

after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man, or that infants have any original sin. And how few are there, that know the nature of repentance, faith, and holiness? Most of them have a sort of confidence that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience that one of them has learned more from an hour's close discourse, than from ten year's public preaching.

And, undoubtedly, this private application is implied in those solemn words of the Apostle:—"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

This is likewise necessary to the greater glory of God, and the fuller success of the Gospel. O Brethren, if we could generally set this work on foot, in all our societies, and prosecute it skillfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop, and every house busied in speaking of the word and works of God; surely God would dwell in our habitations and make them his delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks when you look them in the face, you should break forth in tears, as the prophet did when he looked upon Hazeel, and then set on them with the most vehement and importunate expostulations. O, then, for God's sake, and for the sake of poor souls, beatir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work! that have been preachers so many years, and have done so little, by personal instructions, for the saving of men's souls! If we had but set on this work sooner, how many more might have been brought to Christ!

And how much holier and happier might we have made our societies before now! And why might we not have done it sooner? There were many hindrances in the way, and so there are still and always will be. But the greater hindrance was in ourselves, in our dulness and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!

But it is objected, 1st. This course will take up so much time, that we shall have no time to follow our studies.

I answer, to gain knowledge is a good thing, but saving souls is better. 2. By this very thing you will gain the most excellent knowledge of God and eternity. 3. But you will have abundant time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need. And never be idle or triflingly employed. But, 4. If you can do but one, either follow your studies or instruct the ignorant; let your studies alone; I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul.

It is objected, 2. The people will not submit to it. If some do not, others will gladly. And the success with them may be so much as to repay all our labour.

O, let us herein follow the example of St. Paul: 1. For our general business, *serving the Lord with all humility of mind.* 2. Our special work, *take heed to yourselves and to all the flock.* 3. Our doctrine, *repentance towards God, and faith in our Lord Jesus Christ.* 4. The place and manner of teaching, *I have taught you publicly and from house to house.* 5. The object and internal manner, *I ceased not to warn every one night and day with tears.* This it is, that must win souls and preserve them. 6. His innocency, and self-denial for the advantage of the Gospel, *I have coveted no man's silver or gold.* 7. His patience, *neither do I count my life dear unto myself.* And among all our motives these should ever be before our eyes:—1. *The Church of God which he hath purchased with his own blood.* 2. *Grievous Wolves shall enter in; yea, of your own selves shall men arise, speaking perverse things.* Write all this upon your hearts, and it will do you more good than twenty years study of lower things." Here follows minute directions for the conduct of the Preachers in visiting from house to house, which are omitted because of their length.

The faithful servant of God then proceeds. Let us in every town, and wherever it is practicable set up this method in good earnest, and we shall soon find why the people are not better, viz., "because we are not more knowing and more holy."

2 Q. Why are we not more knowing? A. Because we are idle, we forget the very first rule, "Be diligent, never be unemployed a moment. Never be triflingly employed. Never while away time; neither spending more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work, as you formerly did in man's work? We talk, talk or read history or what comes next to hand. We must, absolutely must, cure this evil or give up the whole work.

But how? Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ. or at least five hours in twenty four.

But I read *only* the Bible. Then you ought to teach others to read *only* the Bible, and by parity of reason to hear *only* the Bible. But if so, you need preach no more,

just so, said George Bell. And what is the fruit? Why now, he neither reads the Bible nor any thing else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul, he wanted others too. *Bring the books,* says he, *but especially the parchments;* those written on parchment.

But I have no taste for reading. Contract a taste for it by use, or return to your trade.

But different men have different tastes. Therefore some may read less than others, but none should read less than this:—

"The sum is, go into *every house* in your e, and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly."

The above is taken from Miles' History, a faithful Chronological record of Methodism, by one of the early Preachers. The Historian adds, "This faithful description of the Preachers and the people, proved a blessing. For since that time, they have increased in knowledge and holiness. What a blessing to have a faithful Pastor! And what a comfort to labour among a people that will endure sound doctrine! Such was Mr. Wesley, and such were the Methodists."

Will our brethren in the Canadian Ministry permit us to ask, who amongst them will strive for the mantle of Elijah, and obtain a double portion of his spirit? Who among them will at once adopt the plan of visiting from house to house, on the model set before them by their venerable Father in the Gospel? We say, on his model, for we have little hope of success if this is disregarded.

The foregoing extract from ancient minutes of Conference might have been extended. If these very profitable reminiscences of Methodism should prove acceptable to our readers they will be repeated.

THE REV. E. RYERSON AND POLITICS.

In the commencement of the present undertaking, we find it necessary to give all the documents which have, in various portions of the Provincial Press, been laid before the public, on the subject of the Rev. Egerton Ryerson's public interference in defence of one side of the great constitutional dispute with which the country has been agitated. Our object, in so doing, is to place before the readers of the *Wesleyan Methodist* the whole subject in historical order, as it affects the object for which this journal is published. It is necessary to say, that we only refer to them for this purpose, and not with a view of expressing any opinion, or drawing attention to their political character.

We shall not enter into political questions on any account, but it was thought impossible to make out a clear case, without inserting them.

We also premise, with reference to these publications, that inasmuch as parties on one side of the present controversy, have made statements as facts, which are contradicted by the other side; and, these, offer their denial of those alleged facts, in language considered to be unbecoming the station and office of