

and I thank you for your openness in asking the question. Why should it be thought, as I know it generally is, that because we speak against the abuse of spirituality, we therefore undervalue that religion which is of the Holy Spirit? No, my dear sir, I do assure you that deep has been my sorrow at the discredit which has been brought by some Methodists upon that religion which the Apostle speaks of as "Christ formed in us, the hope of glory" (Gal. iv. 19 and Col. i. 27), and which our Church in the first Collect of the Communion Service so beautifully and scripturally teaches us to pray for, you will probably remember the prayer,—"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." It is true that never did I value the outward ordinances and the scriptural discipline of the Church as I do now, but then it is because never before did I so clearly discern how wonderfully Divine Wisdom has connected them with the preservation of sound spiritual grace; I know very well that outward order may exist without inward grace, but I verily question whether the reverse can long be the case, that is, whether, at least in general, inward grace will long continue in a prosperous state unconnected with outward order.

But, in the second place, I am quite ready to admit that Methodism has been the means of salvation to very many persons; but then, though this may be true as regards individuals, I have already shown how Methodism may yet, in its general results, have had a very unhappy effect upon the Church of Christ at large. I now wish, therefore, to reconcile that good which I grant Methodism has effected with its being schismatical in its organization, and unauthorised in its ministry; and this measure of usefulness I think is easily accounted for, from the fact that it is not the catholicity of the Church, or the regularity of its ministers, that can change the heart of man or cause him to love God,—these effects are only to be produced by the Holy Spirit, whose influences may ever be expected to follow the faithful preaching of "Christ crucified." Now this I believe not only Methodist preachers but hundreds of other Dissenters have done;—they have felt the truth, they have preached saving truth, and they have watered it by their prayers and cherished it by their faith. Now I believe that the promises of God in Christ are such, that blessing must always follow such efforts to extend the kingdom of Christ and save our fellow men, however irregular they may be in other respects. But the evils arising from these irregular proceedings are not the less real, because some good is done; and indeed I have before shown you that even present spiritual success is no proof that the Divine approbation rests upon our conduct as a whole; to faith in Christ certain promises are made, and

they will be fulfilled wherever it is exercised, even though it is associated with much error; but the test of whether our outward conduct is right is the written word, and that Church to which it points us, and I do not see but that it is presumption to look for any other. And would you say, my dear sir, how much greater who have been that very good respecting which so much is said, had the labours of Methodists and other Dissenters been in unison with Christ's Catholic Church? It is a holy work to endeavour to save men from eternal death; but surely in doing so the paths pointed out by Divine Wisdom are those only which the enlightened Christian ought to follow; for surely he must know that *eventually* none other can be equally successful or equally free from attendant evils. For example, Mr. Brown, you are building a house; now would you be acting the part of a wise man, if, in the hope of making speedier work, you were to employ workmen who had never been properly instructed in their business, and to use all kinds of crude materials, as unseasoned lumber, half-burnt bricks, &c., and were to pay little attention to the strength of the rafters, the security of the walls, &c.? and yet even notwithstanding all this irregular and careless procedure, your house would be built, and you might live in it, *perhaps*, as long as you lived; but yet you would feel that you had wasted your money upon a building which would be of no service to your children, and which, indeed, by its insecurity, was endangering the lives of you all, and still it might be said that you had done good, as even to live there would be better than exposure to a Canadian winter without any place to dwell in; but how *much better* is it to build your house in the proper manner with due care? Now apply this to the Church of Christ; only remember that here we are not left to our own choice. He who commands us to build also commands us *how* to build.

But another cause of the outward success of Methodism,—and this may be said of about all other Dissent,—is *its essential democracy*. It gratifies the ambition of many of its members by its numerous offices, and soothes the pride of all by the great equality of its private religious meetings. There is much policy manifested in its various arrangements; the constant changing of its preachers, for instance, is admirably calculated to keep up that spirit of excitement which is so valuable to any system depending upon popular applause for its success. But success, you know, is no proof that a matter is right, as the flourishing state of Mahomedanism plainly shows; nay neither is the piety of individuals any sure test by which to judge of the correctness of their sentiments; no doubt Fox and the other founders of the sect of Quakers were good men, and yet you will readily grant that Quakerism is strangely in opposition to the teachings of the Bible.