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THE FRAGMENTS.

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"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."—St. John, 12.

The sayings of Jesus are obviously, not all of equal importance. There is not one, however, upon which we can fix and say, this is of trifling value. If we were ever tempted to make such a remark, we were immediately checked by a recollection of the greatness of Him from whose lips it fell. Indeed the casual and even the negligent utterances of distinguished men are often treasured up with the nicest care, and repeated from generation to generation, for we think that in them, we can perceive a deeper meaning than that which lies upon the surface, and we feel that remarks, made upon trivial subjects, on unimportant occasions, receive a complexion or derive an importance from the grandeur of the mind from which they issued.

Nor is the opinion fanciful, for men whose minds are fitted to grapple with difficult subjects, and who have been long accustomed to contemplate great and weighty matters, should, even when they speak of comparatively small things, receive a deference which is not accorded to meaner men; for we attribute to them, reasons for their sayings, which we suppose feeble minds could not have, and therefore attach weight to their words, although we do not know their reasons.

It is but so what value should we attach, even to the least important sayings of Jesus Christ. By the confession of his foes, he spoke as never man spoke. We know that Divine Wisdom spoke through him, and his infinite mind was occupied with that stupendous work which he came upon earth to perform. We cannot, therefore, consider the dignity of his nature and the importance of his mission, without being irresistibly impelled to the conclusion that He uttered no idle words and gave no vain commands,—that every saying of his is weighty and every action suggestive of important lessons.

With such views as these, we come to our text, in the serious belief that, though it takes rank with the less important sayings of Jesus, and we would be very apt to pass it over thoughtlessly in our haste to examine those which are more profound or more pleasing, yet it needs but a proper examination, to find in it valuable and impressive lessons.

Christ had just fed five thousand men beside women and children. (Math. 14, 21.) With five loaves and two fishes. They had all eaten and "were filled." None were neglected.—The act was benevolent; the method miraculous. You are struck with the fact that he who refused to provide by miracle for his own wants, who had fasted forty days, now provides miraculously, for others, who were only a little hungry. You ask what next, and receive in reply the command given to the disciples, "Gather up the fragments that remain, that nothing be lost."

This command seems to contrast strangely with the miracle. The one appears so wonderfully the other so simple, that we are at first tempted to think that they could not have emanated from the same person. Yet, upon reflection, we find the latter as much in keeping with the character of the Saviour as the former. Christ is divine, and when he works a miracle in one moment and teaches—in the next—a lesson of frugality, it is not like the God, who created and embellished a universe by his word, and at the same time, did not disdain to endow the ant with an instinct, by which she "provideth her meat in the summer, and gathereth her food in the harvest."

We readily admit that one design of Christ, in issuing this command, was, as stated by Tholuck, to give prominence to the miraculous character of the transaction, "and to impress it more deeply upon the memory of his disciples, and we find it subsequently used for this purpose by our Lord himself. Math. 16, 9, 10.—"But we cannot fail to notice that this is not the reason, nor any part of the reason assigned by Christ for giving the command. He gives but one reason: "that nothing be lost." We are reminded of another gathering of bread which had been miraculously provided, but the object was so different from this, that the analogy between the two cases ends in a marked contrast, which ought not to be overlooked. We refer to the command given to Aaron to take a pot of the manna which Israel was fed for forty years, and lay it up before the Lord for a testimony to be kept for this generation. The manna was for a memorial, the fragments of bread were for food. Are we amazed that some of this bread was not gathered for like purpose as the manna? It would certainly have been a powerful aid to the memories of those who gathered it; but to others it would be useless as a proof of the miracle, and might in process of time have been kept, by the devout, as a relic, and regarded by them with unwarrantable reverence. If the disciples had entertained the thought of preserving any portion of the remains of their repast for such a purpose, they are called off from it by their Master, who treats this bread as a common thing, instead of a miracle to be remembered chiefly as a miracle worker. He had far higher views. To him moral truth was greater than physical wonders. Nor was his religion to need the aid of such remembrances. Containing in itself, the power of truth, and carrying with it the energy of the Holy Ghost, it could live and prosper independently of relics and memorials—live in the hearts of his people, an undecaying power until the end of time. Therefore he does not hesitate to lead off the disciples' minds from a miracle to a prudential maxim, and bid them gather up the fragments, not for the purpose of preserving them as relics, but that they might afterwards serve as food, and that nothing be lost.

This wise counsel deserves our notice.—Care in the preservation and use of what we possess is enjoined. Such care has been universally commended. Many Jewish and many heathen maxims approved it. Wasting bread-crumbs was considered a sin among the Jews, and the Rabbinists did not think it beneath the dignity of their commentaries or their discourses to give advice upon this subject. But Christianity is so transcendently spiritual, that

one might suppose its founder would omit all teaching which seemed to refer exclusively to the body and the present life. We are, in fact, confronted at the beginning of Christ's ministry, by teachings, from him, which appear to array themselves against human policy. We are taught "to take no thought for the morrow," and when Christ uttered these words, though he knew that they were liable to abuse, he guarded them by no limitation whatever. Are we therefore to conclude, that through fear of diverting the human mind from the concerns of the spirit and eternity, he, whose business on earth was to secure man's salvation, would confine himself exclusively to this, and teach man to withdraw his thought from inferior pursuits? If we have ever had such thoughts, let us banish them. No one ever took so much pains to meliorate man's temporal condition as Jesus Christ. His act and words had often more of earth in them than that of heaven. He puts forth his omnipotence to heal. He cheers the sorrowful and dejected. He makes benevolent a duty and establishes laws which if universally observed would go far to the restoring of earth to its pristine happiness! But Christ takes his own time and way of explaining, and guarding his precept. And in this explanation by our text, he not only guards his former teaching against abuse, but adds another counsel which we now read the mind of Christ thus:—"Take no anxious care about to-morrow's food, yet preserve with the nicest frugality, what the all-provident God has put into your hands." The latter lesson he inculcates by a practical illustration, and at a moment when his disciples might suppose, that as bread was so easily secured, it was useless to encumber themselves with the neglected fragments, such an improvident multitude had cast aside, the Saviour interposes his authority, and commands, that though bread is so plenty, nothing be wasted, and by that command registers economy in the number of Christian virtues.

And besides, by this command, Jesus in his own inimitable manner shows how benevolence may be practised by the greatest part of mankind. Some of those multitudes might linger still in the company of Jesus. If so they would soon be hungry again. Must the miracle be repeated? Must the hand of omnipotence again break the scanty store into a profuse supply? Such a course would be as injudicious to Jesus, and grateful to the astonished multitude! But it is not Christ's plan. He prefers to teach the disciples and us through their own self-reliance, in every thing which self-reliance can accomplish. He sends them to gather the fragments, and thus by economy and diligence, to become able of themselves, to feed, at least some, of this improvident company.

There is no active virtue more frequently inculcated, in the word of God, than benevolence. Christ found it already in the world, but so encumbered by human restraints as to be impeded in its divine course. He unfettered it, enlarged its sphere to the utmost bounds of the human family, and illustrated its beauties by his own life. Yet, though it is divinely enjoined, and exemplified, and though no virtue had greater redemptive blessings, since "it is more blessed to give than to receive," how many restrain their practice of it within straitened limits, and excuse themselves its more extended exercise, by pleading inability, when, all the while that inability has arisen out of their want of wisdom, that which the providence of God has placed in their hands. Men complain sometimes that God has not given them the power of doing good, when they have in reality diminished that power, by not husbanding their resources. They forget that had he given them ten times as much, they could have consumed it upon their lusts, that the very disposition to spend, which now denies them the power of enlarged charity, would, unless regulated by principle, increase with their increased resources, that they would yet find their income too small, and the margin consecrated to benevolence, would still have to be pared down to the narrowest limit. How often have we found, that as the wealth which we once coveted for the purpose of doing good therewith was given, we have enlarged our own wants, instead of devoting it as we intended, and still find our means too small for the exercise of that benevolence which conscience dictates.

Brethren, it is not increased wealth which society needs in order to feed and educate its poor, or that Christians need in order to meet the exigencies of the Church's mission. The real want is more frugality in our homes. The fragments, carefully gathered after the bulk of our incomes has been spent upon ourselves, would enable the poor to rejoice, and the church to fill the world with its triumphs. Economy is the parent of benevolence. By frugality in our expenditure we will create for ourselves the power to relieve the wants of the indigent, and support and extend the cause of Christ. That which is improvidently wasted by neglect, or with a culpable profuseness squandered at the bidding of pride, vanity, and effeminacy upon needless indulgences,—upon things which neither our health nor our dignity demands,—would have clothed the naked, fed the hungry, maintained teachers for the neglected portions of society, given missionaries to the heathen, and aided in obtaining an education for many a young man, whose talents, were they not shackled by an ungenial country, would enrich the literature of his country, or adorn the Church of God.

But we think there is a lesson here of a still higher kind. The important principle taught by our Lord, in this command is, that whatever is diverted from its proper use to an inferior one is comparatively wasted. The fragments which lay upon the ground, might, if left there, have fed the birds or enriched the earth. But this was putting to an inferior use that which had been provided for a superior one. Bread, whether procured by the toil of man or obtained by miracle, is not a mean thing, and is not to be vilyly cast away. To God, indeed, bread may be of no more importance than the dull ground to which we tread; and were there no creature to be nourished, the one might appear to him equally valuable with the other. But food derives its value from its relation to man, it can sustain life. It can enter into the composition of a body, and become part of the

habitation of an immortal spirit. Needless to divert it from this purpose is to waste it; and to forbid such waste is not beneath the dignity of the Son of God and Saviour of the world. Let it be granted then, that the primary design of Christ is to teach the duty of care and frugality in the management of our possessions, and to show that by practicing it we shall become better able to act generously, yet, can we fail to learn from his teaching a lesson of grander importance? Christ placed a high value upon food, and forbade his disciple to allow a few fragments to be neglected in the fields. We ask, why was he so particular? and find an answer in the usefulness of that which, was ordained to support human life. But after all, surely, this is amongst the smallest of human concerns. Why then was Jesus so exact? Why so nice in his regard for a matter purely temporal, and which might be thought to look no farther than domestic economy? Why so exact, in this very fact we have the strongest attestation of a lesson of the grandest importance. We sometimes find it difficult to communicate to others our high regard for things which are truly great. Language fails to convey our sense of their magnitude. We look around us for some striking comparison. Yet, in matters which relate to the soul and eternity, we find nothing sufficiently great, even amidst the mightiness of the material universe. How often must the Saviour have found the feeble mind of man unable to receive, or nature insufficient to furnish illustrations, of the great truths about human destiny which he wished to explain. He could not tell them all his mind upon these august themes; but he seizes this favourable opportunity, and by showing a deep interest in a very inferior matter, a matter which derived all its importance from a remote and indirect relation to the human soul, he shows his sons of the greatness of that soul itself, and who can fail to ask, what must be his view, respecting the dignity and value of that spirit, which he, at its creation, endowed with his own image, when he shows so much regard for the material which was to nourish the tabernacle in that spirit which was enshrined?

Now this soul, to tell the value of which, comparisons from material things fail, even in the mouth of our Lord himself,—this soul, precious from its immortality, the vastness of its powers, and its capacity for pain or pleasure, is in danger of being stunted, impoverished, and even utterly ruined, yet in our very hands are placed the means of ensuring for it a vigorous and uniform growth, and a happy eternity. God has in fact provided for it with a completeness which leaves us nothing to desire. "All things which pertain unto life and godliness, are within our reach. We may become rich in virtue,—rich in grace. But the attainment of such riches, by the determination of God, is made to devolve upon ourselves. We are bid to "work out our own salvation," to "Labour for the meat which endureth unto everlasting life," and to give diligence to make our calling and election sure. You need no assistance now from me to enable you to deduce the lesson, which teaches the proper gathering of even the fragments of advantages and opportunities for the improvement of the soul. True, for this purpose,—the improvement of the soul,—was the Sabbath ordained, such was the foresight with which God acted in man's behalf,—and still bethide the statesman, who, with sacrilegious hand, would rob the nation of its consecrated hours. But even one day in seven may be justly deemed insufficient for so grave a purpose as that of advancing the interests of an immortal spirit,—and since portions of time may, not only be set apart every morning and evening, to this end, but snatched from worldly urgencies, that we may be able to do, in this command of our Lord, which stands at the head of our discourse, we have the divine warrant for our exhortation.

Time is ever on the wing, and the innumerable ages run to waste in the depths of eternity. Nor need he to whom "one day is as a thousand years" keep strict account, or treasure up the rich moments. The infinite can neither gain nor lose. With us it is different. We may gain heaven. We may lose our own soul. It is therefore time is invaluable. None but he whose mind can tell the utmost possibilities of our being can tell its value. Time to you or me is that portion of an interminable existence, which, lying on this side death is given to us to prepare for the rest. We shall never cease to live, but the duration of our existence is divided into two unequal parts; the first from our birth until death, the second from death forever. Upon our use of the first our condition in the second depends. Yet that portion is short and uncertain. It may be three-score years; it may not be three-score hours.

Yet short as it is, some worldly employment demands our energies, and the bulk of our time is given to labour. We are not now in dispute the exorbitant claims of the world. In this age of competition, there is need that we be "not slothful in business." But our working and sleeping hours are fringed with a margin of moments which may be turned to good account. Many a man by gathering those moments for study has become wise, and has raised himself to an enviable eminence in society. Many by using those hours for prayer and meditation have become pre-eminently pious, whilst others, by devoting even a part of the fragmentary portions of their time to the instruction of the ignorant, or to other philanthropic tasks, have accomplished a work which calls forth admiration and surprise from successive generations.

Nor may it be considered optional with a man whether he devote his odd moments to such good purpose or not. It is his sacred duty. Time was given for this very purpose. And if it be true that whatever is diverted from its original design to a baser use, is wasted in proportion to the inferiority of the use to which it is applied, then are the moments tritiated away in idleness, vain amusements, and unproductive pursuits, absolutely lost, and even the time which is given to ever so profitable a business, if abstracted from those hours which ought to be sacred to religion, is wasted, and man is accountable for its waste before the tribunal of a severe and exacting God.

Reader, pause here a moment and consider your own case. Have not your evenings been prostituted to mirth and your mornings to languor; and has not an excessive number of

hours been devoted to a worldly ambition? and last, but not least, the broken fragments of your time, the moments which could not well be given to business, or to pleasure, have remorselessly been allowed to glide away unimproved. You complain that life is short, yet how much you have wasted. You bemoan the want of time for religious duties, and shorten your morning and evening devotions. Yet behold the fragments of wasted time which, if consecrated to prayer or the study of God's word, would have served you as illustrations for the piety of your spirit, the holiness of your life, and the excellence of your understanding in divine wisdom, as you perhaps, now are remarkable for spiritual ignorance and despatch. Is this a light matter, or one which concerns you in an inferior degree? Is it some doubtful conjuncture from which you are at liberty to withhold your assent, and which you need not allow to influence your conduct? Indeed it is not. It concerns you in every moment of your interminable existence. It is connected with your future destiny by an inexorable necessity. A law of your being, as certain as that which secures the alternation of day and night, or fixes the harmony of the universe, operates here,—the law which makes progress the result of diligence, activity and improvement the chief of endearments. God will not interpose by miracle to suspend that law for you, and your conduct determines whether your soul shall be a dwarf or a giant; whether it shall sink in moral weakness and decay, or tower in stately grandeur and godlike nobleness; whether its moral powers shrivelled into utter worthlessness, it descend to the mire, or whether, bright with the splendors of heavenly virtues, it shall soar to the throne of God: whether a prey to remorse and grief, it make the regions of eternal night its dismal dwelling, or everlastingly the companion of angels, it shall roam through the heavenly world, familiarized with the glory of the skies, and acquainting itself with the grandeur and variety of a creation, which only divine intelligence can perfectly comprehend.

Let us now learn another lesson, diverse from the two above noticed, yet by no means less important. May not the Saviour have designed by showing respect for the fragments, to teach his disciples as he taught Peter, years afterwards at Joppa, how much less is anything to be despised, neglected or considered worthless, which was allied at creation with the image of God. The Scribes and Pharisees sought to bind a hold upon that which they regarded as the best portion of society—those persons who had deflected least from the path of virtue. These they sought, after their fashion, to instruct in the duties of religion, and to preserve from contamination by contact with the ungodly. But there were outlying portions of humanity for whose souls "no man cared." "Publicans and sinners" were regarded as irreclaimable outcasts, whose very touch defiled, and with whom it was degrading, to the virtuous, to eat. It might easily be supposed, therefore, that when the Messiah came, to "lay righteousness to the line" and to establish a people who should be conspicuous for their piety and purity, he would turn with abhorrence, from such as had plunged into all the excesses of the profligate, and count them totally unfit for the service of God, even as the soiled and neglected fragments of bread seemed for the use of man. But Christ regarded the matter with a different eye. He intended to gather the outcasts. "He came to save that which was lost." And why may he not be, here, teaching to the dull minds of his disciples, the economy of God's household, that nothing is to be wasted which can be preserved, and as the soiled bread crumbs are transferred to the baskets of the disciples, since he who created them could make them pure enough not to defile the eaters, so those despised members of society could be gathered into the church of Christ, and harlots and publicans and sinners made fit to adorn, as well as to enlarge the temple of God.

And was it not with a frugality like this, that the divine possessor of an unmeasured universe acted, when he planned the preservation of a fallen and degenerate race? Is there not symbolized in this act the economy of redemption? The Son of God had just put forth his divine energy in the creation of bread for the hungry multitude. Under his touch five loaves had multiplied into a sufficiency for five thousand persons. He could easily have repeated the miracle an indefinite number of times. He who created the "spoke and it was done," could experience no inconvenience in continually supplying this his own and his disciples' wants; yet he sends those disciples, with much outlay of time and labour, to gather up the soiled and broken remnants of food, which the well-fed multitude had cast aside. He possessed the power to create, he merely directed his disciples to preserve.

And what is redemption but the preservation of a befoiled and polluted race. Man had fallen and become, as angels might think, defiled and damaged almost beyond the possibility of recovery, and He who created, might have swept back the whole fabric into its original nothingness, and that vast family, seminally contained in Adam, had never seen the light, and after the whole creation had utterly passed out of existence, he could have filled its place with another, and guarded it more jealously than the first; or communicating to the new race of beings the intelligence of what had happened to the former creation, he could have put them on their guard against all malicious wiles. Or he could have left an everlasting vacuum where earth had swept on in its majestic march, and created millions of pure spirits in heaven, beyond the reach of cruel temptation; and multiplied creations, magnificent as this, would have cost him no effort but to be counted to him "a very little thing," and our wicked and corrupt race, seen, even to ourselves, a mean thing, in comparison with the lofty and immaculate beings with which he could have peopled his dominions; and though, by either course named above, he could have avoided dealing, for thousands of years, with a stiff-necked and stubborn race, and above all would have spared his own Son, neither have given up to humiliation, suffering and death, Him "who is the brightest glory of his glory and the express image of his person," and he had distinctly before his mind all the stupendous difficulty of saving man from a corrup-

nature, and bringing him back to his fealty without destroying his free agency, of delivering him from guilt so perfectly that the unfallen angel could regard him as a brother, and of restoring his disordered affections to their original perfection of harmony. Yet he refused to destroy them he could restore. He will not waste his works. He determined not to create a new world, and a new family, but to gather the shattered fragments of a broken race, and, with infinite care, to restore to its original splendour a delapidated universe.

In this decision of God how deeply are we interested. What would be if God had acted on any other plan. If because of his infinite ability to create, he had neglected that which he had already made, or consigned it to everlasting destruction. Alas! the night of a dismal eternity would throw its gloomy and sombre pall over us, or we would never have been, whilst in some fair regions, millions of happy beings were rejoicing in the presence of a God who had "loaded them with benefits." For us the fields of Paradise would not bloom in unfolding beauty, or another note excite or tell our joy. Those sweet scenes would be for other eyes, and all that bliss for other bosoms. But it is done. The world is redeemed. God hath shown a care, not only for heaven, but also for earth; so with God. It is the day when, according to your various mood, you may mourn with Abraham at Macpelah, or meditate with Isaac in the fields of Mamre, or go down into Egypt to view Joseph in all his glory. It is the day when, you may bid Jacob's star twinkle anew, and Zachariah's fountain flow again. It is the day when you may fill your ear with draughts of melody from David's sounding lyre, or let your spirit ride aloft on Ezekiel's flying wheels. It is the day when you may take a pleasant walk to Bethany or Emmaus, or, a fourth disciple, second Thabor with Peter, and James and John. It is the day when, with Mary, you may clasp that cross which quivers no longer, and look up to those pale and painless lips, which need never repeat, "It is finished," and gaze on that countenance, in death so divine, and beneath its thorny crown so blissful and so benign, till it says to you, "Be of good cheer, thy sins are forgiven." It is the day when, in the upper chamber, you may listen to a sermon of Paul, or a pilgrim to Patmos along with the beloved disciple, see Jesus again. And it is the day for prayer—the Sabbath itself—your closet, and your quiet chamber alone—a closet within a closet, when you may surely shut out the world, and get very near to God; the day for looking back, for confession, for eyeing the Lamb that was slain; the day for looking forward, for self-dedication, for holy resolutions, for obedience begun anew. And it is the day for public worship when the glad bells say, "Go ye up to the house of the Lord," and the willing worshippers answer, "Thy face, Lord, will I seek." And it is the day for Christian converse; when, coming from the house of God in company, pious friends take counsel one with another; and when, under the quiet roof, they read, or go over the sermons, or commune together. And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom imbedded in filial love. It is the day for the Sabbath-school, and the prayer-meeting, and the visit of mercy. It is the day when, so that you do not exhaust your self or overtake others, you may give every moment to one thing needful; the day which is best employed, when the soul gets all, and heaven gets all, and God gets all.—Dr. James Hamilton.

SHALL WE HAVE A GENERAL REVIVAL?

Not if soul savings is regarded as exclusively the work of the ministry, to which the member of the Church is under no obligation to engage. No he who is more unscriptural, anti-Christian, or mischievous in its consequence than this; and hence, in our judgment, is more directly contrary to the genius and spirit of our own Church. One of the peculiarities of Methodism from the beginning has been that it has found a place for every one of its members and work for every one to do. In those days when it was called to contend against such tremendous odds, when in the teeth of the most determined opposition it achieved the most splendid triumphs, repeating the history of the ancient Israelites, of whom it is recorded that "the more they afflicted them the more they multiplied and grew," one of the grand secrets of its success was that its members "were all at it, and all ways at it." Then every one who had received the grace of God, whether male or female, old or young, was regarded as having received a commission from on high to labor to make others the partakers of the like precious gifts with themselves; and like those primitive Christians who were scattered abroad, by their persecution which arose about Stephen, they went everywhere preaching the word. Then indeed "great was the company of the brethren," and the word was preached by them "both publicly and from house to house." What was spoken by those who were regularly and formally set apart to the ministry of the word but iterated and reiterated in private by those who heard it; and thus were thousands reached by these private ministrations who would never have been reached by the public preaching of the gospel. In those days while the Spirit and the bride said come, the gracious invitation was echoed by every one that heard it, in accordance with the divine command "let him that heareth say come."

In those early days of Methodism the presence of a preacher was not necessary either to originate or sustain a prayer meeting.—Wherever a half a dozen of simple-minded, earnest-spirited, devoted Christians—or even smaller number—could be found, however illiterate or lowly they might be, there was sure to be a prayer-meeting; and, generally, it was conducted with life and power. It is impossible to say how much Methodism the world owes to these simple, rustic gatherings for prayer.—What Methodist did not hear of the prayer-meetings that have been held in outposts, in corners of the field, under the hedge, or in some lonely and unfrequented spot where these humble Christians were wont to assemble? And who has not heard of the extraordinary mani-

festations of the power and presence of God which have been granted in answer to prayer in such places? Some of the most gracious and wide spread reformations have originated in this way; and some of the most efficient laborers of Methodism have in their meetings been brought to God.

In those days vital Christianity found its way through the instrumentality of very humble persons filling very lowly stations in life, into places where the regular preachers of the gospel could find no access. Even the mansions of the great and the palaces of royalty were reached in this way. Many a person who would have scorned to be seen in the "preaching house," or to have listened, under any circumstances, to the Methodist preacher, has had his heart touched by the humility and purity of the life, the devotional habits, and even the faithful and affectionate reprovals, and exhortations of a godly servant. Even his Majesty George III, did not think it beneath him to hold frequent conversations with his Methodist gardener on the subject of experimental religion; and it is even said that he was so much impressed with the wisdom and devotion of this humble servant of his king, that he chose him for his religious instructor, and was for a time a regular attendant (inasmuch, of course, at the class of which he was the leader. Whether the latter part of the story be correct or not, there can be no doubt in respect to the former part of it; and it is impossible to say how much spiritual benefit the good king derived from his discourse with his dutiful and devoted servant. The record of the part performed by pious servants of it were written would form one of the most interesting and even wonderful chapters in the history of Methodism.

Another remarkable feature in the evangelization of these times was the ministry of women. Few of them it is true aspired to the position of public preachers of the word, though there were a few, who in the judgment of Mr. Wesley, had received an extraordinary call to that work; but many of the most efficient and successful female laborers were found among such as made no pretensions to any such call. Some of them were women of rank and station, who consecrated the influence connected with their high social position to the glory of Christ and the rescue of the souls which he lived and died to save; but the large proportion of them were found in the humbler walks of life, and some of them were in the humble position of household servants. Each one, however, wrought in the sphere allotted her by the providence of God, and in this way gained access to a class not easily accessible to others, and performed work which perhaps could not have been so effectually accomplished by any one else. The names of such women as Mrs. Fletcher, and Mrs. Taft, Miss Ritchie, Mrs. Rogers, Mrs. Mortimer, and Mrs. Hester Ann Rogers, Elizabeth Wateridge ("The Dairyman's daughter"), and Nancy Outter, the earnest and efficient co-laborer of Brunwell, are as familiar among Methodists as household words and these are only a few of the "heroines of Methodism," whose names will be as imperishable on earth as the records of this particular branch of Christianity; but there are many hundreds of others who although their names may perish from the earth, they are written in the book of life, who have been immediate and mighty instruments in bringing souls to the Saviour.

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