

WESLEYAN METHODISM.—We have much pleasure in directing attention to the following very excellent Pastoral Address of the South Carolina Conference of the Methodist Episcopal Church, delivered by its President, Bishop SOULE, on 12th February last. It breathes an admirable spirit, and is withal valuable, for the information it affords respecting the present state and prospects of Wesleyan Methodism in that part of the world, as well as for the valuable advice and instruction therein contained on the subject of personal piety and usefulness. It will doubtless be read with interest.

"In the lapse of little more than half a century, our numbers have increased from a handful to a mighty host. Our doctrines, discipline, usages, and ecclesiastical government, have been subjected to the test of a broad experiment, and sustained the stress of a fiery ordeal; and have found unparalleled favour in a country of free discussion, and in the face of heaven and earth. Every day has multiplied the tokens of the divine favour, and added seeds to our ministry. Do any challenge us for the 'signs of our apostleship'? We triumphantly point to the multitudes of our societies, 'walking in the fear of the Lord, and in the comfort of the Holy Ghost,' as our letters of commendation, 'the epistles of Christ, ministered by us, written not with ink but with the Spirit of the living God, not in the tables of stone, but in the fleshly tables of the heart.'

"As it hath pleased God, through our unworthy instrumentality to raise up and extend throughout these lands a Christian communion, embracing heartily the doctrines and principles of primitive Christianity, so is it our anxious care and earnest desire and prayer, that they may ever 'walk by the same things.' Having been brought from darkness into marvellous light, from the dominion of sin into the liberty of the sons of God, what remains but that you be exhorted to stand fast in this liberty, and improve this light. What is your calling, brethren beloved, but progress in inward holiness, advancement in active, expansive usefulness. The teachings, motives, encouragements of the gospel all look to the growth of the soul in holiness. The standard of feeling and character which it proposes, is as high as a constant aim to please God, and secure his approbation; it is as broad as the scale which measures eternity, and takes in the everlasting salvation of the soul in heaven: it is as catholic and comprehensive as the most strenuous efforts of the whole man, soul and body, in all the circumstances, relations and objects of life. It demands that we love God with the full strength of our affections, up to the entire possibility of our nature.—Nothing less, nothing lower will meet its requirements, than the making the glory of God the governing purpose, the guiding star of life. For this are we 'be often again unto a lively hope by the resurrection of Christ from the dead.' To this are we bound to live, whatever our circumstances. The flame of personal holiness must rise, pure and bright and high in our hearts, kindling their intensest, noblest sympathies, and changing into the same expansive element our principles, and tastes, and desires. The gospel thus provides that the bringing in of these great elements of character by the power and grace of the Holy Ghost, should drive out of our hearts, the base affections, the low cares, the trifling thoughts, which fill the bosoms of worldly men. No room is left for the little vanities of life in the presence of the all-engrossing thought of pleasing God, and living for eternity.

"We affectionately exhort our brethren, that you ever look to the attainment of this state of exalted privilege in the faith of Jesus Christ. As his blood purchased these blessings for us, so his Spirit communicates their rich enjoyment to the soul. Without him, we can do nothing. Without him we can attain nothing. He is the way to the Father. Through him, we have access to God, by the eternal Spirit. Faith takes hold on him for 'wisdom, righteousness, sanctification and redemption.' Faith brings us nigh to the cross, without the intervention of priestly rites, or formal ceremonies. In that cross we find a sacrifice, regeneration for the depraved. At a time in the history of religion, marked by a revival of all that has at any former period, most

corrupted the gospel; when 'prescription is the only prophet, sacramentarianism the only priest, catholicity, falsely so called, the only king;' when ritual grace is claimed as the only regeneration, and an outward ecclesiastical frame work and succession are fondly looked to as the only safe foundation for eternity;—at such a time it is fitting that our testimony should be raised with emphasis against all such 'lying vanities.' The sufficient antidote is found in the spread of vital godliness through all the land. Let the sun arise and shine forth in his strength, and before the beams of his light, the lunar rainbow,—pale progeny of night and mists, rayless, and warmthless,—is scattered and lost.

"We are led to insist, beloved brethren, with greater earnestness, upon the necessity of a genuine inward religion, from our settled persuasion, that from this source alone can proceed that active usefulness which true Christianity always proposes for its votaries, and which the sublime enterprises of the church emphatically demand. What besides the true spirit of self-denial and self-sacrifice which belongs to vital inward religion, can carry out the plans of the divine charity which proposes the moral conquest of the world, and which longs to fill the earth with the sound of a Saviour's name? No other sufficient antagonist but inward religion can be found for the deep-lodged selfishness which coils around the human heart. The Bible is to be printed in all languages, and sent to all people. Christian Missions are to be sustained, and stations are to be enlarged; new stations are to be formed. The state of the world; the facilities of intercourse with the ends of the earth; the imploring call from perishing millions; the means under the control of our great and growing communion, all imperatively demand that by the Methodist Church alone, half a million of dollars should be annually raised. Every member of the communion needs to be brought under the impulse of a steady, systematic agency for the spread of that religion by which alone the want and the woe of the world can be met and remedied. A livelier sense of the vast responsibility which Heaven has devolved upon us in reference to the world's conversion, should be cultivated. Like 'the morning spread upon the mountains,' we need a general enlightenment, a universal waking up. When God converts the Church, then the Church shall set in good earnest about converting the world.

"Finally, brethren, 'we beseech you, by all the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God.' Carry about with you continually a sense of the shortness and vanity of life, that you may press into its fleeting hours the greatest possible amount of duty to God, and usefulness to man. Amidst all the vexations and petty cares of daily business;—amidst all that is evanescent in earthly hopes and joys;—all that is fluctuating in outward circumstances;—bend your steps with tireless constancy towards the gates of the New Jerusalem.—A cloud of witnesses hang over your pathway, and the eternal God himself is your 'refuge and strength, a very present help in trouble.' In his favour is life. His approbation will be an abiding good when the heavens are no more. A crown of life that fadeth not away is the prize for which you run. 'So run that ye may obtain.' The stupendous realities of eternity beckon you onward and upward. And yet a little while, and mortality shall be swallowed up of life. May you be enrolled among the called, and the chosen, and the faithful:—and the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord."

EDUCATION.—In our last number, we published a speech of the Rev. Dr. BUNTING on this all-engrossing and important subject. We have now the pleasure of presenting to our readers an extract from the speech of that venerable servant of God, the Rev. Wm. JAY, of Bath, Eng., delivered at a meeting held in his church on the 31st January last, (the 53d anniversary of Mr. JAY's ordination to the pastoral office in that place.) The subscriptions received in the course of the evening amounted to the very liberal sum of £1112, in addition to a munificent donation

of land by J. G. MANSFORD, Esq. "The venerable minister appeared highly gratified with the result, and declared that this was a glorious anniversary of his ordination."

My Christian friends—(for I love not "ladies and gentlemen" in the house of God)—my Christian friends, I cannot, perhaps, do better, in opening the business of this evening, than by quoting the language of Solomon, (and this will be more in my own way, you know,) where he says, "For the soul to be without knowledge, it is not good." Knowledge is the same to the soul as the window to the house, as the eye to the body, or as, rather, the light to the eye. All knowledge is not equally valuable. The most important knowledge is that which is moral and religious and spiritual, or what the Scripture so frequently calls "the knowledge of God." This is "life eternal;" this is profitable unto all things having the "promise of the life that now is, and of that which is to come."

You cannot imagine this day is an uninteresting one to me, when I am reminded of my having been ordained to the pastorate of this place now fifty-three years.

"Many years have pass'd since then;
Many changes I have seen;
Yet have been upheld till now,—
Who could hold me up but Thou?"

It has been indeed a day of humiliation. Who can look back upon seventy-three years, and not see much to mourn over and bewail—in useless convictions, in powerless resolutions, in omissions of duty, in imperfections of performance, and especially in motives. Yet I hope I have not been a stranger to thankfulness and praise: for "goodness and mercy" have peculiarly "followed me all the days of my life"—personally, relatively, and officially; and, "having obtained help of God, I continue till this day," teaching none other things among you than those with which I commenced my labours. For though, during so lengthened a period, I have heard many a "Lo, there," I have never turned aside after them. I have adhered to the old way, because I found it the good way; and when any of the modern wines have been presented to my taste, I have said, "The old is better." Nor have I, for one moment, during all this lengthened period (I think I can speak very expressly here), been suffered to ask, Why were the former times better than the present? for I know I should not inquire wisely concerning this matter. I am fully persuaded that a thousand improvements, under the kind providence of God, have taken place in the state of the world, and in the state of the country, and especially in the affairs of religion. There I have had better and longer opportunities of comparison than many of you; and such changes have taken place as induce me to exclaim, "What hath God wrought!"

I am particularly struck now with one thing. When I began my ministry there was a great noise and stir—and there is a great noise and stir when I am approaching the close of it—when I commenced my ministry, there was a great noise and stir, which had been made for some time, and was still making, about schools. These were Sunday-schools; and some of the first charity-sermons that I ever delivered were in connexion with these works of faith and labour of love: for then Sunday-schools were novelties, and required to be explained; they were also opposed, and they required to be defended. But success crowned the endeavours: opposition soon ceased; the advocates for ignorance were either silenced or hissed off the stage; and is there a person to be found now, but will readily acknowledge their excellence and their usefulness? And but for these it is easy to imagine in what a state of ignorance and barbarism thousands of the lower ranks would have been found. But now, when I ought to be thinking of the close of my ministry, I again find a great noise and a great stir about schools. But these are day-schools, and designed for a more complete education not to the exclusion of the former, but in addition to them, and in aid of them. In this work, as Dissenters, we are taking and a share, and very rightlully too, my brethren. For after having opposed the late bill, so variously objectionable, and succeeding, it behoves us also to show that we did not consider education merely as a civil concern, devoid of religious instruction and sanction, and influences