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Mellvaine, delivered at the laying of the corner stone of Baxley Hall, an Episcopal Theological Seminary in the State of Ohio :

It is our carnest hope and prayer that every inflaence in the building here to be erected, may be promotive of the highest degree of personal holiness in those who shall inhabit it. Any learning without holiness, any eloquence, any skill of argument, any correctness of morals, any strict conformity to church institutions or order, any thing without personal holiness in the ministry, we deprecate with all our heart. If no man shall see the Lord without holiness, how shall any man minister for the Lord in his gospel, at his altar, without holiness ? Learning is one great part of preparation for the ministry, but to increase in personal boliness is another and a far greater part ; and the time for the latter as well as the former is eminently the time of candidateship for the ministry, before the burden and heat of the day, in the dew of the morning, when retirement is so easy and self knowledge is so accessible, and the press of duty in the vineyard does not yet distract the mind and crowd it with cares. Here, then, may the effort to grow in grace be at least parallel with every cifort to increase in learning. Here may every student, while pressing towards the mark of his high calling in respect to intellectual acquirement, become so well learned as to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and be daily feeling, more and more, that he can suffer the loss of all things to win Christ, to be found in him, and be made an instrument of promoting the glory of his name.

Evidences of GROWTH in GRACE.--1. That Christian is growing in grace who finds himself becoming more dead to the world. The world is the greatidol worshipped by the generality of maukind. Its riches, honours, and pleasures, constitute the chief objects of their pursuit-the sum total of their hopes and desires. To obtain these, they account no labour too great, and no sacrifice too costly-they holdly hazard their immortal interests. But the case is different with respect to the children of God. Taught by his Spirit they have all learned somewhat of the vanity and insignificance of this world ; and, in proportion as they advance in the Divine Life, the lesson is more deeply impressed on their mind. Amid the busy scenes of life, the world may occupy too much of their time, and care, and attachment ; but by degrees their hearts are more and more weaned from it, till every one of them can say with Paul, "the world is crucified unto me, and I unto the world."

2. That man is growing in grace who is becoming more alive to the importance of his salvation, and more sensible of the difficulties with which it is attended.

3. A humble sense of his own weakness, and a more steady dependence on Christ, is another evidence of the Christian's growth in grace.

4. The habitual exercise of self-denial, is another proof of growth in grace. Self-denial is one of the first lessons which Christ requires his followers to practise. Jesus said, "If any man will come after me, let him deny himself," Scc. It is one of the most difficult lessons which they are called to learn ; a lesson, in the various branches of which, for a considerable time, they can make but little progress. 5. That man is growing in grace who feels an increasing relish for religious duties, and more spirituality in observing them. 6. A sure evidence of growth in grace is resigned. ness to the will of God under trials and afflictions. It is no difficult task to manifest something likeacquiescence in the allotments of Providence, during the sunshine of prosperity. When the world smiles | pline to the minutest circumstance. They were like-

..... and friends caress, and we have all that our hearts can desire, to fret and repino would be unnatural; but to remain calm and unruffled amid the gloom of adversity, and to approve when God smites us, and takes from us our dearest earthly comforts, is not so easy. And yet this is required of his children. 7. An habitual recognition of the presence of Gad, and an ardent desire to act in all things for His glory. S. M. C.

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WHAT HAVE YOU DOLE WITH YOUR YEARS OF SUNDAYS ?- Let me remind you how bountiful your heavenly Father has been to you in ordaining that every Sunday should be a day of rest, on which you should have no other labout, no other enjoyment, than that of learning to do his will. Think what rich, what abundant opportunities for that purpose the holy rest of the Sabbath gives you. One often hears people complaining that they have no time to make themselves acquainted with God ! Assurally that must be their own fault, for God has given them time enough. My brethren, did you ever call to mand that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. Que year in every seven is a year of Sundays. And shall any one dare to plead that he has not learnt the will of God ? " Not time enough !" the Judge will answer, " what have you done with your years of Sundays ?" Let us take a man in the prime of life, say at six or seven and thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker ? Without counting infancy and early childhood, he has had four good years of Sundays-four years during which it ought to have been his special business to listen to God's word read and preached, to pray to God in the great congregation, and then, in the quiet of his home, to think over what he had heard, what he has promised. So plentifully has God provided for the nurture of our souls in godliness, he hath set apart ten years out of the age of man, during which we are commanded to abstain from every other work. that we may give ourselves wholly to the most important of all works, that of learning the way to Heaven.-Rev. A. W. Hare.

From the Christian Advocate and Journal.

BRIEF HISTORY AND CHARACTER OF METHODISM.

Numerous accounts have been given of Methodism --many of them perfect caricatures, and in general as far from truth as that given by a man in Leland in the time of Mr. Wesley : "they are a people," said he, "who place all their religion in wearing long beards."

It is now generally known that the founder of Methodism was the Rev. John Wesley ; but it is not so generally known, or at least it is not believed by many, that " he had no previous design or plan at all; but every thing arose just as the occasion offered, evidently by the direction of a wise and good Providence, as the whole history abundantly shows. The origin of Methodism was highly respectable. Its birth-place was in one of the most learned universities in Europe ; its founder the son of a pious clergy man of the Established Church, and a fellow of one of the colleges of the said university ; and his first associates were all members of the same learned body. The exact regularity of their lives and studies occasioned a young student to stigmatize them with the name of Methodist, which, being new and quaint, immediately obtained, and continues until this day.

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"They were all zealous members of the Established Church, tenacious of all ber doctrines and disci-