

truth—adopted by other Churches. Its early successes and permanent triumphs mark an epoch in the religious history of the world. Its work is not done, and will not be till a redeemed world is brought to the feet of Christ.

In the present day Methodism has increased facilities for carrying on aggressive warfare against ignorance and sin. It has the same doctrine, discipline and usages—all in harmony with themselves and with the inspired records. It has increased intelligence and experience in carrying on its legitimate work, a comparatively perfect organization, a much larger amount of wealth and influence, and a more numerous and better trained human agency. Ought it not then to exert, in proportion to its present numbers, a greater influence for good than it did in its earlier history? It would be foreign to my design to attempt a formal answer to this important question. Such an attempt would render necessary the investigation of some points that would lead me too far away from my present object—as for instance the comparatively simple and unsophisticated tastes and habits of the people in these early times, the novelty of the doctrines taught, and of the modes of action adopted. I am not among those who think “the former times were better than these.” I see in the Christian Churches of our day a unity of purpose and action, an earnestness of effort, a fidelity to the cause of truth—in a word, an intelligent piety which I think has never been surpassed in any age of the world. Who, that will look with an intelligent and unprejudiced eye at the vast and powerful agencies and instrumentalities now in operation, at our liberally supported and widely extended Bible Societies, our numerous and successful Missionary Organizations, our active and useful Tract Societies, our prosperous Young Men’s Christian Associations, our reviving Temperance Cause, our Sabbath School Institutions, our large religious Publishing Houses, our costly and attractive Churches, our noble Seminaries and Colleges of learning, based on Christian principles, who, I say, can look at these evidences of Christian activity and enterprise without being convinced that the Church of to-day is to some extent at least alive to her responsibility! But with this vast and well adapted machinery we want the simple, earnest piety of our fathers, to secure the most glorious present and permanent results. Our