

the Reformation of the 16th century, will compare with it for far reaching influence and magnificent results. Within a little over a century it has enrolled under its banner four and twenty millions of the race, or one-seventh of protestant Christendom—dwelling in many lands and speaking many tongues. And besides this, the quickening and re-awakening of the national Church and of the dissenting Churches of Great Britain, and the impulse given to missionary and philanthropic labour throughout the world, is largely to be attributed to the influence of Methodism.

The study, therefore, of the lives of the two remarkable brothers, divinely raised up to be the agents of this great revival, is the duty of all who bear the name of Methodists. We are glad to be able to furnish in connection with this magazine the means for that study in the admirable *Lives of the Wesleys* which is offered as a premium therewith. Dr. Whitehead's is the first and is one of the most complete *Lives* of the Wesleys ever written. To him, in association with Dr. Coke and Henry Moore, John Wesley left, by will, all his manuscripts, and Dr. Whitehead was invited by the London preachers to preach John Wesley's funeral sermon. Most of the subsequent *Lives* of the founders of Methodism, are based largely upon this, and this contains much correspondence between the brothers, and with leaders of the movement, not found elsewhere. It gives a full account of the remarkable Wesley family, and gives full details of that wonderful movement called Methodism. It records also John Wesley's unhappy love affair, both in America and in England, but treats them with more delicacy and tenderness than does Tyerman in his exhaustive *Life*. It does not attempt to conceal his faults, his credulousness of ghost stories and supernatural interpositions. But these were largely the growth of the times in which he lived. He shared them with such men as Dr. Johnson and Cotton Mather and Judge Hale. But on most of the great moral questions which affect society, John Wes-

ley was far ahead of his age, and is still ahead of some who call themselves his disciples.

We feel bound, however, in noticing this book to take strong exception to the treatment of one particular subject. It only occupies, it is true, some 13 of the 578 pages, and a good deal of that space is taken up with correspondence between the Wesleys, and with statements of historic fact, but from the conclusions reached we must record our dissent. The passage has reference to the ordination by John Wesley, and two other presbyters of the Church of England, of Dr. Coke as Bishop of the Methodist Church in America. Dr. Whitehead strongly takes sides with Charles Wesley in condemning that act, as unwarranted and unjustifiable. While admitting with Dr. Abel Stevens, who strongly defends it, that it was a most extraordinary proceeding, we claim that its wisdom has been justified by the result, and that, with John Wesley's common sense views of the Scriptural identity in order of Bishop and Presbyter, he was abundantly warranted in his act. But we judge that had Dr. Whitehead lived a few years longer than he did, he would have greatly modified or reversed his opinions on this subject, and also on the celebrated "deed of declaration," to which he also takes exception. Dr. Whitehead thinks that John Wesley, being then in his eighty-second year, was over-persuaded to this act by Coke. Charles Wesley very warmly remonstrated with his brother, but the correspondence, which is very interesting, does honour to them both. We quote the closing paragraph:

"I thank you for your intention to remain my friend. Herein my heart is as your heart. Whom God hath joined let no man put asunder. We have taken each other for better for worse, till death do us—part? No, no; but eternally unite. Therefore in the love which never faileth, I am, your affectionate friend and brother. C. Wesley."

We hope that all the readers of the magazine will procure and study this important work.