

apostle in the text—the witness of our Spirit, as well as that of the Spirit of God. But that there cannot subsist the testimony of our own Spirit to our adoption, unless preceded by the direct attestation of the Spirit of God, is what we undertake to prove.

It is allowed by those theologians who would supersede the direct witness that the inferential evidence of our salvation, is founded upon a perceived agreement of our state with the Scripture characteristics of a child of God. These characteristics are what the Apostle calls the "fruit of the Spirit," and of which he presents us with the following enumeration Gal. 5. 22. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now it is perfectly obvious, that this rich assemblage of graces discriminative of those who are Christ's, must dwell in us, before a consciousness that we possess them can, on th's ground, generate a persuasion that we are Christ's. Take the first mentioned as an elucidative example. No man whose heart is not pervaded and sanctified by the love of God, is authorised in concluding that he is regenerated. But he cannot be conscious that he loves God till he does love him. This is self-evident. How then, we would enquire, is the love of God originated in his heart? "We love him because he first loved us," is the appropriate answer. We cannot love God till we are first assured that he loveth us; we cannot love him as children, till we are convinced of his paternal affection. Who or what can operate this conviction? "What man knoweth the things of a man save the Spirit of a man which is in him? even the things of God knoweth no man, but the Spirit of God." Of our personal interest in the love of God, we must then, forever remain ignorant, unless the knowledge is conveyed to us by the interior revelation, or (in other words, the) direct witness of the Spirit. The conclusion is irresistible: the direct witness of the Spirit of God, is essential to the creation of the very ground-work of the inferential evidence of our adoption, and therefore, without the former the latter cannot exist; as on the other hand so soon as the former is communicated, that moral change is effected in the recipient, whence he derives the additional testimony of his own Spirit, that he hath passed from death unto life.

In perfect accordance with the view which we have taken of the eminently important subject of the present decision, are numerous passages of the New Testament, descriptive of the distinguished, and glorious privileges of the children of God. "At that day said our blessed Lord to his disciples, ye shall know that I am in my Father, and you in me, and I in you." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14, 20, 21.) Speaking of his first reception of the grace of life, Paul thus records the memorable event. "It pleased God, who separated me from my Mother's womb, and called me by his grace, to reveal his Son in me." (Gal. 1, 15, 16.) And so far was he from regarding his exalted privilege in this respect as peculiar to himself, that he explicitly represents "Christ in" believers (and how could he be in them) but by a similar revelation? "the hope of glory" as the elevated and inspiring theme of his ministry. An extract from Bishop Pearson's incomparable EXPOSITION OF THE CREEN, embodying several Scripture citations, if possible still less susceptible of equivocation:—that the Spirit's direct testimony is the common privilege of genuine christians. "It is the office of the Holy Ghost," says the very learned and Orthodox Prelate "to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For as many as are led by the Spirit of God are the Sons of God. And because we are sons God has sent forth the Spirit of his Son into our hearts crying Abba Father. For we have not received the Spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our Spirit that we are the children of God. As, therefore we are born again by the Spirit, and receive from him, our regeneration, so we are also assured by the same Spirit of adoption; and because being sons we are also heirs, heirs of God, and joint

heirs with Christ, by the same Spirit we have the pledge or rather, the earnest of our inheritance. For he which establisheth us in Christ and hath anointed us in God, who hath also sealed us, and given us the earnest of his Spirit in our hearts; so that we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.

### MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

Continued.

The Rev. James Parsons of York, seconded the Resolution in the following address:—

My Christian Friends,—In rising for the purpose of seconding the Resolution which has now been proposed, I must be allowed, in the first instance, to express my gratitude, that I am allowed to assemble with another Christian denomination, holding, however, the Head in common with those to whom I more particularly belong; and to return my thanks to the Secretaries of this Institution, who have invited me to come forward to plead that cause, which is the cause, not of a party or of a nation, but of Christianity itself—the cause of man, the cause of God. There is in a meeting which is assembled under such auspices, on such an occasion, and with such an object as the present, an end, a pursuit, an aspect, a character, which cannot but elevate and ennoble the Christian mind. There is now a complete refutation given to the ill-omened predictions of the opponents of Missions, who have spoken of the exertions of a Missionary character as the aberrations of enthusiasm, that would soon sink down and decay in the shades of death. But these exertions have been proved to exhibit principles which are pure in their nature, and influential in their power; and I think it is seen, and will be more so, that the Missionary flame has not been lighted by any human hand, but by that fire which burns so brightly on the altars of heaven. Can we look upon the aspect of the world without believing that we are now commencing that era which shall restore the face of nature, and bring back the universe to God? It must be remembered that the Missionary cause is proposed to us as one of the institutions of the Gospel; which imposes upon all its votaries to attempt, by all means, the diffusion of its principles and influence upon the minds and consciences of others. All Christians will confess that ours is a religion which strives for progressive advancement; a religion which aims at conquest; a religion which cannot have its designs achieved till its truths and influence are introduced wherever the footsteps of man can be found; and there never can be the consummation of what is designed in the Gospel, till our Divine Lord and Saviour holds the empire of the Globe. I may remind you that this work is confided to those who are the disciples of Christ: and we are under a positive law of that God who has made us and preserved us, and before whose dread tribunal we are at last to stand, to go forth "teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" making known to them those doctrines which are essential to the salvation of man without restriction. There is no possibility of retiring from the obligation under which we are placed; it is stamped by the authority of the sacrifice of the Redeemer's blood: for we know, as the Apostle states, that "if one died for all, then were all dead;" and that "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In advocating the cause with which we are connected, and of the propagation of which we speak, we remark that it is attended by one general fact, which ought to make a far deeper impression on the minds of Christians than it has done.—That amongst the unenlightened nations of the earth, there is a character involving the existence of those principles which are demoralizing and destructive to the human race. That character was brought forth and placed in a striking and palpable light, when Christians first went forth to propagate the Gospel; and what was then the case is the case now; and from this the great argument was derived for the general dissemination of the great system of the Gospel

amongst mankind: for if there had been any thing like an inherent principle of goodness in man, the great argument for the propagation of Christianity would have been much enfeebled in its attack; it would have appeared much more qualified in its justice, and much less imperious in its necessity; for it was founded upon this great fact, that all mankind, whether rude or civilized, whether learned or ignorant, whether bond or free, were all sunk in degradation, foul, impious, and accursed; and that all the world was guilty before God. The Heathenism we are now opposing bears the very same character; just as were the facts, and the consequent arguments, in the times of the Apostles, stand the facts and the arguments now; and there is even an increase of palpability to the fact; and of conclusiveness to the argument. The splendours in which ancient superstition and idolatry were enshroued, have now melted and died away, with the advancing light of the times; and we now see nothing in idolatry but its degradation, deformity, and woe. It does not appear, as in former times, clothed and veiled, and tinselled; it now appears besmeared with the lees of sensuality, and stained with blood; the object of unmingled horror and disgust. There is no alleviating virtue in the whole; there is no beauty of fiction, no elegance of taste, no splendour of imagination, no dignity of intellect; it is all coarse, and sensual, and grovelling, and vulgar. It no longer soars with the ambition of a demon; it is sunk down to a level with the brute; and those who have had the best opportunities, in modern times, of ascertaining its character, will prove, as has been proved in the statements of this day, the justness of the charge made against it. We speak the language of truth and soberness, my brethren, when we state that these regions of the earth, amongst which we urge you to propagate the Gospel of Christ, are sunk and blasted beneath the most tremendous curse that can light upon the heads, and destroy the hopes of mankind. The master demon has waved over them the iron enchainment of his sceptre; it is he who has formed their gods, who has built their temples, erected their altars, arranged their ceremonies, and fostered their crimes. He has gone and stalked abroad there, rolling the thunders before him; and carrying the whirlwind in his train, sweeping away all that was fair, and lovely, and beautiful; and stamping the wide, the universal impress of sin, and misery, and guilt, and woe; and seeking to consummate all by gathering the millions whom he has enslaved, and hurling them into the horrors and darkness of his Pandemonium for ever. Is it needful now for me to ask the question whether you ought to propagate the Gospel? No; it is an insult which you would spurn from the threshold of your hearts. The only question now is, whether from the very brief statement which I have given of idolatry, there should not be a firm conviction resting upon our minds, as individuals, and as a collected assembly, that Christianity is a system which, when communicated to heathen and unenlightened nations, will control their transgressions, supply their wants, correct their disorders, and increase their felicity? And who doubts it? At the very commencement of the Christian career it was promised to civilized and to barbarous nations that this should be the case by our glorified Redeemer, when, from the shrine of his glory, he appeared to his Apostle, and said, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here was at once the value of the constitution with the majesty of the end; and so does it remain now, and so shall it remain for ever. We may now think of the period of perplexity, how Christianity guides it; of the season of sorrow, how Christianity consoles it; of the hour of sickness, how Christianity strengthens it; of the bed of death, how Christianity smooths it; of the darkness of the sepulchre, how Christianity dispenses it; of the fear of perdition, how Christianity quells it; and the hope of salvation, how Christianity confirms it; and could we draw back the veil which conceals the secrets of immortality, how many millions should we see of those who wore once penitents and believers on earth, but are now basking in the sun-light of eternity, and joining in the songs of angels, in ascribing salvation to God and the Lamb. And let but this system go forth in all the