

tion of all serious minds than these: The saved sinner to become a working Christian; the cleansed heart to be an aspirant for purity; the heir of God a brother of men; the servant of Christ a pleader for righteousness; the recipient of bounty a bestower of good; the free man in Christ a herald of liberty; the candidate for heaven an exemplar to the world; and the fallible believer the impersonation of humility and liberality.

If such a spirit will not adorn the sturdy character and polished mind of the future, in the name of reason, what would do so? It is not necessary, nor would it be true, to affirm that Methodism alone embodies this spirit, nor that these and other phases of Methodist life possess exclusive fitness for future exemplification, but it is appropriate to say that whatever system of truth, or plan of work, or form of belief may secure the final hold upon human society, and meet its utmost spiritual necessities, it will of a surety contain within itself the real heart and the vital essence of