

does his history occupy in the Acts of the Apostles. He was favoured with extraordinary "visions and revelations of the Lord," being "caught up to the third heaven," and "into paradise."

Yet, in the appointment of St. Paul, to his high office, there was some derivation from the plea which the Lord seems to have been pleased formerly to uncover for, at first, he "ordained teachers, that they should be with him, and that he might send them forth to preach."

How did he defend it? By appealing particularly to the grace, gifts, and success, with which the Lord had seen fit to honour him. Take a short specimen of his language: "It pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen."

Further, in the principle of this appeal St. Paul had the concurrence and sanction of the most eminent of our Lord's other Apostles. He mentions an interview which took place between himself and James, Cephas or Peter, and John; and says, who seemed to be pillars, perceived the grace that was given unto me.

* Cor. xii. 1-4. 1 Cor. xv. 10. 2 Cor. xii. 2. Mark iii. 14. Acts i. 24-26. 1 Cor. xv. 6. Gal. i. 13, 16. 1 Tim. i. 13, 15. 1 Cor. xv. 10. Gal. ii. 9. 1 Cor. xii. 28. 1 Cor. i. 1-3.

intend to place any Ministers of Christ in the present day on a level with the holy "Apostles of the Gentiles;" or that we wish to give the warmest encouragement to confusion and needless irregularity. By no means. Yet if St. Paul, with his signal endowments, was called to the grace which God had conferred upon him, and to the fruit of his labours, in proof of the validity of his apostolical ministry, while he was, at the same time, carefully observant of the "decent and order" in which he himself required that "all things" should be done.

Let us, then, apply the argument. The forefathers of the Wesleyan Methodists found the mercy of God, which they had long and anxiously sought; and they thrived to make that mercy known to all mankind. They coveted not ease, honour, or affluence, but souls; and they repaired to those who were most destitute and neglected. Regardless of fatigue, danger, and even death itself, they took their stand among the outcasts of Moorfields and Kennington-Common, the colliers of Kingswood, the miners and wreckers of Cornwall, the seamen of Newcastle, the potters of Staffordshire, and others who were, at that time, equally forsaken.

The system, beyond the thought and expectations of its first agents, has risen into order, maturity, and strength. It has flourished for more than a hundred years, and extended its kindly influence in all directions. How many thousands who, but for the instrumentality of Wesleyan Methodism, might have continued in profligacy and guilt, and died in darkness and dread, have found pardon and holiness in life, peace in death, and, we doubt not, endless rest with God! How many thousands more are happily "journeying unto the place," the heavenly Canaan, "of which the Lord hath said, I will give it you!"

To the opponents of the Wesleyan Methodists we would venture to repeat the wise and oft-cited admonition of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found," and we are persuaded that ye would not willingly be found, "even to fight against God."

* Rom. xii. 17. 1 Cor. xiv. 40. 1 Tim. ii. 15. 1 Pet. iii. 17. 1 John i. 9. 1 John ii. 23. 1 John iv. 17. 1 John v. 18. 1 John v. 19. 1 John v. 20. 1 John v. 21. 1 John v. 22. 1 John v. 23. 1 John v. 24. 1 John v. 25. 1 John v. 26. 1 John v. 27. 1 John v. 28. 1 John v. 29. 1 John v. 30. 1 John v. 31. 1 John v. 32. 1 John v. 33. 1 John v. 34. 1 John v. 35. 1 John v. 36. 1 John v. 37. 1 John v. 38. 1 John v. 39. 1 John v. 40. 1 John v. 41. 1 John v. 42. 1 John v. 43. 1 John v. 44. 1 John v. 45. 1 John v. 46. 1 John v. 47. 1 John v. 48. 1 John v. 49. 1 John v. 50. 1 John v. 51. 1 John v. 52. 1 John v. 53. 1 John v. 54. 1 John v. 55. 1 John v. 56. 1 John v. 57. 1 John v. 58. 1 John v. 59. 1 John v. 60. 1 John v. 61. 1 John v. 62. 1 John v. 63. 1 John v. 64. 1 John v. 65. 1 John v. 66. 1 John v. 67. 1 John v. 68. 1 John v. 69. 1 John v. 70. 1 John v. 71. 1 John v. 72. 1 John v. 73. 1 John v. 74. 1 John v. 75. 1 John v. 76. 1 John v. 77. 1 John v. 78. 1 John v. 79. 1 John v. 80. 1 John v. 81. 1 John v. 82. 1 John v. 83. 1 John v. 84. 1 John v. 85. 1 John v. 86. 1 John v. 87. 1 John v. 88. 1 John v. 89. 1 John v. 90. 1 John v. 91. 1 John v. 92. 1 John v. 93. 1 John v. 94. 1 John v. 95. 1 John v. 96. 1 John v. 97. 1 John v. 98. 1 John v. 99. 1 John v. 100.

Wesleyan Methodists themselves "have attained" in spiritual wisdom and grace, let them "walk by the same rule;" let them "mind the same thing." Let them remain steady to the spirit and principle of those fathers. Nothing can injure them but their own unfaithfulness. If Wesleyan Methodism fall, it must fall by a suicidal act.

Ye who "labour in the word and doctrine" among us, whether at home or abroad, "suffer the word of exhortation." Strive to "approve yourselves as the Ministers of God,—by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, ye live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

LOVE THE BOND OF PERFECTNESS.

That which killeth love, killeth all grace and holiness, and killeth souls. That which queneth love queneth the Spirit, a thousandfold more than the restraining of our gifts of utterance doth. That which banisheth love banisheth God. That which is against love is against the design of Christ in our redemption, and therefore may well be called anti-christian. They are dangerously mistaken who think that Satan hath but one way to men's damnation.—There are as many ways to hell as there are to the extinguishing of love. And all tendeth unto this that tendeth to hide or deny the loveliness, that is the goodness, of them whom I must love, much more than which represents them as odious. Satan will pretend to any sort of strictness by which he can mortify love. If you can devise any thing that will help to kill men's love, and set the churches in divisions, Satan will be your helper, and will be the persecutor of you all.

* Rom. xii. 17. 1 Cor. xiv. 40. 1 Tim. ii. 15. 1 Pet. iii. 17. 1 John i. 9. 1 John ii. 23. 1 John iv. 17. 1 John v. 18. 1 John v. 19. 1 John v. 20. 1 John v. 21. 1 John v. 22. 1 John v. 23. 1 John v. 24. 1 John v. 25. 1 John v. 26. 1 John v. 27. 1 John v. 28. 1 John v. 29. 1 John v. 30. 1 John v. 31. 1 John v. 32. 1 John v. 33. 1 John v. 34. 1 John v. 35. 1 John v. 36. 1 John v. 37. 1 John v. 38. 1 John v. 39. 1 John v. 40. 1 John v. 41. 1 John v. 42. 1 John v. 43. 1 John v. 44. 1 John v. 45. 1 John v. 46. 1 John v. 47. 1 John v. 48. 1 John v. 49. 1 John v. 50. 1 John v. 51. 1 John v. 52. 1 John v. 53. 1 John v. 54. 1 John v. 55. 1 John v. 56. 1 John v. 57. 1 John v. 58. 1 John v. 59. 1 John v. 60. 1 John v. 61. 1 John v. 62. 1 John v. 63. 1 John v. 64. 1 John v. 65. 1 John v. 66. 1 John v. 67. 1 John v. 68. 1 John v. 69. 1 John v. 70. 1 John v. 71. 1 John v. 72. 1 John v. 73. 1 John v. 74. 1 John v. 75. 1 John v. 76. 1 John v. 77. 1 John v. 78. 1 John v. 79. 1 John v. 80. 1 John v. 81. 1 John v. 82. 1 John v. 83. 1 John v. 84. 1 John v. 85. 1 John v. 86. 1 John v. 87. 1 John v. 88. 1 John v. 89. 1 John v. 90. 1 John v. 91. 1 John v. 92. 1 John v. 93. 1 John v. 94. 1 John v. 95. 1 John v. 96. 1 John v. 97. 1 John v. 98. 1 John v. 99. 1 John v. 100.

"I pray you, love not these men, but love them."

When love is dead, and yet religion seemeth to survive, and to be increased by it, think what a degenerate, scandalous, hypocritical religion that will be, and how odious and dishonourable to God. To preach without love, to hear without love, to pray without love, and to communicate without love, to any that differ from your sect, O what a loathsome sacrifice is it to the God of love! If we must leave our gift at the altar till we are reconciled to one offended brother, what a gift is theirs who are un-reconciled to multitudes of their brethren because they are not of their way! yea, that make their communion the very badge and means of their uncharitableness and divisions! Sirs, these are not matters of indifference, nor to be indulged by any faithful Pastor of the church!

Perhaps, reader, thou art one of them who think that the settlement and happiness of the church must be won like a game at foot-ball, and therefore scrupulous not to toss it in the dirt, and tumultuously to strive with and strike up the heels of all that are against thee; so that peaceable passengers cannot safely come near your game or pass the streets. But when you have got the ball, have you done the work! Are you still so ignorant as not to know how uncertain still you are of keeping it; and that one spurn can take it from you! And suppose you could secure all your conquests, are the churches healed ever the more! Men's hearts must be conquered before this healing work is done; and therefore the Apostle saith that "we are more than conquerors," when we are "killed all the day long, and accounted as sheep to the slaughter;" that is, it is more gain and honour to ourselves to suffer in faith and patience by our enemies than to conquer them in the field; and it is more profitable also unto them, and tendeth to a more desirable conquest of them; because when we are conquerors by force, we do but exasperate them, and if we hurt their bodies we harden them the more against our cause, and against the means of their own salvation. Our patient martyrdom and suffering by them may tend at last to open their eyes, and turn their hearts, and save their souls, by showing them the truth, the goodness and power of Christ, and of his word and Spirit. This is the meaning of being "more than conquerors."

The soul is the man; and love is the Christian life, and the true cement of the church's unity. And love must cause love, as fire causeth fire. Hurtful wrath doth most powerfully quench it, and hath been the wolfish scatterer of the flocks of Christ. And hath that be now the way to build it down? It is love that must be our union, and love that must cause it, or we shall never have the union of a Christian church.—By this shall all men know that ye are Christ's disciples, if ye have love one to another. If you believe not this, pretend not to believe in Jesus Christ, who doth affirm it. Times of most temptation are times of greatest danger, and commonly of greatest sin; and all faithful Pastors must know what are the special temptations of the time and place wherein they live. When had we ever greater temptations to love-killing principles and practices than now! The harder it is for men to love them that hate them, that curse them unjustly, that revile them, and reproach them, and make them odious, or that hurt them; the more cause have ministers and all Christians to set a double watch upon their love, lest, before they are aware, a flaming and consuming zeal do tell others that they "know not what manner of spirit they are of."—Multitudes are overtaken with this sin; and few know so heinous a sin to be any sin at all; but all factions and parties are still justifying their love-killing ways, and reproaching those whom they have wronged; as if when they have sinfully withdrawn their love from them, it were no crime to take away next their good name, and all that they have power to take away. And shall Ministers stand by, and see men take such sin for duty, and serve God by abusing his servants; and look for a reward for dividing and pulling down his church, and never tell them what they are doing!

Though all sober Christians should learn by the keenest rebukes of their consciences, yet passion and prejudice make it so difficult, that it usually hardeneth men more in their sin; and this is another thing which causeth me the more to abhor divi-