

eyes red with weeping, and with a white pocket handkerchief in his hand, saying, "I have come back to say that you were right, Henry, and that I was wrong." During the day the publican received a letter from the minister, telling him that he and his wife, in talking about his conversion, had been led to see that they were not converted themselves; and asking him to come and pray with them. The publican went the same evening, and that very night both the good man and his wife were savingly converted to God. The minister now began to preach, full of a new power—the Holy Ghost sent down from heaven—and a gracious revival spread throughout the neighborhood, resulting in the conversion of hundreds. That minister has since fallen asleep in Jesus; and his wife is still trying to carry on the good work which was thus commenced.

MORAL.

This convention has a solemn word for the people called Methodists. The special mission of Methodism, according to John Wesley, was to spread scriptural holiness through these lands. The teaching of holiness has been at once its offence and glory. Well, then, what about our own experience and life? Creed implies responsibility; creed should find its counterpart in life. We expect a purer life in a Christian than in a Mahomedan, because he has a loftier creed. We believe in holiness! Do we enjoy it? Do we embody it in our life? That was a searching question put to Rev. Joseph Bush at the Brighton Convention. A German minister was speaking to Mr. Bush about the teaching of the Convention, and asked him if he had ever heard it before. "Oh, yes," said Mr. Bush; "we Methodists have always believed in this privilege." "Indeed!" said the stranger. Mr. Bush then read him some of our hymns, such as—

"Lord, I believe a rest remains,
To all thy people known—
A rest where pure enjoyment reigns,
And Thou art loved alone.

"A rest, where all our soul's desire
Is fixed on things above—
Where fear, and sin, and grief expire,
Cast out by perfect love."

"That's beautiful!" exclaimed the German; "And do all your people believe this?" "Yes," said Mr. Bush. Then, quite naturally, he added, "And do all you people enjoy this?" Ah, there's the rub—Do we live our creed? We rehearse it; we preach it; we argue and wrangle about it; we examine our workers on it; we glory in it.

Do we enjoy and embody it? We say that John Wesley was raised to revive this truth; Charles Wesley to sing it; John Fletcher to defend it; we call it the peculium of Methodism. But is it a mere theological relic that we guard with reverence and care; or is it a living, vitalizing power in our hearts and lives? Thank God, we have no monopoly of the doctrine now; and all the Churches are thrilling with the desire of a more abundant life. Let their zeal rekindle ours, and let us pray with our friends of the Church of England: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name through Christ our Lord. Amen."—*Belfast Adv.*

THE RULE OF OBEDIENCE.

BY J. COLLIER.

The Spirit is, indeed, the prime rule of a Christian's obedience; it is true we have done, and yet do look much after a line, much under a rule without us. Not that I condemn looking unto the word written, but when souls know no other rule of life but that without, this argues much fleshliness. The Spirit of God, who is God, is the alone rule of a spiritual Christian; although a rule without may be useful to the weak, yet the spiritual man judgeth all things; by what rule? By the rule of the Spirit. The law in the Old Testament was written on tables of stone; the law in the New Testament is written in the heart.

And truly, brethren, I must tell you, that I know no Covenant but that in the Spirit, which is indeed the Law of Life and Liberty; a law condemning, destroying flesh, yet a law in which there is no condemnation to them in Christ; a law producing obedience, not after the oldness of the letter, but the newness of the Spirit; a law of light, by which we judge and square every act, a law of power in which we act, a law of liberty from all other laws and condemnations. And this I tell you by experience, that until I was delivered from the flesh into the Spirit, unto this law of light, life, liberty and glory, I knew not what life and liberty was; talk of it I confess I could from what I found written without, but not from what I found written within; I could then say, I should stand fast forever, because the latter