



THE JAMA MASJIA MOSQUE AT DELHI.

under the influence of a Moravian leader, Peter Bohler, he underwent that remarkable change, known then, and for all time, among the Methodists as "conversion." He became a new man. He even went so far as to say that up to that time he had not been a Christian at all, and, when remonstrated with on this point, on the grounds of his previous work and devotion to holy things, he said he had been perhaps God's servant—now he was His son. This formed the real starting point of Methodism. It was the "conversion" of their founder. On this conversion he strenuously insisted. His workers must be converted men and women. Conversion they must preach to the "hide-bound" religionist as well as to the vilest sinner. This swayed the minds of many in England, and afterwards in America, and all over the world. Whether modern Methodism has retained that power or not, now that it has itself become a separate organization and claims to be a Church in itself, is another question. But at first such undoubtedly was its power. It had a definite message to fallen man. It was the necessity of his conversion. Hence that work, that zeal, that fire, which penetrated by slow degrees all the world over. And in this movement Archbishop Potter saw much that was good. Had his successors been equally kind, this grand revival might have been retained within the Established Church.

Yet John Wesley did not intend to set up a Church, even after his conversion, but only a society within the Church. He organized lay preachers, working at first with the Moravians, but in 1740 he separated from these foreign preachers and became himself the head of English Methodism. A chapel had been built at Bristol. A large, unused foundry was purchased in London as a "meeting-house," and here love feasts, extemporary prayers, Scripture readings and preaching were regularly set up.

This movement was opposed by the great bulk of the clergy, and in 1740 Dr. Waterland

wrote two tracts upholding the doctrine of regeneration in holy baptism, and giving a "Summary View of the Doctrine of Justification"—evidently in opposition to Methodism, though it was not named. But the movement progressed, not, however, without its troubles. A quarrel arose between Wesley and Whitefield. John Wesley was autocratic in many ways. He could not well brook opposition, especially as to his doctrinal teaching. He disliked intensely anything savoring of Calvinism. With him

free grace was everything. Whitefield, on the other hand, though not as good a theologian as Wesley, thought Calvinism quite Scriptural. A long controversy took place between the two great leaders, which has been summed up as follows: Wesley to Whitefield: "Dear George,—I have read what you have written on the subject of predestination, and God has taught me to see that you are wrong and I am right." Whitefield to Wesley: "Dear John,—I have read what you have written on the subject of predestination, and God has taught me that I am right and you are wrong."

A separation, however, finally took place, and the Calvinistic Methodists were formed with Whitefield as their leader.

Lay preachers were employed by John Wesley in 1741, and the first Wesleyan Conference was held on June 25th, 1744. Up to this time no thought of ordaining ministers was entertained, though, in 1746, John Wesley was convinced, by reading Lord King's account of the primitive Church, that he, as a priest or presbyter of the Church, could ordain if he chose to do so. He did not, however, immediately put his convictions into practice. This was due largely, no doubt, to the influence of his brother Charles.

*(To be continued.)*

## DELHI.

ON the right bank of the River Jumna, in the Punjab, stands the city of Delhi, which has been a capital city from the earliest period of Indian history, though its site, in its long career, has shifted to such an extent that for fully forty-five miles in all directions remains of ancient buildings are to be found.

Its history, or that of the cities in its immediate neighborhood, is supposed to date back to