Word of God. To the Wesleyan people we lift up the warning voice ; to the *private members* the appeal is made and urged. " If, therefore, the light that is in thee be darkness, how great *is* that darkness ! No man can serve two masters : for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." You cannot serve *Jesus Christ* and *John Wesley* at one and the same time. John Wesley, in spirit, lives in his successors, the Wesleyan Conference, who are now become your tyrants, acting without regard to the laws, rights, or properties of the people. Your attention must be drawn to the fact, that the Wesleyan Conference has long since become a political union, to tyrannise over you as a body. That spirit has been developed more than forty years past. You shall have one proof of it. Its tyrannic conduct towards the local preachers, the most useful and honourable body in the Connexion. The law of the land exempting licensed teachers to serve in certain offices, the local preacher, by applying to a magistrate for a license, could claim that exemption. And who on earth was more worthy of it, labouring in his secular vocation six days in the week, and on the Lord's day had to walk from five to twenty miles to preach the glad tidings to his fellow-creatures without fee or reward. Yet, mark, did that political union, the Wesleyan Conference, in order to get in favour with the government, make a *law*, prohibiting the local preachers from exercising their right and privilege in that respect. From that period Wesley's system never could prosper. But what were the



people about at the same time? "Blame not heaven for your tyrants, blame yourselves." The private member who will give one penny per week and one shilling per quarter to support such a political union, forfeits his right to the privilege of ever hearing from the lips of a local brother the glad tidings of the Gospel, either for himself or his family. For many years past we have been glad when Conference time came, that we might be favoured to hear the local brethren, when the tyrants were off at their political union.

This political union of the Wesleyan system is formed and carried on to a greater and more formidable extent than most of the private members are at all aware of. This political union has long since been acting without regard to the properties of their own people, by whom they are *voluntarily* supported. It supports and upholds that system which is a "robbing by law," the church and state. Only look at it in some of its ramifications.

The political aspect of the Conference, the duties of the "Committee of Privileges," which had no existence as an appointment by the general body of the Wesleyans. That committee was appointed solely by the Conference, and it was not an uncommon thing for that committee to take action as the professed representatives of the Wesleyan body, to have communications with the government of the day in the name of the body, and to boast of being able to lay on the table of the House of Commons, in seven or ten days, signatures to the tune of half a million or a million in number. There never was since Methodism was founded such a thing as a society being called together for the purpose of giving its opinion as the agent of the committee in any way whatever. They were accustomed to go to chapel, never having heard of the petitions till they got to the door, and heard the preacher give his orders to sign them. As the representatives of the great body of Methodists, there was not a greater imposture in the world than the Wesleyan Methodist Committee of Privileges, and every man who allowed his name to be on that committee was a usurper of the rights of his fellow-men, imposed on the nation, and gave a lie to the world. It was well when the committee took any step politically, that the people should understand it was a great sham in reality, and that they received no authority whatever from the body itself. These statements were sufficient to show that the tyranny of

the Wesleyan Conference was not an accident, neither was it in isolated instances stretching a point. Conference tyranny is an evil which concerns the community at large. The members of the church on which it tramples have protested against it; but they have protested in vain. In vain, because John Wesley and his Conference rulers are men in whom the love of power has overmastered the love of principle, and engendered a disregard of every claim of others that interferes with self-gratification, and thwarts that corporate spirit which becomes so strong among men who please themselves with doing wrong to other men. Such a mode of proceeding is the foe of common humanity, and common humanity should unite to put it down. Men talk of Popery: here it is full blown. This is the justification of a separate organisation for the promotion of Methodist revolution.

The Wesleyan people want something sufficiently pointed and strong to move the *will*, and the work is done, the change is accomplished, the pocket is buttoned up. Thanks be, it is not yet Wesleyanism and state by law, although it is by intrigue, so far as Wesleyanism has it in its power. Brethren, you are bargained for—sold to the church and state government; the agreement is to serve each others turn, the sacrifice is your rights and property for their temporal use and enjoyment. For what else have Wesley's preachers been bringing up their sons to be state parsons. And you may have some idea of the extent of traffic, when about half-a-dozen of their presidents have had their sons church parsons; but what are they among so many hundred of them. And those sons of the preachers then become rooted and open enemies to Methodism. As a specimen—one of them aiming at preferment, to please his superiors, caused a Methodist chapel to be rased to the ground, it being within his jurisdiction. Then, there is the example for other men in Methodism to bring up their sons to the same trade. Think not lightly on those matters, on their immoral nature and tendency; think not that John Wesley's cloak can either hide them or save them. Think of the persecuting spirit of the Wesleyan Conference, who have identified themselves with Popish priests in Protestant pay; this spirit is now patent to all, without prying into the craft. You are under a mistake if you think that it is only Methodist reformers who find out faults, and lodge complaints. Witness the host of every class



of Dissenters, to whom injustice have been done by those church and state-going Wesleyans, and have respect to the views of the well-informed and generous, though not Dissenters. Take the following as a specimen:—

“Could the Methodists, indeed, be invested by some revolution with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a humane age, the CONFERENCE would equal Rome itself in the spirit of persecution.”—LORD JOHN RUSSELL, *Memoirs of the Affairs of Europe*.

Let us not be thrown off our guard by an overweening trust in the increased enlightenment of our times. “A corrupt tree cannot but bring forth evil fruit.” The Wesleyan system is a corrupt tree, and its fruit, therefore, must be evil. This is what has to be demonstrated; and we must do it, not logically only—not by showing that vileness in the fruit is the necessary consequence of vileness in the plant—but by actually exhibiting to the senses of mankind the foul, foetid, and rotten produce. Then only shall we convince honest minds of every degree, from the lowest grade of practical simplicity to the highest order of argumentative apprehensiveness, that “Methodism as it is” is evil—only evil—and that continually. But, it must be the business to make the whole thing visible to all; the mystery of iniquity works, and we must expose its workings. There is something so irresistible in truth that it at once convinces the understanding, and forces a passage to the heart. In vain does the hypocrite attempt to imitate this amiable virtue, or endeavour to impose upon the credulous by the fabrications of deceit; for he is generally caught in the intricate trammels of invention, and it is not easy to say whether he is most condemned or despised. The temper of WESLEY lives in his successors of the nineteenth century; and, we may rely upon it, that temper will loose no opportunity of displaying itself in corresponding acts. We see this temper incarnate in their taking side with the state church. It is the genius that inspires the Wesleyan Conference. Like the legion in the herd of swine, it is fast hurrying it to the brink of destruction; but, for its most outrageous features, we must recur to its first principles, we must search the pages of history and collect its fellest rage.

Protestant Church of England, what did it protest against? Was there ever a more sturdy thief than this same establish-

ment? but it was a "murderer" as well as a "thief." Did it not by its heads, its nursing fathers and nursing mothers, Henry VIII, Edward VI, Elizabeth, and the Stuarts, put to death and persecute numbers of those whose consciences could not submit to its dictation? And, did it not seize upon and monopolise the very heritage of the poor, for whom it now pretends so much compassion? These church-rates they tell us are for the benefit of the poor, that they may come and hear the gospel "without money and without price." Is a tenth of the produce of the soil, an income of the church, *no money and no price*. We think this a considerable price; especially when a great part of it was plunder from these very poor themselves. The Catholics who raised the money, who built and endowed these churches, were charitable people. In their days, before Henry VIII and his *reformed* church had laid violent hands on their property, there was abundant provision for the poor. Wherever the poor were, wherever they went, the doors of abbeys and alms-houses were open to afford them money, provisions, medicines, and other comforts. The revenues derived from tithes were divided into four parts—one for the clergy, one for the repair and maintenance of the church buildings, and one for the pilgrim and stranger, and one for the poor. This was the case in Catholic days; but whenever Henry VIII, and his new church, seized upon these revenues, what did they do? They took all and divided it amongst his satellites; the body of the church took all the rest and divided it amongst its satellites. *It took the money for the repair of the churches, and the money for the poor, and threw both the churches and the poor upon the country.* Let it then for ever be borne in mind *that church-rates and poor-rates were first made necessary in this country by this church.*

It was not content with robbing, but proceeded to wet its hands in the blood of the free-minded and conscientious Henry VIII put numbers to death for conscience sake. At one time he burned six persons at once, half Papists and half Protestants, tying a Protestant and Papist, arm to arm. The Papists he killed because they did not go far enough for him, and the Protestants, because they went too far. Edward VI, his son, instigated by Archbishop Cranmer, burnt Joan Bocher, and Van Paris. Elizabeth, it is well known, proceeded in the same course, hanging, burning, and imprisoning for conscience sake, so that, says

Neale, they died in their dungeons like rotten sheep. The Stuarts followed this bloody system up; and not content with dealing out ecclesiastical murders here, extended their atrocities to their own country (Scotland), pursuing the people like wild beasts into the mountains, in order to compel them to partake of the blessings of this compassionate church. After the Stuarts had been driven out of the kingdom for their tyrannies, and recalled again, they renewed all their cruelties in behalf of this church. De Lolme, the historian, states, that between the restoration of Charles II, and the revolution of King William, *sixty thousand persons* suffered severely for conscience sake, of whom *five thousand* died in prison. At one time, this merciful church had almost every full-grown Quaker in the kingdom in prison. This persecuting spirit still exists in this church. Only some few years since, a Mr. Childs, of Bungay, was *imprisoned* for church-rates; and a Mr. Williams, of Carlow, a Friend, was *imprisoned* for *tithes*, and only liberated out of the vindictive clutches of the clergy, by a special act of parliament. We say vindictive, because in both cases there was abundant property to distrain upon; but these spiritual Shylocks would have their "*pound of flesh*."

The state church is still characterised by the same spirit and mode of proceeding. Into whose cornfield has it not entered and taken away the tenth sheaf? Whose field or whose garden has it not plundered? Whose pig-stye has it not ransacked? Whose hen-roost has it not scaled? Whose apple-tree has it not robbed? And, has it spared the poor? Let poor Watson, the shoemaker, whom it persecuted and imprisoned for some few pence of Easter-dues (so called), answer this. Let Jeremiah Dodsworth and his fellow-labourers answer this. These poor labouring men were charged by the Rector of Lockington, in Yorkshire, in 1833, a *tithe upon their wages*; this greedy parson demanded a tithe upon their hard-earned wages; his own living, by his own confession, in the *Liber Ecclesiasticus*, being £532! And because Jeremiah Dodsworth refused to pay this iniquitous demand, another clergyman committed him to the house of correction, at Beverley, for three months! And let the poor tailor, at Ripon, and all the poor people there, that have been harrassed by the dean and chapter, and their lawyer, for a tithe upon their milk, join him.

But it is not merely the annoyance of being forced to pay small tithes, as they are termed—tithe of mint, and anise, and cummin—that we wish to fix attention, but the enormous, if not the incalculable, amount of the people's property that is claimed by the state church. It claims a tenth—but a tenth of what?—of the farmer's estate, say of 100 acres, and the parson to have ten acres for his share. Oh, no! The farmer must cultivate that ten acres, provide manure for it, purchase seed for it, and produce it ripe to perfection to the parson's hand; which, if calculated, and that within bounds, would be equal to a seventh part of the farmer's estate, instead of the tenth. So that the nation is swallowed up once in every seven years by those wolves in sheep's clothing, for riding to the devil after a pack of fox hounds, forsooth! But there is yet a worse feature in the dark scene. Who but knows that those church livings are bought and sold in the market; knocked down to the highest bidder by the auctioneer; and yet those state parsons are obliged to make a solemn declaration, equal to an oath, that they give nothing for the benefice, either directly or indirectly, *i.e.*, either themselves or any person for them. And those very parsons will say to the farmer—"Oh, how must I not raise the tithes on you; I gave £200 more for it than my predecessor did." We can but call this downright perjury—shocking to think of—such declaring, that "they are moved by the Holy Ghost" to take on them the sacred office of the ministry of the Gospel.

And, lo and behold! this is but a very slender and imperfect sketch of the "apostolic church," from which John Wesley would not allow the Methodist people to separate. To dwell on Wesley's inconsistency therein, is the pith of our subject. However, one thing we desire to remind our readers of before we finally conclude,—the wide difference between the church as an establishment, and the church as a body of worshippers. Some parties always try to confound these two essentially different things; but he who cannot see the distinction, must have a most uncommon skull. It is against the establishment alone that we make war; and it is for the rights of the church, as a body of people, that we contend as earnestly, as for the rights of the Dissenters. Against that institution that imposes tithes, church-rates, Easter-offerings, and pays parsons in all their multifarious characters of bishops, deans, and deacons, parish priests, curates, &c., out of them,

without the consent, and in spite of the people, we protest ; against that body that *worships only*, we have no quarrel. It is for this body, in fact, that we contend. We would restore to them their undoubted right to choose their own ministers. We would leave the disposal of the church property to the wisdom of the nation ; assured of one thing, that were it taken from the Episcopalians, the Dissenters would have none of it. Our concern is, to see that every body of Christians have full freedom to choose and maintain their forms of worship in their own way. And we hope to see the day when the people of the church, so called, will thank us as their best friends, who have striven to free them from the thralldom of the state, and the wretched hirelings imposed upon them by patrons. Let that day once come, and then will the church flourish as the Dissenters flourish. Every parish will chose its own pastor, and every honest, pious, clergyman will have a chance of being chosen : all the host of imbecile, dissipated, and worldly aristocrats being removed out of their way. This is the end we aim at—the freedom and prosperity of Christ's religion ; and he who aims at any end less pure, less disinterested, less noble, deserves not the name of man. This is the end we aim at ; and, this end once attained, then will commence those internal reforms and adaptations to the advanced knowledge of the times. Then will those reforms commence, which none but the members of the church themselves have the least conceivable right to introduce. Then will the objectionable parts be struck out of its creed, and its otherwise fine ritual ; and so splendid and animating would be the change with all these fine spirits that would rise into its pulpits from the halls of purified and unshackled universities, and at the call of a free people, that thousands would flock into it, and we should go thither too, if it were only to witness that great, that glorious and Christian revolution, for which many had laboured, and for which they had suffered calumny and shame.

Before we proceed with our present work, a direct attack on the Wesleyan system ; we have one other observation to make respecting the state church. These people always take care *to leave out one little fact*, which creates the distinction between corporate and private property. Private property, when granted by government, is granted for the sole use and benefit of the person himself ; but all corporate property is

granted not for the sole use and benefit of the corporation, whether it be a church or lay body, but *for public purposes*. *Here is the grand and eternal distinction*; and people have only to keep this simple distinction firmly before them, to see the sophistry of all party argument that can be brought forward. Corporate property is given for a public purpose, and whenever government conceives that purpose absurd, nullified, or is a purpose no longer desirable, it can undoubtedly recall the grant.

Therefore, we Methodists, as Dissenters, have an undoubted right with other Dissenters to use all the constitutional means in our power to oppose and put down the Established Church. And that the Methodists are *Dissenters* see the following extract:—

#### WESLEYAN METHODISTS' DISSENTERS.

The following is extracted from a pamphlet by the well-known THOMAS TAYLOR, who was twice chosen President of Conference:—

“It has been observed, that Mr. Wesley was educated in high church principles, and was strongly attached to them, till God taught him better. He retained all the fundamental doctrines of the church to the end of his life; he also loved the liturgy of the church, for the most part, especially the prayers; but he certainly was under a necessity to act as a Dissenter in many respects, or he would have done very little good—he would have been tied hand and foot. But that he acted as a Dissenter is certain, and he is obliged tacitly to acknowledge it in several instances. Indeed, the canons\* require so strict obedience from every clergyman to their ordinary, that almost every step Mr. Wesley has taken has been in opposition thereunto.

“1st. By preaching in all parts of England, both in the open air and in houses, without license from any bishop or archbishop.

\* “Let one canon speak for many. Canon 12.—‘Whosoever shall affirm that it is lawful for any sort of ministers or lay persons to make rules, orders, and constitutions, in causes ecclesiastical, without the King’s authority, and shall submit to be ruled and governed by them, let him be excommunicated *ipso facto*, and not restored but only by the archbishop, after his repentance and public revocation of his wicked error.’ Thus we see that Mr. Wesley was liable to a most terrible excommunication, for he made rules without the King’s authority.”



"2nd. By erecting societies, independent of the bishops, and bringing them under rules and discipline of his own.

"3rd. By having chapels built, and preaching and administering the Lord's Supper in them, without their being consecrated.

"4th. By admitting men to preach who were not ordained by a bishop; calling a synod every year, and calling every preacher to an account concerning his conduct and doctrine, and then appointing them their destination the ensuing year; sending them into all parts of the land, yea, and into other lands also; a more extensive jurisdiction than any bishop ever assumed, except the Bishop of Rome.

"5th. By formally ordaining men, not only to preach, but also to administer the ordinances of Baptism and the Lord's Supper.

"6th. By constantly preaching and administering the Lord's Supper in those Dissenting chapels in Spitalfields, West-street, and the City-road, when in London.

"If all this does not make a man a Dissenter, it is hard to tell what does. Nay, I will appeal to all the universities in Christendom, and to all the divines and civilians in the land; and if they will not announce Mr. Wesley, and all the preachers in connexion with him, Dissenters, I will promise to preach no more.

"Nay, we cannot preach but as Dissenters; we are liable to fine, and the houses in which we preach are liable to be fined, as well as our hearers, without being licensed, yea, and licensed as Dissenters; nay, Mr. Wesley himself was liable to this, and so is every clergyman who goes beyond the bound of his jurisdiction. It was but a little before Mr. Wesley's death that he knew all this, and admired the Providence of God that we have been so favourably dealt with, seeing matters stood thus. That Mr. Wesley was thus a Dissenter will be a matter of praise to thousands; that he denied himself to be in any wise such was his weakness, and laid him under much inconvenience.

"It may not be amiss just to notice some of the most plausible objections against that liberty of conscience for which we plead. 'It is contrary to Mr. Wesley's rule!' Suppose it is, if it be not contrary to God's rule, what great harm is there in the matter? Mr. Wesley never avowed himself to be infallible. I think his rule was, *Be ye followers of me, as*



*I am of Christ.* But then we deny the fact. Show us the rule : or what rule do you mean ? Do you mean the rules of the society ? There is not a word about the church in them. Do you mean the poll deed enrolled in the High Court of Chancery, declaring what the Conference, or what the Methodists are ? There is not a word of the church named there. Is it Mr. Wesley's will you call his rule ? We do not find the word church in it. Is it in the letter which he left to be opened and read in the Conference, after his death ? There is not a word about the church even in that rule either. Now, had there been any such rule as ye mention, we should have found it in some of the above, especially in the two former, seeing the one is what every member of the society is obliged to walk by, and conform to, and the other is what gives them a character—a reality in law. ' Well, but he always exhorted to go to the church and sacrament, and advised the Methodists never to leave the church.' So you say. But, if those assertions of yours be contradicted by Mr. Wesley's well-known practice, you will bring no small censure either on Mr. Wesley or yourselves. Has not Mr. Wesley acted as a Dissenter in London these forty years ? Has he not preached and administered the Lord's Supper in Spitalfields and West-street chapels all those years ? or in the Foundry, or New Chapel ? And were not all these Dissenting chapels ? They never were consecrated ; the Bishop of London had nothing to do with them any more than he had with the Jewish synagogue. Did not the other preachers, in connexion with Mr. Wesley, preach in those chapels, and in church hours too, in Mr. Wesley's absence ? Did Mr. Wesley ever go to the church in London, except he has been invited to preach occasionally in some church ? Did he not preach at Bristol in the church hours ? Did he not preach, and administer the Lord's Supper, the last Leeds Conference, in church hours ? Yes, on the first Sunday in the month, just in sight of the parish church. Was not that dissenting ? Has he not established a religious economy or order, and admitted and sent a number of preachers all over the three kingdoms, as well as into America, and the West Indies ? Did he not summon those preachers once a year to meet him in conference ? And did he not call them to an account respecting their life and doctrine ? Could he do all this as a Churchman ? Who gave him any such power, or who could do it, as a Churchman ? Has he not even

formally ordained several of the preachers, and made them promise that they would administer the Lord's Supper? Could he or they do this except as Dissenters? Are not many of the chapels and preachers licensed as Dissenting chapels and Dissenting ministers? And are not both chapels and ministers liable to be fined if they are not so licensed? Is it, then, agreeable to truth for the preachers to enter themselves as Dissenting teachers, if they are not so? Or is it agreeable to gospel simplicity to enter the chapels as Dissenting meeting-houses, if they are not so? But indeed they must be so, seeing it is the statute in that case provided, which must characterise them. The Act of Toleration, which obtains the license, is expressly made for Protestant Dissenters; and, if they are not such, why do they equivocate? And, if they are, why do they deny it? Therefore, Mr. Wesley, and all who have laboured in communion with him, must have acted as Dissenters, whether they have done right or wrong; and we sincerely thank God that they ever did so, seeing many thousands have been savingly brought to God by that means. The case with Mr. Wesley was this, he was brought up in high-church principles, and retained them till God taught him better. Nevertheless, he loved the doctrines of the church, and the liturgy, especially the prayers; but it is certain he did not submit to the hierarchy of the church any more than myself. Indeed, he could not; the station in which Providence had placed him was such, that he must either disobey God or man: he choose the latter, and therefore was a Dissenter. The moment he set up the standard in Moorfields, and collected a society, he was a Dissenter; and such was the following part of his life, for which thousands will have reason to praise God to all eternity."

Yet, in the face of these *facts*, such was the amazing inconsistency of John Wesley, that he lived and died declaring that the Methodists should not separate from the Established Church; and such was the monstrous influence of his example on his successors in the ministry, as a body, that they have ever declared that the Wesleyan Methodist people were *not* Dissenters, but that they were favourable to the establishment. But that Wesley's inconsistency, and that of his successors, does not affect the *fact* of the case, every one can but see, and is forced to acknowledge.

Therefore, let the Wesleyan Methodists only attempt to act on that knowledge ; let them join together to petition the government of the country to remove the impost—the Established Church. What would be the immediate result on the part of Wesley's successors? Direct and the strongest opposition. And men who have all the power to govern and rule the Wesleyan people, what could withstand their opposition? There is only one remedy that can be used for the people's defence, and that is, a *revolution*, which is the most reasonable remedy that can be conceived, and also the easiest. It is *only* "button up your pockets," yea, sew them up with everlasting material, against all tyrants. You should, as you respect yourselves, never attempt the use of any other weapons. Counter petitions in favour of the establishment would be circulated; only laugh at them. Hear no speeches, nor answer any questions. Should the itinerant preachers ask and implore for help, send them to their friends, the establishment; and should they be in want themselves, why then let them cry together for help to their god; and if you can find it in your heart earnestly to exhort them, you can do so, to "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

But never attempt to reason with them, or to complain to them: but, you are at liberty to petition the government of the land against any grievance of a national character. Christianity does not merely conform to existing political conditions; it does more—it contributes to the due development of all the practical elements existing in society, and, consequently, to that of democracy among the rest. Christianity is not hostile to any of the political forces; but it is incessantly correcting their excesses, and controlling their disproportionate manifestations. It would be well for Methodism and the world if the various elements which she possessed, were allowed to act their proper and appropriate parts in her political system. Wisdom and justice alike demand it. But the Wesleyan Conference, by continuance of that blind infatuation which has long characterised their general policy, having refused to render Wesleyan Methodism less rigid and popular, its destruction is inevitable.

But the people can save themselves—rescue Methodism from destruction, and make it a general blessing to the country;

this must be done independent of the stationed preachers, yea, in spite of them. On any emergency, the Wesleyan Methodist, alone, with their congregations, might be enabled to send petitions to parliament to the number of 200,000 of signatures, and if only one-half of that number were qualified as votes for members to the House of Commons, it might greatly assist to decide an important national question, either for good or evil. Shall those very persons, who are voluntarily supported, like gentlemen, by the people, be allowed in any way to interfere with what the people themselves regard as their national rights and privileges, whether it regards the separation of church and state, or any other great question. These men, bringing up their sons to be church parsons, to share the national plunder, and to curry favour with the government on their own account also, having an eye to preferment. Such men, bent only on their own interest, and to promote that interest would not hesitate to sacrifice the people, and their property, and everything that is dear to them. If you would not sign your own death-warrant, never sign a petition of any kind, that they may bring forward. To be safe, you must always suspect treason, or else you would be enslaved, and sold, and ruined. But to make safe and short work of it, the *supplies* must be *stopped* at *once* and *for ever*. Remember, those Wesleyan parsons, as yet, have no act of parliament to compel you; they cannot distrain on your property, they cannot send you to prison to suffer, and to die. But we verily believe with Lord John Russell, that they would be capable of doing all this.

But whose fault shall it be if they are permitted to commit another act of injustice against yourselves or your families. You need not wait for any fresh act of theirs. Only acquaint yourselves with a law which has existed in their statute book for above fifty years. "Let no man, nor number of men in the Methodist Connexion, on any account or occasion, circulate letters, call meetings, do or attempt to do anything new, until it has first passed the Conference." If this law, enforced, does not demand an immediate and complete *revolution*, what does?

Peradventure this Methodism is the image of the beast, that we read of; but, admitting that the people in Wesley's day gave to him the power he possessed and exercised, there are several questions arising out of this admission which break in

upon our minds. First, Had the people any right, as Christians, to place such power in the hands of a mortal, though for holiness and usefulness he might claim an affinity to apostolic days? And, secondly, Had Mr. Wesley any business to accept of such a boon? Respecting the first question we may observe, that it is clear from the New Testament that the whole church is the divinely constituted depositary of power, to be exercised by it, as circumstances may call for, in complete submission to the written word. So far as the exercise of discipline is concerned, it does appear a right belonging, not to any officers whatever, whether lay or clerical, as distinct from the members of the church: officers, whether lay or clerical, and private members, being, in this matter, on a perfect equality. That this equality existed in the primitive church by mere sufferance, cannot be modestly assumed; while the circumstance of it being sanctioned by the written word, goes to prove that the Holy Ghost considered the power as less liable to abuse, by being placed in the whole church, than by its being deposited in the hands of the officers. The Methodists and others, who have left the sole management of the affairs of the church in the hands of their officers, have so far surrendered that for which they are responsible to the head of the church; and have thus left the plain, level, beaten track in which the apostles and first Christians walked, and placed themselves in the road leading to the completest ecclesiastical tyranny. From these remarks we infer that the people in Wesley's day had no right to give up a power into the hands of one man, which God never designed should be possessed by less than the whole church. As to the second question, we may observe, that the remarks just made show forth that he had no right whatever to accept of a power so vast; and, admitting, for argument sake, that Mr. Wesley never did abuse the power thus placed in his keeping, still his consenting to have this power established a precedent, by which some of his crafty successors might climb to the pinnacle of sovereignty, and become lords over God's heritage. As there is strong evidence of this having transpired, it cannot but be deeply regretted that Mr. Wesley ever set such a precedent. But, supposing that in Methodism "as it was" we see the decisions of a whole generation, now sleeping till the heavens and earth shall be no more, shall the decisions of a past generation be binding on the present, though their work-

ings be evidently fraught with evil? Certainly not: hence we are of those who believe that what our eyes have seen, and our ears have heard, of the irresponsible power assumed by the preachers in modern Methodism, is nothing but the fruit of the tree of Methodistic discipline, set by the hands of John Wesley, growing to perfection.

It has been said, of all despotisms in the universe the undivided, unchecked power of one chamber, one aggregate body, is the most certain, the most fearful, the most crushing. A *unit* is a fearful power, bad enough in *one* tyrant; but, when existing in a conclave, a council, a conference, it is next to infinity: nobody can resist—except by a *revolution*, the one only happiness left in such a case.

Looking at John Wesley's character, the cause and basis of the Wesleyan system in the government of the Methodist church, it must be perceivable, that it is not only laudable and commendable, but that it becomes an imperative duty, on the part of the people to revolutionise this anti-Christian system with promptitude. John Wesley must be regarded as the head of the "political union" in the system of Wesleyan Methodism. To propose maxims of civil polity in a religious assembly, to propose maxims of religion in a political assembly, are two things which seem alike senseless and imprudent. But the Wesleyan Conference are guilty of upholding and supporting those two things. The Christian is so often distinguished from the statesman, that it would seem they were opposite characters. But John Wesley was one of those inconsistent men whom the finest genius cannot preserve from self-contradiction, and whose opposite qualities will always leave us in doubt whether to place them in one extreme or in another diametrically opposite. On the one hand, he was a great philosopher, and knew how to distinguish truth from falsehood, for he could see at once a connexion of principles and a train of consequences; on the other hand, he was a great sophister, endeavouring to confound truth with error, to wrest principles, and to force consequences. In one view, admirably learned and of fine parts, having profited much by the labours of others, and, perhaps, more by the exercise of his own great sense; in another view, ignorant, or affecting to be ignorant, of the most common things, advancing arguments which had been a thousand times refuted, and starting objections which the greatest novice in the church



durst not have mentioned without blushing. On the one hand, encountering the greatest men, opening a wide field for them to labour in, leading them into devious paths, and, if not going beyond them, giving them a world of pains to keep pace with him; on the other hand, quoting mean geniuses, offering a profusion of incense to them, blotting his writings with names that should never have been pronounced by Christian learned lips. On the one hand, free, at least in appearance, from every disposition contrary to the spirit of the Gospel, chaste in his manners, grave in his conversation, temperate in his diet, and austere in his usual course of life; on the other, upholding and supporting the very set of men who employ all the acuteness of their genius to oppose good morals, and attack modesty, and all other Christian virtues. Sometimes appealing to a tribunal of the most rigid orthodoxy, deriving arguments from the purest sources, and quoting divines of the most unsuspected soundness in the faith: at other times, relative to the government of the church—travelling in the highroad of heretics, reviving the objections of ancient heresiarchs, forging them new armour, and uniting in one body the errors of past ages with those of the present time. O that this man, who was endowed with so many talents, may have been forgiven by God for the bad use he made of them! May that Jesus, whose authority he usurped, and whose word he perverted, have expiated his criminal errors. But, though charity constrains us to hope and wish for his salvation, the honour of our holy religion obliges us publicly to declare that he abused his own understanding; to protest before heaven and earth, that we disown him as a member of our reformed churches, and we shall always consider a part of his writings as a scandal to good common sense, and as a pest to the Methodist church.

Having attempted a sketch of Wesley's portrait, we would now repeat,—if that is the outline, what must the filling up be? Well may it be exclaimed, "who can understand his errors?" But, broad general principles, or outlines, are indispensable; they are the first things to be learned, and most easily understood; they are sketches which include everything; whereas, little facts are merely the tracery or gingerbread work which embellish or belong to fractional parts of the building. By trying to particularise these we lose the power of classification, or of appreciating great collective truths and facts. Who,



we would ask, that understands John Wesley's character and influence, in and over Methodism, would hesitate to pronounce him as the greatest enemy, instrumentally, that ever existed, or that ever can exist, against Methodism; he having done all that lay in his power, to prevent the Methodist church from exercising its rights and duties to correct and prevent error—the *glory* was left without *defence*. Let the anti-Christian systems in Methodism be overturned, then we would most gladly and quietly drop Wesley's name.—But it is *Wesleyan* Methodism—*Wesleyan* Association—*Wesleyan* Reformers—*Wesleyan* Free Methodists, &c., &c. But such is our littleness, when we lose sight of a thing, we think it ceases to be. When we find the art of forgetting truth, it should seem truth is no more. When we cease thinking of our judge, it seems to us there is no judge. We resemble children who shut their eyes to hide themselves from their nurses. We should look at cause and effect in John Wesley's system of church-government. Yes! he has been at the root of Methodism *as it is*; the cause of its ruinous errors. But, prospectively, we find, as already referred to, something like a severe scriptural test, where it is said,—*Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is*. Thus, it would appear, the chief design of the day of judgment is to examine the actions of men, and to distinguish bad actions from good, and good from better. This is an idea contained in a thousand passages of scripture. The apostle pursuing the metaphor adds: *If any man's work abide, which he hath built thereupon, he shall receive a reward*; but if his doctrine *burns*, if it will not abide this trial, if it be like the foreign matter mixed with gold, and which burns when gold is tried with fire, then the preacher will lose the honour and pleasure of his work, he will have no reward for his ministerial service; but as to himself, perhaps he may be saved, however, he will be saved with difficulty: *he will be saved as by fire*. Why may he be saved? Because his doctrine did not go to the subversion of the principal truths of the Christian religion. Why will he be saved with difficulty? Because it is possible, that the motive which induced him to preach and declare such a doctrine, and to prefer it before what St. Paul compared to *gold*, and *precious stones*, may have been so detestable as to deserve all the

punishments denounced against such as shall have subverted the foundations of the Gospel—*saved as by fire*. But we judge nothing—we decide nothing. But did he feel he had done wrongly, yea, rashly, in taking the future destiny of multitudes of human beings into his own fallible hands?

It is uncalled for here to attempt to show the light side of Wesley's portrait, whose praise is in every one's mouth, and justly so, as "he that acts worthily deserves praise." Relative to doctrine, it is the writer's fervent apprehension of Wesley's great and pure genius, that would deter him from giving vent to his admiration of its truthful character. We should fear to touch, lest we should desecrate; and, perhaps, it may be a wholesome fear. But we would be most desirous to follow Wesley, so far as he followed Christ. We may not fully understand his scriptural character here, but we feel it, and are disposed most sincerely not only to strive for it for ourselves, but to attempt to provoke others to the same contention. We should take heed that we be found profiting by his work of faith and labour of love. Useful knowledge may be acquired from his writings in general. His sermons would have the tendency to clear the head and better the heart. His work on Christian perfection should not only be read, but understood by every Methodist. But as to his collection of Hymns, so well known, they need no recommendation—they recommend themselves, as containing all the important truths of our most holy religion, whether speculative or practical. "So that this book is, in effect, a little body of experimental and practical divinity." Next to the poetry of the Scriptures, we admire and love it. It is expressive of the *glory* of our Methodism, which we, as a people, are now called on to defend. And in opposing the corruptions of the Methodist church, we are prepared to defend to the utmost of our power the capital doctrines of Christianity, which the Methodist church teaches, and which we firmly believe to be according to the Word of God. Thus we will with one hand smite, and smite unsparingly, all corruption; but with the other we will hold forth the Gospel of salvation as altogether worthy of the acceptance of all the nations of the earth. Do you really believe that men politically opposed instruct or convert each other by argument? Never! Each adheres but the more closely to his opinion and party. The true spirit of Church Reform was a spirit of love, breathing goodwill, brotherly affection to all, and a spirit

of irresistible power, which just required to be awakened to vindicate the honour of the Lord Jesus, and rescue his church for ever from her bondage. How, then, shall we arouse this mighty spirit? This is the problem which we have to solve now. Shall it be by telling you of your grievances, and stimulating you by a mere paltering zeal for the political aggrandisement of your party, or by a little querulous spirit of complaint against your official brethren? No, truly: this is not the way to call forth the mighty spirit of Church Reform which we now want. We shall tell you rather of the grievance of another party, namely, of Him whose law has been violated, whose people have been oppressed, and who, in this case, must needs be the principal party aggrieved. It was such a view that let David to exclaim—"It is time for thee, LORD, to work: *for* they have made void thy law." Would you not feel your zeal quickened, when you are reminded of the self-denial of Him who, though rich, for your sakes became poor—of Him who, though Creator of all, sat weary and hungry at the well of Samaria—of Him who, though Lord of glory, submitted even to the death of the cross! It is He that makes an appeal to your *will* through your understanding. In effect, he says—Is it nothing to you that I am wounded in the house of my friends? Is it nothing to you whether immortal souls are saved or left to perish? Will *ye*, who are under such infinite obligations to come up to the help of the Lord, to the help of the Lord against the mighty, remain indifferent and inactive, saying by such conduct "Am I my brother's keeper?"—*ye*, who have been justified freely, and sanctified wholly, by faith in me: *ye*, who acknowledge, that "The arms of love that encompass me, would all mankind embrace": *ye*, who freely receive, *commanded* freely to give: *ye*, who are called to be lights of the world, and of the church, will *ye also go away* and leave the world and the church in darkness, in *doomed* darkness: *you*, as a people that have been exalted to heaven in privileges—the privileges of *getting the most good*, and of *doing the most good*. Will *ye also grieve the Spirit*—will *ye also quench the Spirit*? Will *you also go away*? Will *you* abandon me? *To whom alone shall we go, Lord?* *Thou* alone hast the words of eternal life. None can teach the *doctrines* of salvation but thyself; and none can confer the gift of eternal life but thou alone.

We shall ever have to remind ourselves that the Lord helps those who help themselves, that while we look to the strong for strength, we must put our shoulder to the work. Much as we deprecate controversy, and especially when it leads unto bitter ill-will and personality, there can be but one opinion, namely,—that the Ruler of the universe has often over-ruled it for the eventual benefit of mankind. We may instance the period of the reformation, and the effects then accomplished, as an example of the mode in which our Heavenly Father is pleased to preserve true religion. It must be granted that free and temperate discussion is the surest method of arriving at truth. We do not assert that the spirit of controversy is not susceptible of abuse; but we maintain, that if it be carried on temperately, judiciously, prayerfully, much good ensues. These remarks are applicable to the means by which the Christian inquirer is enjoined to prove all things, and to hold fast that which is good. As Christians, we must not forget, that it is incumbent on each one of us to *search* the Scriptures. Each man is responsible for his own faith. The same material is given to all, from which alone that faith is to be derived. And as, in this world, we should merit any misfortunes caused by blindly placing our worldly possessions in the hands of another, so will it be no excuse to urge that we have followed this or that man in matters connected with the salvation of our souls. To each of us is entrusted the keeping of his immortal soul; each of us is bound to make the best use of his own opportunities; and each of us will have to render an account of himself to God. Though justice and judgment are the habitation of his throne, yet let us remember clouds and darkness are round about him. God is not capricious, nor arbitrary in his mode of working; but it does not follow that his reasons for working, or his designs in working, can always be understood. Many of God's dealings are inexplicable to us, and will remain so till we know even as we are known. Often God's ways are a great deep. The laws which influence him cannot always be ascertained; the ends he has in view cannot always be discovered; the wisdom of his ways is not always apparent. "Such knowledge is too wonderful for us; it is high, we cannot attain it." Yet the laws by which he governs his operations are holy, just, and good; his ends are always benevolent, his wisdom is immutably perfect. It is right for us to trace all these as far as our limited capacity

will lead us ; and when we come to a place impassable and impenetrable by human footstep, let us remember the words of inspiration,—who by searching can find out God, who can find the Almighty to perfection ?

Therefore, we must and can say, in the present controversy, that, where we cannot trace him, we can and do trust him. One part of the work is that the people be brought to trust in him also. Granted, that this is a great work indeed, to enter so fully into the controversy as shall lead to a complete revolution of all the existing systems of Methodism. And here is the formidable difficulty: the attacking the whole of the officials, stationed and local, and that practically ; for as it was at the great reformation, so is it now. Of Luther's sentiments we read. His opposition to *the church* was now about to create him enemies, because it was no longer to be confined to theory. But Luther was not to be stopped ; and would give no other reply than that, "if the cause were not of God it would fall, but if it were of God its progress could not be resisted." In his letters to Melancthon we find him saying : "For the glory of the Scriptures, and the consolation of mankind, I would rather submit to a violent death than you should think me languid in the cause. Even though I should perish, the Word of God shall not perish ; and you, I hope, like another Elisha, would succeed Elijah." And of Wickliff, we read, exasperated at his treatment, he threw off all restraint, and attacked monks and friars, inferior and exalted clergy, not omitting the Popedom itself, he then actually exposed the general ignorance ; and not only exhorted the laity to study the Scriptures, but himself translated them into English, in order to render their perusal more universal.

But now-a-days, in these enlightened times, when everyone is ready to join the general cry against Popery and against priestcraft, the Scriptures become their boast, in their mouth, at their fingers' ends, and ready to be dealt out on any occasion, however varied the circumstances—to say nothing of the great wisdom of the officials in the church—yet who among the people is willing to acknowledge his deficiency, who fancies he is quite ready with a single passage of Scripture to put an extinguisher on the whole of this controversy. But stop, if you please, not quite so fast with your single passages. Just remember, and that once for all, that, even in the Scriptures, as well as elsewhere, *circumstances alter cases*. You have one

example in the 4th and 5th verses of the 26th chapter of Proverbs—*Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.* On these words you have the following commentary :—*Answer not a fool, &c.—Answer a fool, &c.* These contrary directions are easily reconciled, by considering the difference of persons, times, places, and other circumstances, and of the manner of answering. And such seemingly contradictory precepts are not only used by, but are esteemed elegant in other authors. *Answer him not,* when he is incorrigible, or when he is inflamed with wine, or with passion, &c., or when it is not necessary, nor likely to do him good. *Answer him,* when he is capable of receiving good by it, or when it is necessary for the glory of God, for the discharge of a man's duty, or for the good of others. *Answer not &c., according to his folly*—so as to imitate his folly, in such passionate, or reproachful, or foolish speeches as he uses to thee : *lest thou be like unto him.* Shew thyself to be as great a fool as he is. *Answer a fool according to his folly*—so as his folly needs and requires, convincing him strongly, reprovng him sharply, and exposing him to just shame, *Lest he be wise in his own conceit*—lest thy silence make him arrogant and presumptuous, as if his words were unanswerable.

While a change of governments, in the Connexions of Methodism, is our express object, you are not left to uncertain conjectures, what you are to have in exchange for that which is to be removed. It is now with you for your consideration, and judgment. If it should meet with your approbation, it will then be as a means to quicken your zeal, and strengthen your pious resolution to remove the old, to make way for the new. If you are satisfied that the new is in accordance with the Scriptures, then you may rest perfectly satisfied with the result, you may then calculate, and be assured of the blessing of God, peace, and prosperity. Prospectively, you delightfully dwell on spiritual prosperity ; for you may always expect, and confidently claim the Spirit's influence to accompany the truth—it is the violation of the word, which violates the dispensation of the Spirit—the more we adhere to the word, the more shall we receive of the Spirit—the great agent in our salvation. It is then that the Lord will add multitudes of believers to the church, as he



has ever done. Bless the Lord ! where the salvation of lost sinners is concerned, *addition* is a glorious work—"And the Lord added to the church daily such as should be saved." But when we think of *multiplication* in the same all-important work, as we read in 31st verse, 9th chapter Acts of the Apostles, *Then had the churches rest throughout Judea, and Galilee, and Samaria, and were edified: and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* Oh ! had the church proved faithful, at that rate of bringing into the church, the whole world would long since have been brought into the fold of Christ—the church must have a terrible account to give to the Blessed Redeemer, when he becomes their Judge. Some persons may attempt to excuse themselves by saying, that, "we do not live in apostolic times." But we have had the lapse of 1800 years to improve on their labours and example, and if the church is not better now than then, it ought to be ! But we need not to go back to the infant state of the church for example and encouragement ; we have only to look in our own day, at what has been accomplished through the instrumentality of Methodism—the past good must be acknowledged, notwithstanding one hundred thousand of the Wesleyan members have been recently lost to that Connexion. But for your encouragement, we would remind you of one remarkable circumstance, already mentioned in the course of the present work, that, of the man of God, James Caughey who had been the happy, the honoured, and the successful, instrument of the salvation of twenty-six thousand precious souls within six years ; notwithstanding his extraordinary success, he was excluded from the Wesleyan chapels by John Wesley's Conference : had Wesley's successors been such holy men, and such successful instruments, can you calculate how short a period would elapse before the world "would be turned to Methodist." Then, what Methodist would *not* say "*to Methodism as it should be, let it be most speedily turned*"—while every holy man and woman is praying daily for its speedy conversion, and is ever ready to exclaim, "would to God that there was not an unsaved sinner on the earth." But here is the *chilling, deadening* difference of having this religion in the head and the tongue, and not in the heart ! But we would *not* be hard on our poor dear brethren, knowing that you have been under disadvantages for many long years past: such is the atmos-



phere and influence of the Wesleyan Conference, that as soon as the preachers enter it they begin to lose their religion ; hence, "now you are one of us, you are among the privileged class, no more going to class meeting for you, you are the Rev. Mr. So-and-so." But, your real work now, your bounden duty now, is to tell those reverend gentlemen that they must give place to better men—such men as James Caughey, and to such a system as will defend such holy and useful men as James Caughey—not in so many words, but by *buttoning up your pockets* against them and their corrupt, anti-christian, doomed system—yes for ever! If anything will stimulate you to set about the work of removing the rubbish this will, for the best builders up are the best breakers down ; and the best planters are the best pluckers up.

Is it the present object, the *overturning* of all the *anti-christian* systems in Methodism, and are we urged on to the accomplishment of this work? But, then, you are informed what you are to have instead, in the room and place of the systems to be rejected; you have now laid before you "Methodism as it should be," embodied for your consideration and decision.

Should you determine in favour of the latter, then you will see that it is essential to remove the former, necessary to its constitution ; and here you will not only have additional motive to incite you to action, but you will have positive real weapons for an effective combat. "For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strongholds." Hence, the weapons we use in this war must be spiritual, "not by night, or by power, but by my Spirit, saith the LORD of Hosts. What *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain : and he shall bring forth the head stone *thereof with* shoutings, *crying*, grace, grace unto it. In the work of God, the day of small things is not to be despised. God often choses weak instruments to bring about mighty things ; and though the beginning be small, he can make the latter end greatly to increase. His wise and watchful providence is always attentive to the concerns of his church, and is continually superintending and ordering all events for its benefit. Therefore, do not be carried away with appearances ; do not be satisfied with *show* and *parade*. "For the weapons of our warfare *are* not

carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." The terms in these verses are *military*. Allusion is made to a *strongly-fortified city*, where the enemy had made his *last stand*; *entrenching* himself about the *walls*; *strengthening* all his *redoubts* and *ramparts*, raising *castles*, towers, and *various engines* of defence and offence upon the walls; and neglecting nothing that might tend to render his *stronghold* impregnable. The army of God comes against the place and attacks it; the *strongholds*, all the *fortified places*, are carried. The *imaginations*, *engines*, and whatever the *imagination* or *skill* of man could raise, are speedily taken and destroyed. Every *high thing*, all the *castles* and *towers* are *sapped*, *thrown down*, and *demolished*; the *walls* are *battered* into *breaches*; and the besieging army, carrying everything at the point of the sword, enter the city, storm and take the citadel. Everywhere defeated, the conquered submit, and are brought *into captivity*, *are led away captives*; and thus the whole government is destroyed.

It is easy to apply these things, as far as may be consistent with the design of the present work. The general *sense* we have given in what has been advanced and embodied. Therefore, "from heaven's love, we cannot hope too largely, if what is hoped for, we labour to secure," through this mighty armour of God, and when you have, in the fullest manner, discountenanced those official despots, and separated yourselves from their communion; when the sound part of you have given proof of your obedience, and thereby have distinguished yourselves from the others, that the innocent may not be punished with the guilty, always remembering that the sword of the Spirit, is the word of God, and that it is prayer that moves the hand that moves the world. What has not not prayer done! Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, arrested the sun in his great race, scripturally speaking, burst open iron gates, recalled souls from eternity, conquered the strongest devils. Prayer has bridled and chained the raging passions of man, and routed

and destroyed vast armies of proud, daring, blustering despots.

We see not how you can go through the glorious enterprise, in opposing that execrable despotism, which is the scandal of religion, and of humanity. Unless God has raised up a people for this very thing, you will be worn out by the opposition of men and devils! But, "If God be for you, who can be against you?" Are all of them together stronger than God? Let us go on, in the name of God, and in the power of his might, till even Wesleyan despotism, one of the vilest that ever saw the sun, shall vanish away before it. The united official despots, stationed and local, have no *prayer*, except that like unto the young man: "Lord, thy will be done, but let me have her." Such are not the disciples of him who hath said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." They have no *scripture*, consecutively understood; no *reason*; no *argument*. In vain are its "sacred deposits" and its "declaration of principles" exhibited. Like unto *POPERY*, which could never, by any power of self-reviviscence, restore itself after its defeat by the Reformation. In vain were its *bells* rung, its *candles* lighted; in vain did its *fires blaze*; and in vain were innumerable human victims immolated on *its* altars! The light of God penetrated its hidden works of darkness, and dragged its *three-headed* Cerberus into open day; the monster sickened, vomited his *henbane*, and fled for refuge to his native *shades*. Perhaps we had never before allowed ourselves to reflect upon the errors in Methodism in its true light. But however accumulated and formidable, this must be our everlasting consolation, He who is for the plain, glorious, and saving truth, is more than all who are for the mystifying, inglorious, and ruinous errors.

We have intimated that the worst features in Methodists' despotism is that in connexion with the Reformers themselves, in comparison with THE SOCIETY OF JESUS, a famous religious order in the Romish church. This society had rendered themselves so obnoxious by their arts and intrigues that they had been suppressed in all the kingdoms of Europe, and totally suppressed and abolished by the pope in 1773.

We would give honour to whom honour was due. But it was no advantage to walk in the shadow of great expectations.

The Methodist people, with more generosity than justice, had dubbed the Reformers as a most wonderful set of men for imitation, if not in all things, yet in great principles. How they came to that honour was more than we could say. At all events, if they ever came near to merit that reputation, it was owing to inspirations the result of circumstances, which exist no more. Under the magic influence of those circumstances, the time may have been when the idea of having to address vast assemblies may have acted upon their soul as the steel acts upon the flint, calling up by its electric power the spark which lay hidden within the cold stone. To the cheering influence of such demonstrations they did open their hearts—but only thus far. Then it was that the voice of vast assemblies as those acted upon their souls as steel acts upon flint. They became the mirror of their sympathies, and they, well pleased with the reflected light, were generous enough to think that it was the mirror that made the light, whereas, in fact, it came from themselves, and they were the glass which reflected back their own generosity. Then it was that the view of such vast assemblies, cheering their disappointed heart, was like the wand of the conjuror, that called up a spirit to supply their own deficiencies. They became inspired, and they made the unexpected discovery that they could speak common sense some how. But those times are gone by. The opportunity has been, and had passed. Our hopes, as far as resting not on the feelings but on the active policy of reformers, had died away. The animating dew had been dried up by the scorching blast of official-serving expediency. It was in complaint that we mention all this: Methodism was not free to do as it had done—it was not the master of its own destinies. All we could wish was,—and most fervently did we wish it,—that Methodist reform should never have occasion to rue the policy it had thought fit to follow in the emergency which had been, and which was not likely to return with equal prospects.

We especially confess that this poor heart of our's, oppressed with the long grief of a disciple's sorrow, was filled with one love—the love of our dear Methodism. Yes, Methodism ! “with all thy faults we love thee still.” We certainly do not despair of the regeneration of Methodism. It had weathered storms, if not more cruel, more terrible for their strength, and still Methodism lived ; and it would weather the storm

always, we trust. Sure as we are of our own existence are we of the church future of Methodism. True, after long suffering, we have despaired to see officials cast their weight into the balance of Methodism as it should be. With this the illusion vanished that warmed our soul when formerly we acted in the cause of reform, but that inspiration is dried up, and now we appear to perform a plain honest labourer's work, and as such and nothing more we hope to be accepted. Methodist reform was likely to continue in good health, provided it committed not the sin of wrapping itself too fondly in its security, but like the sailor, who never neglected to take heed of the smallest speck on the distant horizon, lest a tempest be couched in it, did not allow its sworn enemy, despotism, to combine official and non-officials arms into a collision, the tempest of which might eventually prove too powerful to weather, even for the real reform proud barque. The thunderbolts of the officials might be very harmless now-a-day in themselves, if not combined with the dupes of official despotism, combined with those they might prove thunderbolts in earnest. Methodists should remember that one church subjugated to this combination was the strength of one church acquired for the onward assault. We mention these facts to exemplify the statement that it was not about which the officials cared or ever did care, they had nothing to do with reform—in fact, if the object of the officials had been to secure religious freedom and liberty of conscience we should not have raised our voice against it. We demand religious freedom and liberty of conscience as a sacred human right, and we are thankful for the lot that has fallen to our share. We consider the religions of faith, the boundaries of which began where the limits of human reason ceased—we consider those mystic regions reserved by the Eternal Legislator for the property of man's own conscience. Interference with this was the worst of tyranny, "Do unto others as thou desirest others to do unto thee." To this law we bow in humble obedience. We would not hold communion with any man who was not willing to grant to his neighbour, whatever his creed, the same freedom to worship God according to the dictates of his conscience, which he claimed for himself. But religion is one thing, and official craft, with its ambition, another. No, the agreement concluded between the stationed and local official on the amalgamation, had absolutely nothing



to do with reform, if it had with religion itself. Its object was to make the structure of the church subordinate to official supremacy; to make religion itself a tool for the unremitting aspiration of officialism towards general dominion. The officials were organised instruments of despotic ambition. They were placed without the pale of the church, owning a realm of their own: their administration, their regulation—thank God, with one exception, their *revenues*—all withdrawn from the control and inspection of the church. All these means of power were held by the officials, who moved them as the steam engine moved machinery. Such, and nothing else, was the amalgamation of the Reform officials with the Association officials. Now, all this was certainly not reform. To name the sacred name of religion in connection with such a compound of craft was profanation if not blasphemy. In fact, it was a daring step to revive the official supremacy of the doomed Wesleyan Conference—more dangerous in its possible results, than the most daring aggressions which Wesley had ever achieved. Yes, truth standing with us higher than party, and justice higher than self-complacency, we proclaim aloud that we perceive no redeeming trait in the official amalgamation; which, like Boniface VIII, to use the well-known words, stole into the chair of St. Peter as a fox, who reigned as a lion, and who died like a dog. Therefore, their daring and crafty insolence are alike powerless to brave the resistance of a faithful people. Such people at all times had known to distinguish between religion and official craft; and by being zealously attached to the first, had determinedly opposed the other. It is a maxim worth attention, that mere official interference was a wind that blew nobody good. Therefore, every attempt at encroachments on our rights on the part of the officials, shall find, we trust, the Methodists united as one man united to oppose it. The officials in succession endeavoured to uphold such a monstrous claim over Methodism; but the struggle was a long one, and, we trust, will end in the perfect triumph of the people, which, by their indomitable perseverance, compel the official to resign his monstrous claims. The Methodist people, thus supported by their spiritual Chief, not only will not wince before the thunderbolts of the united officials, but thunder back again; the official excommunicate the people, and the people properly assembled excommunicate the official. This may be done in the very

darkest age of ignorance and superstition, and in later years, though the council of the amalgamation had enabled official church to hurl its anathemas against the people, and work the organised spiritual despotism of the officials, the thoughtful council of the people had never recognised them. We might be allowed to consider this a people's glory of which every Methodist had reason to be proud. We might stand upon incontrovertible history, and feel perfectly justified in asserting for Methodism its claims to the credit of Christendom—so far as the people are concerned, for there is no people—not one throughout the world which had rendered greater service to it. What, we ask, would have become of the world if Methodism had yielded to the awful current of the state church, or if it had remained within the pale of that church of which the successors of Wesley were the popes, or if it had not been among the first to open its heart to the light of real reformation, at least in those latter times, to proclaim religious freedom and liberty of conscience for all? Mighty indeed, and manifold indeed, were the services which Methodism had rendered to the Christian world. But, what was the key to this official mystery, so strange that it would be bordering on the ludicrous were it not so tragical in its results? We will give our key to the mystery. One thing in mere officials there was that never changed, another thing there was always on the change. The one thing never changing was the everlasting aspirations to spiritual despotism; the ever changing was official tactics and strategy. Time was, and is, when the local officials rivalled with stationed officials for supremacy, or at least equality, when they found it advantageous to throw themselves for support on the people. In times of agitation it constituted a part of the design of the local officials to attack stationed officials, and to rise in power in spite of them. But times change. It would require a long space to relate the progress of the change. The spirit of liberty, the spirit of God moved over the face of the waters, and infused the eternal aspirations of freedom into the heart of the people. Their realisation is the goal towards which the race of churches is bent: many may stumble, and many may fall. Though misfortune and distress may mow down the ranks of the racers, and others will fall off, the more will rush on to struggle through trial, and numbers of the discomfited on towards the goal of liberty; and that liberty is one



and indivisible like God himself. The Father, the Son, and the Holy Ghost, are all one. Again, civil, social, and religious liberty are all one liberty. Man will be free. The spirit of freedom stands in the way of spiritual and temporal despotism, that spirit must be crushed to make either of them safe, and to crush it they think no means more permanently sure than to permit the officials of the church to rule over the people. Therefore, despotism changes its tactics to suit emergency. Stationed officials and local officials, occasional rivals, are to-day confederates against what they consider their common adversary, liberty. That was the key to the mystery. It was a fact, and not a mere speculation, that at the meeting of the official deputation, in 1855, a secret treaty was stipulated between the stationed officials and the local officials. Let the Methodist people consider what was the basis and what the manner in which the amalgamation with officials had been brought about, and they must come to the conclusion that the true key to the situation was the reunion of the despot's principles into a new holy alliance for an exterminatory campaign against the principles of liberty. The Methodist people themselves were strangers to the mysteries, but the mysteries to which they were strangers might yet prove a source of danger and trial to the people. Let the Methodist people pray that the amalgamation should not triumph over Methodist reform.

It was delightful and consoling to think that our onward course was towards the perfection of the human race. For men of noble aspirations, indeed, it would be difficult to bear up against the error prevailing and the ambition bearing sway on the church if they were not cheered by the thought that every righteous exertion in the cause of humanity will ultimately result in advancing mankind in its onward course. Take this conviction away, and nothing would be left but despair. And now ponder on the amalgamation, and say, was it not sad to think that even this consolation they were hardly permitted to enjoy? The brief summary of the amalgamation which we have given was by no means an adequate description of this monstrous compact of official craft and ambition. Its articles were calculated to overthrow every barrier to official supremacy, and to bring the conscience, the opinions, the mind, and the actions of a great people under the arbitrary control of the wise officials. However, that the mere officials

should not cease to aspire to spiritual despotism, and by it to supreme polity, would as little astonish us as that the upas tree should poison the air, or the vulture should hover over its carrion. Nature was nature. Who could wash white the Ethiopian? But that in this nineteenth century official ambition should be allowed to earn such a triumph as it did by this amalgamation was even what we were not prepared to witness. Who but knows that in the beginning of the Christian church it was far, far otherwise? But was it left for the united officials, in a wholesale way, in the nineteenth century, to violate those sovereign rights? In a word, the whole of the institutions of the people in fact would be under the arbitrary control of the officials thus organised. We think, from what we have adduced, that we were fully justified in saying that the officials in encroaching on the liberties of the people were guilty of a violation of the professed conditions of their own church reform, and, in a reform point of view, might be considered heretics themselves. Some say all this was a reform concern—it was the freedom of self-government, but that was hypocrisy. We have seen that all this had little to do with reform, but it had much to do with office and ambitious advantages. We are of those who say the mere official should not interfere with religious affairs. We think that no society could bear two masters. A real Reformer formed his estimate of the worth of a man not by his creed, but by his consistency. Extremely susceptible of our own conscience freedom, we are extremely jealous that the freedom of our brother's conscience should be respected likewise. We say, "Let him make it out between himself and his God—you shall not interfere." But the religious freedom, together with the church independence of officials, were now crushed by the invasion of two official parties acting under the connivance of others. In order that you may see to what extent the local condition of the people of Methodism has been already violated by the united officials, and to see what further dangers were impending from the compact, it would be necessary for us to state in a very few words what was the constitution of the Methodist (reform) church in a dogmatic point of view. The Reform Methodist recognised no human authority, the Bible was their only authority. In the interpretation of it relative to doctrine, the reformers religiously followed the views held by Wesley himself. They

do so not on account of such religious dogma being professed by Wesley, but because he had laid down a principle that the Bible—and the Bible alone—was to be the source—the spark that the Eternal Himself had laid in the mind of man. In another point of view the Reform church was perfectly democratic, possessing the principles of self-government and free elections by universal suffrage. Such was, in a few words, the position of the Reform church, and the system of freedom and progress by which they were to be governed, under free competition and publicity, were objects of particular endearment to the Reformers. This was a noble example of the spirit of toleration and freedom which was to be deeply rooted in the Reform church. But, alas, this much-cherished self-administration of the Reform churches, the precious fruit of repeated revolutions and so many sufferings, was laid prostrate. It had to share in the common oppression of all our church rights. Now, if even a little discussion meeting was allowed to be held it was only upon a particular grant in every particular case,—witness the positive refusal of the public press for the private members, and, dreadful to relate, instruction in the history of reform was proscribed. Nothing is allowed to be taught that could make the people know that Reform was a free church. Could there be imagined anything more tyrannical than to proscribe from a church's knowledge a church's history! However, the light of knowledge was not easily extinguished—as long as there was a little oil to feed the glimmering lamp. And, certainly, we thought there was a little oil to feed the lamp. The Discussion Society of the private members, notwithstanding the shackles with which they were fettered, would prove conservatories of reason, truth, and knowledge, and bid the sun of freedom disperse spiritual and official slavery. But these were sad times. Expediency bore the sway, and even religion must yield where liberty was allowed to be crushed. This was the actual condition of the Methodist Reformers before the Amalgamation, solemn declarations and pacifications with the fundamental laws based upon them, having been torn to pieces and scattered to the winds. But that was not enough. The compact of 1855 suspended the rod of united official ambition over the Methodist Reformers, and consummated what official absolutism, centralisation, and bigotry had begun. Woe to the Reformer of Methodism who would dare

to open his heart to the light of reformation ! It is now the officials' commentary on the Bible. This terrible blow told its own tale. The life, the doctrines, and the very death of our Saviour, were full of instructions and of Divine condemnation of official-craft. The Bible was again to be perverted in the Reform church, you might be sure. Why, by all that was sacred, that sounded like the revival of the Wesleyan inquisition ! Reform worship, nay, the very existence of Reformation had always been considered by the officials and their satellites a contempt of their church, and institutions. What dreadful persecutions are looming in the future from this state of things. And last, not least, it is stipulated that the officials have the authority of the supreme law of the church. If that system was allowed to work for two generations, one of the results that must follow was, that the next generation must be thrown back by a century behind the general standard of the polity of the age. Many persons would prefer not to have the people instructed at all, rather than to have their mind and soul corrupted by that instruction.

Therefore, beware of the Jesuitical, equivocal, deceitful, official ramification Amalgamation, by *stopping the supplies !* which is the most natural, reasonable, spiritual, and imperative duty and interest of the Methodist Reform Church ; at the same time, easy to be accomplished. It is only for you to *will it*, and it *is done !* What *can* Reformers have to do with despots, who are their most determined and bitterest enemies ?

It was a remark by a wise man, that events were God's book ; and if that were so, the events of Methodism should teach a great deal to all who bear the name, and it would be reprehensible to attempt or affect to treat them with anything like dignified neglect. We are aware that it is gone forth to the world that the Reformers, as a body, approve the Amalgamated system, and, of course, must approve the conduct of the official meetings, and this opinion has been corroborated by various articles which have appeared in that periodical which is accounted "the organ of the body," as well as by the extraordinary conduct of some of the officials, to which latter circumstance too much importance, we think, has already been attached by the public press. That the majority of the Reform officials are in favour of the system adopted, can scarcely be doubted, even by those who wish it otherwise ; but to say that this is equally true of the Reform private

members is a bold and unwarrantable assertion. This, to us, appears the very climax of inconsistency. Persons, however, whether official or private members, who seriously entertain such sentiments, ought not merely to weep and lament at the mischief thus done by Reform Methodism, but they ought most promptly and vigorously to commence repairing the breach and violation which has been made, and which has been getting wider and wider for nearly a century.

The reform amalgamation is a *nullity*. The person who pays the slightest attention to, and who is at all interested in, the cause of Methodist Reform, cannot be indifferent to the present state of things. If we for a moment direct our attention to the present compact of official Reformers, we shall find it placed in a very unenviable position, a storm is gathering over it which threatens to blight the blossoms of its future usefulness, and disappoint the hopes of its warmest supporters. There is only one way of escaping the impending danger, and that is by the adoption of those principles which will identify the interests of the people with the officials. The only foundation upon which those interests can securely rest is on an equal administration. In the Church of Christ there ought to be no exclusive interest, the interest of one part ought not to be incompatible with another, *Nothing short of this equal distribution of legislative power will ever destroy that spirit of disaffection, that is spreading in every part of the connexion.* This is the grand desideratum to obtain. No effort is too great, no sacrifice too costly. This would bring about a state of things in which a spirit of anarchy and disaffection would give place to that of peace and confidence; this would convert the arm of despotism and cruelty into an instrument of equity and justice; this would raise to dignity and independence the thousands that are groaning under the weight of those chains, which have been rivetted by the very hands which should have been employed in promoting their liberties; in a word, an equal distribution of legislative power would lay a foundation, upon which the most noble and imposing structure might be erected, one that would secure the admiration of the churches and the world, because copied from that model which the Scriptures exhibit. If this were done, we have no doubt that the period would soon arrive, when all the bodies of Methodists would join, in amicable co-operation, in promoting the interest of one common cause, a cause which has



for its object the glory of God, the spread of the gospel, and the evangelization of the world.

The real Reformers have an important duty to perform. It is for them to act a manly and decided part in advancing the cause of religious liberty. It is for them to give a completion to that destiny that awaits them. Will they compromise the principles, the sacred principles of Scripture? Will they compromise the future welfare and interest of the people for the sake of a few unimportant and ridiculous concessions to officials? Our fears are aroused. Yet we hope that they will stop in time, until they obtain firm ground upon which to stand; if not, they may bury themselves in that mass of corruption which they would have removed could they have commanded all their strength. But we know our rights, and, knowing, dare maintain. To the law we refer, and will exact of those unrighteous men a constitutional procedure.

If the constitution is so sound and perfect as the Amalgamated officials would persuade us, why is there such a continual tendency to eruption? Why are tumours of the worst kind occasionally breaking forth throughout the body? That something is radically wrong, appears to us demonstrable, and nothing but a Scriptural and radical medicine, administered by the skilful and wise hand of our great church physician, will prove effectual. And now that the Methodist Reformers have got the wound again opened up before their own eyes and eyes of a wondering world, if they tamely submit to the lordly domination of their ghostly, would-be, rulers, they deserve to be official ridden.

There *is* one One, who sitteth in the heavens, and is duly observing these things, and however stoically the official lords may listen to the people's complaints, and coolly *repeat* to them, "If you are not pleased with us, quietly leave us," yet he "by whom kings reign" will not wink at such gross and unscriptural apathy. Such lukewarm characters shall be treated like the Laodiceans, whom "he will spue out of his mouth." The Lord will rise on your behalf, O Methodist, and will call these stewards to give an account of their stewardship, and then it will be found "that it had been better that a millstone had been hanged about their necks, and they cast into the depths of the sea, than that they had unnecessarily and unscripturally offended one of Christ's little ones."

The light which in modern times had been cast on ecclesias-



tical questions, would be fatal to the recurrence of so monstrous an anomaly. The love of power began to operate in the minds of the Reform officials. A spirit of inquiry was diffused among the people; and, after a severe and protracted struggle, arrangements were come to which, *apparently*, but only in appearance, secured tranquility. But we should continue to labour till everything inconsistent with the Book be removed from that church, which ought to have been the great pillar of the truth and support of vital godliness in the land—in the world. But were there an almighty regenerating power to annihilate matter, and then to produce a noble reality in its place, we would rejoice that the evil was passed: that a new form of Methodism, based upon Divine truth, sought the respect and even the love of mankind. It had been the object of the would-be masters of Reform Methodism to place the supreme power in the hands of one class, the officials, (and that a mere fraction of the whole,) and at the same time to diminish popular rights, until the people were debarred from authority and influence in managing the affairs of the Connexion. What were the officials? a body grasping the legislative, judicial, and executive power in their own hands. They met in secret conclave, week after week, and never allowed any one, who was not of their own order, to appear upon the floor of the official assembly. They, in effect, made every law, and, when they pleased, they could set aside any law. Did Wesley, the Pope of Methodism, or Wesley's Conference ever exceed this in reality? It was opposed to that spirit of self-reliance and independence which were indispensable to moral worth and independence. Who, with a particle of common sense, cares anything more for a Leader's meeting than for a preacher's meeting; and yet this distinction is the factotum of the official Reformers object in every Methodist church; and, we must say, that they are perfectly right if we can arrive at the conclusion that one hundred despots is better than a single one. Despotism Reformers—why we look on them with more withering contempt than on the tyrants of Rome, or even those of Wesleyanism itself in its most aggravated form and description. If this system dreaded one thing more than another, it was freedom of speech and of the press. We do not think that Russia herself groaned more under the idea that there were a few spots in the world where questions bearing on the religious and social well-being of man could be freely

discussed, than did the Amalgamated official Reformers. It made no provision for the free expression of popular opinion. They talked of the reform of "the people called Methodists," but it was indeed all a delusion. There had been no reform for the people in the whole history of Methodism. The officials would dread such a reform as much as the Pope of Rome would dread a reform of the people of Italy. It has been observed by the poet, that "vice is a monster of such hideous mien, that to be hated needs but to be seen." We believe that remark is strictly applicable to the Amalgamated Methodism. The question then arose,—if that were true, how came it to pass that official Methodism was not universally hated? The answer is, for the same reason that vice is not universally hated. Vice is not universally hated. Vice is not loved because of what it really is, but because of what it appeared to be. It deceived men, and they were betrayed into an attachment to it. The men who valued and supported the Reform Amalgamation, do not understand what such a reformation really is. They regarded its exterior, and failed to detect the anti-scriptural principle which the Reformers held and exercised. Some persons *could not* see the evil of such Reform Methodism, and others *would not*. In the case of the former the prejudice is so great that it blinded the eyes, and with the latter, there is nothing less than a wilful and determined closing of the eyes against the light. It was the duty of *real* Reformers, on the one hand, to expose the evil of the system, and on the other hand to show a remedy. It should be their high aim to institute a system which should combine all the good in the old ones without any of their evils. And were Reform Methodists thoroughly alive to their own privileges they would rise as one man, and cast off the huge incumbrance of Amalgamation Methodists, and render it at once and for ever, a thing of the past. Popery, it should be remembered, did not belong exclusively to Rome, or to Wesley's Methodism. It was not an indigeneous plant, it belonged to humanity. It was an unsanctified principle of human nature, developed in an ecclesiastical form. The principle existed in the breast of every unsanctified official in the church, and unless restrained by Divine grace, it inevitably developed itself in the shape of lordly-office, but it puts forth its monstrous claims with remarkable craft and subtlety. The Amalgamation Reformers had insidiously sapped the

very foundations of truth and equity. On the platform they professed to be guided by the Word of God. Were this the rule they would be worthy of reform. But we thought an essential element of reform to be its adoption of the Bible, *and the Bible alone*, as its rule of faith and practice. Rome, however, said "The Bible, and the councils of the Pope"; Wesleyan Methodists, "The Bible, and the councils of John Wesley." And what say all Reform Methodism? "The Bible, and the *Leaders' Meeting*." We have already told you, "No such meeting that we read of in the Bible, nor of a single leader in the New Testament, except the blind *leader* of the blind." "Oh! but we mean representatively." We know well *their* meanings, they have a *double* meaning in their declaration of principles—"the church, *or* representatively, to govern." We say, in that particle *or* may be found a meaning for a world of mischief and treachery; it is positively an official plot whereby they may be empowered to act as so many petty Popes over the Church of Christ. We would have the public on its guard not only against open and avowed Popery, but against that which was more disguised and insidious in its character. The danger came from the latter quarter. We believe every Methodist Reformer ought to have his whole soul imbued with a deep conviction of the vast importance of his principles. If they were unfaithful to their conviction of truth and duty, God would assuredly raise up worthier and truer labourers to prosecute the enterprise. We would remind our friends that if they failed to do their duty they would lose their reward. There were great principles involved in the struggle, of which it behoved us never to lose sight. We believe that the Amalgamation Reform, as well as the Wesleyan Conference, was, in its constitution and acts directly opposed to the teaching of the New Testament Scriptures, that the prerogatives claimed by the reform officials were an invasion of the prerogatives of the Lord Jesus Christ, and of the rights of his people. The Wesleyan Conference talked of a sacred deposit committed to it by John Wesley. That fiction, however, was exploded long since by the inquiry of thinking Reformers, as to the source whence John Wesley himself obtained it. The reform officials talked a great deal about the declaration of reform principles, but without dwelling on that document at large, we might just observe that there were two leading points

involved in the Scriptural principles—first, the headship of Christ's Church, and second, the brotherhood of Christians. Those were the two pillars on which the reform arch *should* have rested. The headship of Christ—we should regard Him not simply as the priest and prophet of his people, but our king. God had set Him upon His holy hill of Zion. He was the great lawgiver, and in the New Testament all might be found, that was necessary for a man to know both as to faith and practice. Now, we do not mean to say that the amalgamation reform refused to recognise the authority of the book, or submit to its teachings. But we do maintain, that they claimed for their declaration of principles an authority equal to the laws of the Lord Jesus Christ. True, the Reformers *seem* to maintain that the Bible was the statute-book of a Christian Church, and that no man should be expelled from a Christian Church, but for a violation of the law of the Great Master. As to the other principles for which they *seem* to contend—the perfect equality of Christians—why, it was familiar to every reader of the law of the New Testament, “One is your Master, even Christ, and all ye are brethren.” That noble sentiment was at variance with class distinctions in the Church of Christ. These were common in Methodism, including the Amalgamated Reformers, but only the Reformers were unable to recognise the invidious distinction between clergy and laity. In Wesleyan Methodism the term indicated the possession of rights, privileges, and authority, on the part of one class which were unenjoyed by another. But yet they do hold a distinction in their own declaration of principles; by those principles the church which is to govern, to admit or expel its members, may be composed solely of official members: the Leaders' meeting in the separate churches have that authority. And of course by them regarded as a “sacred deposit,”—yes, another deposit to be exploded after due exposure. The officials, in virtue of their office, in power and authority, in the name of a “leaders' meeting,” in every Methodists' Church doing its every-day work, and then comes the consummation of popery in its worst, its most disgusting form, after the officials have done their work of despotism with closed doors in their own way, come they forth to insult the church by assembling its private members together, for what purpose, think you? to consult them—about what? why, the very business which they had

transacted in secret, which they had decided on, and which had been executed by themselves before the church had been gathered together, for no other earthly purpose but to keep up the farce of liberality, of brotherly equality, in accordance with—"One is your Master, even Christ, and all ye are brethren." These overwhelming assertions have been already proved—can and shall be exposed—consummate hypocrisy added to despotism, insult added to cruel tyranny. Why, we have said that John Wesley, one of the greatest despots as he was, was not a hypocrite, he would cut off your Methodistical head for a word speaking, and make his boast of it, hence his, "I desire to do all things naked and above board," and his despotic successors, the Conference, who had the power of expulsion for anything, even to the tying the shoe the wrong way, he and they made no profession of reform, they only acted in character. In these respects Wesley and his Conference, who merit our unlimited contempt, will bear but little comparison with the unparalleled monstrosity of the Amalgamated cruel deceivers of a trusting church.—From such a reformation, good God, deliver Methodism!!!

Blame not heaven for your tyrants, but blame yourselves! let us ever remember that the Lord helps those who help themselves. Therefore, much, very much, depends upon ourselves—it is "man maker of immortal fates," and "truth a trust." Truth was given to us by Jesus Christ as a solemn trust, to be handed down by us unimpaired to posterity. Truth is to be defended. Its adherents had to prove that the principles they had espoused were scriptural in their character: that the New Testament really and truly taught the headship of the Lord Jesus Christ in His church; and that no man should be put out of the church but by the united voice of its members. We rejoice in the prospect which unfolds itself of, however distant, ultimate triumph. We can conceive that we are rather too practised with a familiarity with the arts of the opposite party, to be hood-winked by any masked batteries that may be directed against our rights and liberties. As usual, in confuting others, the officials put into our mouth what will confute themselves. We quite agree with the official Reformers that, "all great principles are of slow growth in the minds of the masses of society." Therefore, we are, anxious for an inquisitive temper to be raised in their minds



in order that they may understand the object and character of professed Reformers, as well as the object and character of professed despotism. "Under ordinary circumstance, a man would be considered guilty of gross neglect, to say the least, if he did not avail himself of every means to be set right with those with whom he differed;" so say the official Reformers of the Wesleyan Conference officials: so say we of the Reform officials: and so say we of the people themselves, as constitutions should not be forced upon people that were unfit for them, from a clear, deep, and painful necessity of a complete change.

And this is still not enough. What there has transpired of the Amalgamation transactions, the mysteries of which fill the darkest page of degradation in any records of history connected with Reform Methodism; and what there is transpiring from the fumes of secret diplomacy, affords a just ground for apprehension that in one way or another the prospects of reform are about to be immolated to official's taste and aim at strength. "We have already the people in our grasp, with your consent Reformers, and we are resolved to keep them," say the Association. "We invite you to devise some forms to save appearances for our keeping them. Ours is a losing game; a down the hill course, we cannot make the two ends meet. It is your own interest to devise some such forms to shield us with your reputation, because we tell you we will keep what we hold, with or without your consent; and if you dare contradict us, well, then be prepared to see us side by side with your opponents." Such is the language of facts the Association holds to Reformers. While, if allowed a full insight into the mysteries, we would hear her at the same time sending such a message as this to Reformers:—"We have an intense delight in informing you, our most beloved brethren, that we are perfectly successful in over-awing and humbugging our trembling people. And you know, our beloved brethren, that we have too much to thank Reformers for in the past notice, and that our future is too dependent on your generosity, to leave you any doubt that we can have no objection—decayed as we are, alas, not from age—to resting on the prop of mighty reform, and consequently obedient to her wise dictates."

History will show it—if the people, taking advice from desperation, do not prevent it—that such is the brewing of



secret diplomacy. The moral of the strain is, when secret diplomacy is bargaining away churches, and the Methodist people lets it be done, we, at least, will act our humble part by presenting impartially the case, which, thus presented, will show that no party on earth has a right either to sell us or to regulate our institutions.

In the meantime we would ask, is there no remedy against such usurpatory bargainings, fraught with an amount of mischief surpassing indignation? There is—*No Association Alliance*, for the present at least. Why not bring the reform to the test on the real merit of the case? instead of hunting the harlequin “system” over a ground full of loop-holes and escapes, whereon the charge is sure to be triumphantly met by such similar repartees as “We are just about to consolidate; we have great pleasure in announcing that the obstacles appear to be removing, and so on.” All this will certainly neither defeat despotism nor save reform. Why not bring them to the test? that the reformers may at least know what they have to expect from such Amalgamation. It is a great thing to save a Connexion of churches from wreck. And if the Connexion be doomed to wreck, it is a great thing to be able to say, “We have done our duty, we can stand erect amongst the ruins, though with our heart bleeding, but with our conscience clear.”

We repeat, relative to this Amalgamation, as a whole, we really apprehend we feel rather inclined to look at it as at a very instructive example for non-imitation. We are strangely mistaken or else no Methodist church on earth in all futurity will cut a pattern after this Amalgamation government of Methodist reform, provided the unwarrantable authority of reform protocols does not silence their understanding and fetter their free will. We may have thought them in earnest, and meant something. Their subsequent conduct has cruelly undeceived us. They were not serious, they meant nothing. If there is a people in the world, where official authority perfectly paralyses scrutiny, and supplies the defect of argument, the Methodist, the unthinking portion of them, are the people. But with those whom the worth of mere official authority—what are they to-day?—men whom they never more can trust, and never will.

There is a danger for Methodism in this unscrupulous

inconsistency of her party leaders. The power alternates between stationed and local officials. And unless a radical change comes over the system, is it possible that the people ever should trust officials? And yet it is sure to come when officials shall want the confidence of the people; officials having trifled with the highest interest of the people, forfeited it, and forfeited remains, the trust, the faith, and the confidence. The *prestige* of official morality once lost, confidence is not easily restored. It will be rueful and is dangerous.

This movement of the "Discussion Society" will partake largely of a penal nature against our great delinquents, and, therefore, it is particularly valuable in our eyes, as likely to lead to results that never would be attainable by any other means. It will menace not simply this or that order, but the class from which all officials have hitherto been exclusively formed, with the deprivation of power if there be speedily forthcoming ample proofs of a capacity to use it less foolishly and selfishly than has been the case from time almost immemorial. The cant of individual responsibility is now to be followed by real chastisements of the culprits belonging to office, and in the terror this must occasion we have some assurance for exertion to escape the penalty. The simple fact of such a meeting as that of a Discussion Society, composed of the talent of the church, and attended by so unmistakable a demonstration of stern feeling, declaring that the service of the church must and shall be recruited from other ranks than those who have monopolised office, is, in itself, the certain precursor of wide and sweeping change. It is a thoroughly revolutionary agitation—the revolution that pulls down endangering feebleness to set up assuring strength. It is a church agitation, and is distinguished from all others, in our times, in being unimpaired by the excesses of impracticable zealots.

The officials may have still some feelings left regarding the people, but they are a strange medley of right and wrong. They would, without hesitation, sacrifice their right and happiness, but not their esteem. Yet, in spite of themselves, a deep feeling of anxiety may be visible sometimes on their countenance, a few more throws, were it their favor, would give them all they desired. The people would be in their power, and would have fallen into the snare they had been so

artfully planning for a length of time. No wonder it was difficult entirely to conceal their eagerness.

In this movement we may recognise something aggressive, earnest, and bravely honest—something of that earnestness which once distinguished Reformers, and which has latterly been falling into quite an obsolete virtue. Our forefathers used to pull down abuses with both hands, but we have been too much in the fashion of touching them gently with the little finger. They did not shrink at a few consequences to certain orders when vast interests were at stake, and they thus made the name of a Reform revered, and the reformed a terror to evil doers. The Private Members' Discussion Association have taken up a bold position, indicating, at the outset, something like a criminal charge against our great delinquents. Their aim is to pull down feebleness and to set up strength. There may be very able men among the officials, but there are noodles also, and it is to hinder for ever promotion of the incompetent, to destroy power of *caste* and domination of the officials, and that absurd attempt at class legislation which we have long seen, that the Discussion Society is organised. Who doubts now that a far greater calamity might befall Methodism than the loss of its official system, if by its loss we gained efficiency, honour, and honesty in every department of the church. A portion of the people is ripe for the movement in favor of the Discussion Society which is now being inaugurated. The defects of our every governing system have been more than suspected for a considerable time, and they must be laid bare and palpable to the dullest comprehension. And when the source of the evils has to some extent been divulged, there is a hope that the same unanimity will be displayed in an effort for reform. Here is certainly a call for revolution, but it is a revolution which will amend disorder and secure efficiency, and not one which will produce the effects generally associated with movements so characterised. We rejoice to see the movement. It will encourage others who have strong hands and pure hearts to take up the cause and carry the just complaints of the outraged and insulted people to their proper conclusion—a solemn impeachment of the official system—which must be changed.

Most earnestly do we trust that the movement thus initiated will find zealous adherents and active supporters in every Methodists' church throughout these lands. Affairs have now

reached a point at which such agitations is imperative—a time when to be careless is to be criminal, and when continued acquiescence with a corrupt system, which is eating into the very vitals of our common church, paralysing all its powers, and perverting all its energies, may involve the ruin of everything which has made Methodism prosperous and respected among different nations of the earth. Never, in the history of Methodism, was there greater cause for apprehension—never a more stringent necessity for exertion. To us it appears that any reformatory movement intended to be successful, must be directed in the first instance to the purification and enlargement of our system, and to that alone. While the officials retain their present constitution, we can expect nothing but a continuance of calamity and of present disgrace. This, we doubt not, will be seen by the new party of active Reformers. This movement is one of which they may well be proud, and which, if they follow it up with the spirit with which it has begun, will entitle them to the lasting gratitude of the Methodist people. It is a work worthy of them. The counsels and proceedings of the officials are patent to them more than to any other portion of the community, and their verdict will have greater weight with the people at large. Let their advocacy be equal to their cause, and let them throw into the work the energy it deserves, and they will command the hearty response and enthusiastic support of all honest men who ardently love the prosperity of Methodism.

The stationed officials, by their despotism, have ruined their usefulness to the people; to say the least of it and the best of it they are “become *as* sounding brass, or a tinkling cymbal.” The local officials, by pursuing a similar policy, will be sure to injure their usefulness with the people more closely connected with them than by public preaching or a quarterly visitation. Can the people in the class meeting receive the testimony and benefit by the instructions of leaders who are their practical lords and masters, who may so far forget themselves as to give a severe lecturing against their reform propensities. This is not a mere supposition, the writer has been thus lectured in class before his brethren. It must be in the power of the church to prevent such misconduct—the people could meet together to mutual comfort and edification without such a leader. Such officials are bringing disgrace upon themselves—the people are free. And in a voluntary church, if the people are not

free from despotism in all their institutions, it must and shall be their own fault—the very appearance of it must not be suffered to exist—we have law in our own hands, and if the perfect law of liberty shall make us free, we shall be free indeed!

We find ourselves sometimes at a loss to describe petty officials; but though apparently extravagant, yet not exceeding the truth, we are disposed to glance at their minimum minds through a microscope; and, lo and behold, perceive that a hundred such little minds could be put into a nut shell, or ten thousand of them danced upon the point of a needle—yea, “less than nothing and vanity;” “less than the least,” therefore, not to be known or seen at all—a mere fiction and an illusion—hence, “he that thinketh himself to be something when he is nothing, deceiveth himself;” and, therefore, such degrade themselves, not us. Being exposed, they are now “clothed with shame.”

The officials have, exclusively, opened their hearts to each other, as two tributary streams flow on and blend together. Double villiany, setting the example of deceit we owe them—from whom we have received none—no mercy in this hour, when the sins of the past are about to fall on them heavily! They won the hearts of the people by frequently going amost them with a frank appearance of good-will, and expressions of interest in their pursuits. Who wanted their condescension!—who cared for their notice?—who reckoned ought of their office, their dignity, their heart-festering pride? There was as much pride in the hearts of them they injured—pride, too, of a better sort—the pride of an honest name, that had known no such stain until they came to blacken it with the foul shadows of dishonour. The partial education received by the people marred the official purposes, but they strove to effect them by alternately rousing and wounding their pride. Few are wise enough to learn by experience, and those who do learn, often learn too late. Official name or names will be no warrant to you for their sincerity—notwithstanding their bowing with elaborate politeness.

It is now some years since the reform movement commenced, and if the officials composing it had possessed the requisite knowledge, and been animated with the right spirit, they would before this have come to some definite understanding of what they wanted to do, and how they were to do it. Such has not, however, been the case, and their



various meetings, although numerously attended by promiscuous audiences which applauded everything, cannot be regarded as entirely successful. It is one thing to win praise of a body of careless friends at such gatherings, and quite another thing to gain the confidence of a people at a time of connexional trial. Even those who applauded most vigorously on those occasions would find it difficult to say what they had learnt, what principles had been inculcated, or what practice enforced. Very little, indeed, could have been gathered from officials' somewhat egotistical harangues, and the only thing that we could discover of practical utility was, the exposure of some gross misconduct in the Conference business under the immaculate system of John Wesley and his well-connected successors. When read throughout the Connexion in sober thought, far away from the show of the big gatherings, what lessons would the speeches teach? Can any body tell from them what the reform is about, or, whether, indeed, it is about anything more important than the circulation of platitudes, or the establishment of a small business in the official order and line? Its members may be earnest in their craving after better connexional office-keeping, but they are too vague to have weight; and yet, what are they doing but asking the people to supply grumble in the abstract, a thing equally destitute of affinities with practical reform.

A people can only be rightly stirred by something which appeals to its moral sense. The sordid interests of the officials may find the means for the agitation; but it is the hatred of injustice, the common feeling of outrage at the spectacle of an official stealing the people's dearest rights, that must give to that movement a power which all the wealth and influence of officials and their "principal friends," could not purchase. Of the moral force which lies in the heart and conscientious assertion of great principles, we can see nothing in the proceedings of the Wesleyan Reformers or in their speeches or writings. The whole thing is of the official order. It wants breadth, expansion, definition, object, purpose, and plan. We wish it success, and, therefore, point out its failings with an unsparing but a friendly hand.

We do not think that the struggle in which Methodism is engaged can possibly be brought to any definitive decision whatever, without the co-operation of the people. The officials



may exhaust all their strength and resources without coming to any other issue than something like those miserable amalgamations, the miserableness of which we denounced as soon as they were started, as a sham, a snare, and a delusion.

Well, we say, the officials may come to such sham, and snare, and delusion as the amalgamation, without co-operation of the people; but to settle that question in Methodist reform which, if left unsettled, will engulf their future: they never can without the people's co-operation. The private members in some future time may do it without them, in spite of them, but they never can do it without the people—not with all the power of amalgamated officials—let their web be formed, but it *shall* be scattered.

As to the oppressed people, it is perhaps better for them not to be under any obligation to officials, the regard for whom might have fettered their resolutions and compromised the proper issue. At least, in a struggle that involves liberal opinions, what we would most dread is that the hopes of liberty would be betrayed, and all their promises broken; and the instant the officials of reform could obtain a peace that realised the objects for which officials go to agitate; they will abandon the helps they had lured into revolt, and restore to despotism the “right divine to govern wrong.”

We are anxious for the people to be convinced that the position which they may, and should now occupy, the Private Members' Discussion Society, will be the watchword of freedom, and the forerunner of good government in Methodism.

The Private Members' Discussion Society was only a preliminary outburst of the feeling of indignation and disgust with which the Methodist people regarded the incapacity, indifference, and corruption of their rulers. The powerful array of means both for home and foreign operation, fitted out by the generosity, and sent forth with the proud satisfaction of the Methodist thousands, have proved, for many years, for some mysterious reason, all but harmless against the common enemies of God and man, whom we have been accustomed to look upon as the victims of a destructive power they could not be expected to withstand; and it is not surprising that the officials under whose auspices they were sent forth, and under whose directions they were placed should be called to account for the blunders and neglect which have brought upon those array of means failure and disaster. But

we question whether the indignation of the people is directed against the real delinquents. It is not merely under the *cold shade* of the stationed officials, properly so called, that the institutions of the Connexion languish and wither; but under the upas of the cliques composed of local officials,—a great number of arrogant and exclusive kind of oligarchs, who have managed by half a century of intrigue, combinations, and corruption, to constitute themselves the joint dispensers of all power and patronage in the Connexion; and look with as much jealousy and distrust upon other men, of their own rank in life, as upon any portion of the people whatever.

The discussion meeting of the private members, to set on foot a league for obtaining a radical change in all the departments of the governing service of the church, may be looked upon as the commencement of one of the most important popular movements on the road of church independence and fair play, since the days of the movements in apostolical times for freedom and purity. The officials of Methodism must at length look to it: by talent and virtue, and above all by justice to the other members of the church, they shall hold their own, perpetuate the respect in which the people wish to hold them. They shall not be allowed to hold the vantage ground of official corruption. This official corruption it is which is at the bottom of the system of church management complained of; it is this which enables them to keep it up to the detriment and disgrace of the Connexion, even in such times like the present. It is of much importance that the Connexion should in the first instance pronounce, with united voice, its opinion that the dangerous and disgraceful conduct complained of really does exist; and when that announcement is sent forth from all the churches, the means of eradicating the evil will next be discussed, and we have no doubt successfully. The present movement, by some parties, may be called a *flash in the pan*; but it is one which clears out the popular gun before we prime and load for action. Convinced, as we are, that the movement is a truly great and necessary one, and that it merits universal support, we nevertheless feel that it is not its present phase that all its importance will be seen; and that it is only in so far as, in going on, it will necessarily assume a more precise and practical shape, that it can be considered as fully meeting the wants of the times. For the sake of the honour and glory of Methodism, we hope that the voice, as

one man, which has already spoken out, will find an echo in the breast of every true Methodist from the river to the ends of the earth. We believe that in the present crisis it is the incumbent duty of every member of the church to make himself acquainted with the way in which the business of the church and reform is being conducted; and when he hears such men as the peaceful private members of the Methodist people uniting in one common denunciation against the disastrous system which has wasted the churches, and endangered its very existence, he needs no exhortation from us to read every word reported, and afterwards to co-operate with his brethren in forwarding the movement. The movement is constitutional in the true signification of the word. Neither is the movement against the order of the officials, on its merits, indeed, may depend the continued existence of that order. Efficiency in every department of the government of the church is the best guarantee for the safety of their rightful prerogatives. But the movement is really against that official monopoly of the present government, which may be described to have consisted of Lords to the exclusion of the Commons; and this exclusion the Commons will no longer bear, for in it may plainly be seen the fall of the Methodist people. We, however, frankly confess to a conviction that there must be a thorough reform in our system of government before we shall see official mismanagement finally banished from Methodism. Let us, however, take care that in blaming others we do not overlook our own misdeeds. The fault is not in our stars, but in ourselves, that we are the slaves of a few officials. Let the people only do their duty, and we shall ere long be enabled to put the right men in the right place. No man should be put in office who does not declare himself in favour of merging all official meetings, and all official authority, into church meetings, and church authority. This is the object which the promoters of the Private Members' Discussion Society have in view, and we hope soon to see so good an example followed from one end of the Methodist world to the other.

We are of those who must acknowledge that our ruling passion is, the love of Methodism as it should be. We want some master spirits in its cause. We venture to ask if the time has not arrived for earnest men to "lend a hand" to that

good work which, however assisted by others, must be done by the people themselves, if done at all.

Methodist brethren, may we be allowed, without any further apology, from what has been advanced, to urge you to form yourselves, at once and without delay, in a Private Members' Discussion Society, and to make a few brief observations on its formation and conduct or management, as having had some personal experience in a similar society.

In the first place, you should take one step—consult with a brother for a commencement. Do not wait for the prospect of a popular assembly. Meet together, if only by twos and threes to begin with. Invite the brethren cordially, and that of all the Connexions of Methodism, but no coaxing of any one. Give them to understand that it is for their own interest they are invited to join you; that it is a means to communicate important information. Therefore, the Discussion Society should not be held up too cheaply—invite ardently, but attempt not to cram. You will find it necessary for members to be admitted by ticket, when every one should pay his proportion of the necessary expense. To preserve order, and to further the business of the meeting, you may have to select a brother to preside. You may not find it necessary to commence and conclude the meeting by singing and prayer. On the subjects to be discussed your views and feelings may not always harmonise, but previous to your meeting together to promote the interest and prosperity of the church, it becomes our duty and privilege, as individuals, to “enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which is in secret shall reward thee openly.” And unless that duty is performed, you may rely on it there will be no satisfactory issue of the Discussion Society. You will find in the Discussion Society, not only a variety of opinions, but a wide difference as to *taste* even among the private members themselves, and which should be treated accordingly. You should never allow any contention which is the best or the worst system of the different Connexions. Let all impartially be brought to the test, “To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.” It will become you not to deal harshly with any private member, but at the same time you should

act firmly should any one so far forget himself as to persist in taking up the time in advocating Methodism as it is, such person may form a counter meeting, but must *not* be allowed to interrupt a reform meeting where there is no reasonable prospect of doing any good. You will find another class, even among Reformers, who will require some little sifting, persons fishing for office, and therefore are desirous to keep in favour with the present officials of the church. Be on your guard that their opinions go only for what they may be worth. Take them from whence they came. And as such persons might contrive to pack the meeting, you should never allow any *motion* to be put to the meeting. Any official member of the church should be considered eligible to attend the Private Members' Discussion Society, by subscribing to—"That all official authority, and all official meetings, shall merge into church meetings, and into church authority." Whatever regulations may, from time to time, be required, all should be recorded in the form of rules. As too much precious time has already been lost, the Discussion Society, in every church, under existing circumstances, should at least be held once a week. Some one church must make a commencement in a connexional revolution, prior to a connexional organisation like unto any great connexional affair. The question remains, have matters yet come to a pass so absolutely hopeless? Let the test which furnishes the answer to this question be *immediate earnest ACTION*. May the people at length stir on the subject which has gradually been growing to almost exclusive occupation of the Methodist public mind. Those meetings derive their greatest significance from the, essentially if not exclusively, character of those who promote it. It is the voice of the people. The sentiments expressed by them are fair, reasonable, and moderate—they are not chargeable with declamation or intemperance, or any traces of that impatient vanity which makes so many reformers. When every man has then a right to speak, why should there be any ill-temper and hard words? Judging by personal experience, we would say, that those meetings express the thoughts of nine out of every ten reasonable and enlightened Methodist. To be increasingly *reasonable* and *enlightened* we should, "*Read, mark, learn, and inwardly digest.*" Wherefore, beloved brethren, suffer the word of apostolic exhortation, *Let every man be swift to hear, slow to speak, slow to wrath: For the*

*wrath of man worketh not the righteousness of God.* We should make it a rule to think before to speak; clear speaking arises from clear thinking. Should any officials of the church, at any time, charge you with being connected with the private members' discussion society, you may hear what they have to say, take it all in: coolly ask them if that is all they have to say, then wish them a good night. Should the officials press you with their observations, either verbally or in print, you will have, as individuals, one answer for them, "I *am* doing a great work, so that I cannot come down: why should the work cease, while I leave it and come down unto you?" Should you at any time be summoned to a "leaders' meeting," of course, you will heed it as much as a summons from the moon—even when you are not engaged in your daily *exercise*, as you *should* now be for some considerable time—in order that you may be fully prepared for the conflict against the united official-craft, for the severe struggle against the church's bitterest and most determined enemies. As you value your own salvation, your work will be serious—as you value the salvation of your own families, so will your work be deeply serious—as you value the salvation of perishing sinners, of a lost world, so will you set no bounds to your work of faith, and labour of love, to come up to the help of the Lord, to the help of the Lord against the mighty—wicked men and devils, the sworn enemies of God and man. O! the overwhelming idea of the final loss of one immortal soul. None but the Father of *eternity*, duration without beginning or end, can fathom it. Let us ever remember that there are characters, "whose judgment now of a long time lingereth not, and their damnation slumbereth not" Can you work?—then work for God, His work is the *salvation* of the *lost*! For this work the young should *make time*, for when had youth time to be wise? Let no one say, "I am too old for the work of agitation"—remember, better late than never! to assist to tear sinners out of the hands of the Devil. We speak forth the words of truth and soberness, when we remind you that, "the whole world lieth in wickedness." *Lieth in the wicked one*—is embraced in the arms of the Devil, where it lies fast asleep and carnally secure, deriving its heat and power from its foster-father. What a truly awful state! "In this short expression," says Mr. Wesley, "the horrible state of the world is painted in the most lively colours; a comment



on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men." As an instrument, in God's hand, to save such a world, we are now called on to contend for "Methodism as it should be," as a Christian church, to be replaced, instead of "Methodism as it is" everywhere now existing. It is this contention which must interest, principally, Jesus Christ himself, "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Therefore, while the present agitation lasts, our *constant* object, our *only* aim, should be *purity* and *usefulness* in the church, and in the world. In so doing we shall be blessed, and made a blessing to the praise, and glory of the mercy and grace of God! As Methodists, we cannot be too deeply impressed, that the Wesleyan system, as it exists, and while it may be permitted to exist, stands in the way of purity and usefulness in the church. It must be removed. This is the work of the Private Members' Discussion Society. It may be said, "What do these feeble members?—will they fortify themselves?—will they make an end in a day?—will they revive the stones out of the heaps of rubbish, which are burned? Say, "*The word* of the Lord, and of Gideon." Like Gideon and his men, *faint yet pursuing*—pursue on, and be not discouraged, neither be deceived, you may find the Wesleyans "*Ring the Changes*," for whatever, through policy, they may effect, or exhibit, in reality they undergo no change—they suffer no alteration from their standing order in council. "Let no man or number of men in our Connexion, on any account or occasion, call meetings, circulate letters, do or attempt to do anything new, until it has been first appointed by the Conference." It is the same spirit that is now, and ever in operation against Methodism, as it should be, in accordance with the Divine Scriptures, its purity and its usefulness, in order to keep the people in slave ignorance and corruption. The following advertisement was recently sent to the Wesleyan organ, the *Watchman*, but refused. Judge you if there existed any moral right for such a refusal:—

"Methodism as It Should Be; or, Opinion on the Constitution of a Christian Church in accordance with the Divine Scriptures, addressed to the People called Methodists. By ELIHU.

"Now in the press, to be ready by May or June, price to Subscribers, postage free, 3s. 6d.; to Non-subscribers, 4s. Orders received by the Publishers, George Philip and Son, 32, Fleet-street, London; or 51, South Castle-street, Liverpool."

Mark the reply:—

"*Watchman-office, February 6th, 1857.*

"SIR,—In the absence of the editor thro' illness, I beg to inform you that it is contrary to our rule to insert advertisements bearing upon Connexional matters, without a copy of the work being sent for the editor's approval.—I am, sir, yours respectfully,  
T. J. MOYAN."

Brethren, no doubt but that patience is a virtue! But relative to the Wesleyan despotic system, tyrannising over our brethren, with us there is no question but that *hatred* is a greater virtue! If it had not been *written*, "*Vengeance is mine; I will repay, saith the Lord,*" our watchword might be *revenge*! But, however, this is our consolation, the conviction that the system is doomed of God, and that its execution is now placed in the hands of the *Private Members'* Discussion Society, as one part of its important *trust*. In taking our leave of you, our Wesleyan brethren, enslaved and degraded by the system, which you have heretofore supported, our earnest entreaty, if we have any trust in behalf of Methodism, is, that we charge you before God, to withdraw the whole of your support, of every kind and degree, from the Wesleyan antichristian system! You may depend on it that this will be one step in the right direction. But we do not, we cannot, wish you to divert that support in favour of any other existing system of Methodism; for we can discover no material difference, if we may be allowed the parliamentary term, between the tory and the whig officials in Methodism, at least, scripturally so. The tories and whigs have been conflicting together to little or no purpose. It must be the private members that must *do* the work, effect the *change*, if ever it is to be done. But the writer is desirous, anxious, that you divert your pecuniary support, withdraw it from any antichristian system, after the necessary expense to support the Private Members' Discussion Society, to one particular object, to be laid by in store, against a Providential opening in Methodism

as it should be, and to be reserved sacred for that purpose. *To send the Gospel to the heathen.* In you thus providing the means, fear not, God will raise up able and faithful messengers. There may be more in this idea than you may be enabled to comprehend, but by degrees. Why not this example be followed by every one of the Private Members' Discussion Society. Why not take it into serious *discussion*. Brethren, God has, indeed, put an honour upon us private members, in calling us to such a great and holy work, but He requires us to be *faithful*. Therefore, while we rejoice, we should rejoice with *trembling*. Let us bear in mind that God can do without the private members as well as the official members in Methodism. Therefore, the writer makes no account of his brethren, the private members, nor of himself, any further than we are found faithful to our God and Saviour Jesus Christ. He can raise up a church and people elsewhere, to carry on his cause and interest in the world. But, brethren, we are persuaded better things of you, though we speak thus, and things that accompany Methodism as it should be. But you will have need to *encourage yourselves* in the Lord, in the work now before you, now allotted you in his *providence*, to decide on, especially taking into account its being *singular*, different from others, perhaps, unexampled, or not common to others. Here is the great secret of encouragement: "Have faith in God." Mark xi. 22. Granted, under existing circumstances, without this encouragement, "It is easier to show twenty what it is right to do, than to be one of the twenty to do your own showing;" but, God being the subject of our faith, difficulties vanish, as we have firm faith, or confidence, in the power and faithfulness of God, to enable us to effect what we believe will be for His glory, and the furtherance of the work in which we are engaged—*have faith in God*. This exhortation, however, is not to be considered as being exclusively given to our Lord's Apostles, and first disciples: it is also given to us, and to all His true followers, to the end of the world. We are all, here, exhorted to have a steadfast faith in the power, love, and faithfulness of God; and to be fully persuaded that He will make good all His declarations, and fulfil all His promises, in their proper meaning, to all true believers in due season; and this, notwithstanding any difficulties, or apparent impro-

babilities which may be in the way. And it is on this foundation that we must approach God in prayer, fully expecting, if we ask such things as we are authorised by his word to ask, and are earnest, importunate, and persevering in asking them, that we shall certainly receive what we ask, as our Lord declares in the next words ; even if the granting of our petitions imply God's doing what is really extraordinary, He having in all ages, on certain occasions, done what was truly miraculous, in answer to the prayers of his faithful people. Yes ! to such, *every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain ; and the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it.* Holy Writ is written for all times, and it rises in meaning as man rises in education and understanding. This is, properly speaking, the character of all true literature, which has a germ of development adapted for the age, and the persons to whom it is addressed. To conclude with the sentiment of the Apostle,—*And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

FINIS.

