

the Scriptures, the frequenting the sacraments and public worship." Also, as "selling their Bibles, &c., in order to rely more fully on the blood of the Lamb." This, indeed, is a frightful description of his colleagues and co-religionists of many years standing.

Eightly—But when he comes to describe his next set of co-religionists, the Antinomians, his description is still more frightful. He asks himself the question, "What is Antinomianism?" and he answers it thus: "Its main pillars are, that Christ abolished the moral law; that, therefore, Christians are not obliged to keep it—that Christian liberty is liberty from obeying the commands of God." I will not pollute my pen with dwelling upon any more of these doctrines, which Wesley entertained for years, and which he himself has described in the most fearful terms. Yet I may observe, that the person whom Wesley intended as his successor, Fletcher, if possible, exceeds his master in reprobation of the Antinomian Calvinism, using these remarkable words:—"There are few of our celebrated pulpits where more has not been said for sin than AGAINST it." But take the doctrine of that Antinomianism from one who did not desert it with Wesley, but was consistent in believing it to the last. I give it on the authority of that same Fletcher. The words (he quotes from high Antinomian authority, as their doctrine) are:—"My sins may displease God, my person is always acceptable to him. Though I should outsin Manasses himself, yet I should not be a less pleasant child, because God always views me in Christ. Hence in the midst of adulteries, murders and incests, he can address me with, '*Thou art all fair my love, there is no spot in thee.*' It is a most pernicious error of the schoolmen to distinguish sin according to the fact, not according to the person. Though I highly blame those who say, 'Let us sin that grace may abound,' yet adultery, incest and murder, shall, upon the whole, make me holier upon the earth, and merrier in heaven."

Ninthly—Such are the doctrines which belonged to Wesleyan Methodism until the old age of Wesley. He abandoned them in his last years, apparently with some difficulty, as his eulogist, Fletcher, makes his apology for him: "I admire the candor of an old man of God, who, instead of obstinately maintaining an old mistake, comes down like a little child, and acknowledges