

think that he did, and that the evidence is plain. First, as to his making the distinction. The mourning penitence which he made the condition of admission, was not believed by him to be an evidence of being in the favor of God. This has been shown above. But, on the other hand, conduct such as the subsequently added Rules enjoin, was believed by him to be evidence of having obtained God's favor. This can be fully proved by quotations from Wesley's works, as I now proceed to show. As some of the extracts made by Dr. Chamberlayne in the work referred to will answer this end, they will be used for this purpose.

Wesley said in 1789, A.D., in his sermon on the Ministerial Office :— "We Methodists receive all that love God in every Church as our brother, and sister, and mother; and in order to their union with us, we require no unity in opinion, or in modes of worship, but barely that they fear God and work righteousness." This quotation unmistakably refers to the General Rules, and its last clause gives, as a summary of them, the requirement to "fear God and work righteousness."

Now the next step will show that Mr. Wesley regarded those who acted according to this requirement as being in the favor of God and as real Christians. The following extracts will make this manifest. In his sermon on Providence, he thinks the human family may be placed in a three-fold circle. The outermost circle enclosing all the descendants of Adam. The inner one including all nominal Christians. The innermost one enfolding *all real Christians*. And these last he defines to be "all that love God, or, at least, fear God and work righteousness," (vol. ii., p. 198). Here he subdivides "real Christians" into two classes, and puts them that "fear God and work righteousness" in one of these classes. Hence it follows that when he said, as quoted above, that in order to union with Methodists, he required persons to fear God and work righteousness, he meant that he required them to be "real Christians."

Again, he believed that those who "fear God and work righteousness," give evidence thereby that they have exercised saving faith, and are in the favor of God. So we learn from his answer to the question, "What is the faith which is properly saving?" He replies, "It is such a Divine conviction of God and the things of God as, even in its infant state, enables every one that possesses it to 'fear God and work righteousness.' And whosoever in every nation believes thus far, the Apostle declares, 'is accepted of him.' He actually is at that very moment in a state of acceptance, the wrath of God no longer abideth on him," (vol. ii., p. 385). This quotation furnishes clear proof that he regarded "fearing God and working righteousness" as evidence of the working of saving faith, and of the existence of a state of acceptance with God.

The question now to be settled is not whether Mr. Wesley was right in so interpreting the words as used by the inspired writer in relation to Cornelius, in the 10th chapter of Acts. However, this point should be decided, the question at present before us is a different one, namely this: What meaning did Mr. Wesley attach to these words? Did he take them to denote