

preaching, and professing it CHANGED, as also in respect to *losing* it. His early views upon these points were subsequently *abandoned*.

And here is the source of that strange anomaly that has sometimes appeared among Methodists, of quoting *Wesley against Wesley*, and thus creating confusion in the minds of common readers, who have not access to Wesley's works, or have not time to examine the subject for themselves. Only mark the gradations and changes in his views, as light and experience came in upon his mind and heart, and Wesley is easily harmonized with himself.

WESLEY ON PREACHING SANCTIFICATION.

In 1747 Mr. Wesley says, "It behooves us to speak in public, almost continually, of the state of justification, but more *rarely* in *full* and *explicit* terms concerning entire sanctification." But in 1764, after the great revival of holiness, and after he had "learned the way of the Lord more perfectly," he says, "All our preachers should make a point of preaching perfection to believers, *constantly, strongly, EXPLICITLY*." Mark the difference between the faltering tone of 1747, and the energetic voice of 1764. *Twenty years* of *dearth* on the subject of holiness had resulted from the early views and practice. After the revival on this subject, and reviewing the preceding period, Mr. Wesley says, "The glorious work of sanctification has been nearly at a stand for twenty years." (See vol. vii., page 376.) On page 81, of (vol. vii.), he says to Mr. Benson, "I doubt we are not *explicit* enough in speaking on full sanctification, either in public or in private." This was in 1762. About this period he says, "Wherever the work of sanctification increased, the *whole work of God increased in all its branches*. Many were convinced of sin, many were justified, and many backsliders healed." (Vol. vii. p. 376.)

In vol. iv., page 378, after describing a work of God in which multitudes were converted, he says, "The rise of the late work was this: Mr. Hunter and John Watson, men not of large gifts, but zealous for *Christian Perfection*, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek it; and for this

end appointed meetings for prayer. The fire spread wider and wider, until the whole society was in a flame."

At "Otley" he says, "The Word of God has free course, and produces much fruit. This is chiefly owing to the spirit and behaviour of those whom God has perfected in love. Their zeal stirs up many, and their steady uniform conversation has a language almost irresistible. I have not for many years known this society in so prosperous a condition. This is undoubtedly owing, first, to the exact discipline which, for some time, has been observed among them, and, next, to their strongly exhorting believers to go on unto perfection." Again, "I hope he is not ashamed to preach full salvation, receivable now by faith. This is the Word which God will always bless, and which the devil peculiarly hates: therefore, he is constantly stirring up both his own children and the weak children of God against it." (Vol. vii., p. 55.) "Went on to Launceston. Here I found the Word of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And, where this is not done, the work of God *does not prosper*." (Vol. iv., p. 459.)

"I examined the society, and was surprised to find fifty members fewer in it than I left in it last October. One reason is, Christian perfection has been little insisted on; and where this is not done, be the preachers ever so eloquent, there is little increase, either in numbers or the grace of the hearers. (Vol. iv., p. 220.)

These quotations show a material change in the tone of Mr. Wesley's utterances, from the time of his first published "Thought," and furnish a key to the true harmony of his writings on this subject.—*The Advocate of Christian Holiness*.

A MOTHER'S PRAYER.

John R.—lost his mother when he was but twelve years of age. Short