

# The Wesleyan

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**For the Provincial Wesleyan.**  
**THE PRODIGAL'S RETURN.**  
Eve's lovely hues shed o'er the landscape fair,  
Purple gleams, investing all  
Earth's rugged features with a softness rare,  
Like an aerial path.  
Hushed was each sound, save when the murmur  
Of rippling waves against the shore  
Fell on the ear, as from some rose-lipped shell,  
Comes Ocean's softened roar.  
For there the Galilean lake displayed  
Its dimpling surface to the breeze,  
That fitfully among its wavelets strayed  
And sighed among the trees.  
And overhead, like the inverted bell  
Of some blue flower, the sky was bent.  
Dewy and soft and, as Eve's mantle fell,  
With golden stars besprent.  
For many a weary day that aged sire  
Had sadly loped his son's return;  
And, as time passed, grew ever the desire  
His unknown late to learn.  
This Summer's eve he casts his hungry gaze  
O'er the fields that to him seem  
Before him, if through evening's purple haze  
His son be, may discern.  
Scarcely had he looked, when, on a distant hill  
Where the rich light did slowly die,  
He saw a form—no statue e'er more still—  
Against the western sky.  
With outstretched arms, tears streaming down  
His face,  
His yearning heart surcharged with joy,  
He gave one cry and ran with quickening pace  
To meet his still-loved boy.  
Shame beat that youthful head. That hollow  
Gone the frame, weak step, of famine tell;  
Ragged, forlorn, and wan, he tottered nigh,  
And in his sire's arms fell.  
The father thinks not how he was distressed  
By all his son had done amiss;  
But clasped the youth about the neck and  
pressed  
His lips with one fond kiss.  
Overwhelmed, the prodigal was speechless long,  
Then broke the silence of the night:  
"Father, against high Heaven have I done  
wrong,  
And sinned in thine own sight."  
Uplifted the moon. The melancholy wind  
Waits those two bending forms around;  
But earnest joy fills all the father's mind:  
The prodigal is found.

**DOCTRINAL SKETCHES, No. 6.**  
**MAN—HIS ORIGINAL STATE.**  
In ancient times, as well as in our own,  
The attention of man has largely been  
turned towards himself. Gradually awaking to a  
consciousness of his creaturehood, he has  
begun to enquire, Whence came I?  
Sensible of his connexion with a world  
of matter, yet conscious of powers essentially  
distinct from it, and superior to it,  
the enquiry would arise, What am I?  
Man found himself "under law," which,  
if his demands were not always clearly per-  
ceived, invariably indicated his penalties for  
wrong doing, and therefore instinctively he  
would ask, Whom am I? In every age,  
and in all lands there were opened spiri-  
tual spheres, and as the heart-stricken mourner  
followed the remains of their friends to the  
tomb, but felt that the wounded patient  
could bury in the earth, they were each  
compelled to the exclamation, Whither am  
I going?  
No system of philosophy, or of religion, ex-  
cept those based upon Divine revelation,  
has been able to solve these problems. It  
was an imperfection and a mockery of self,  
man aspirating to be his own God, and  
while yet no clue was given to his origi-  
nal state, and no standard was afforded  
by which he might test his principles or his  
conduct. And what is the worth of those  
recent investigations conducted on his be-  
half? Suppose it proved that his fall is  
an account of his creaturehood, that rests  
myological and moral obligations, be-  
tween his instincts and intellectual powers,  
even, and the brevity of his life, associated  
as it is with the dread of annihilation?  
We might just as well, on such principles,  
as can be accounted for, that the highest  
"development" of the human species in  
all that is deemed  
worthy of art, in its commerce, in literature,  
or in legislation—has been accomplished not  
only where the alleged fall of man is  
believed, but by means of the propaga-  
tion and inculcation of that myth? What  
ground of hope can the advocate of this  
theory hold out to the regeneration of  
humanity, for the repression of vice or  
the promotion of peace and good will among  
men, if they persuade us to reject the teach-  
ing of the Holy Scriptures and to adopt  
their own notions? Christianity has had  
its triumphs not only in the homes of the  
virtuous or the congregations of its disci-  
ples, but on the pallet of straw were the poor

and dying have triumphed gloriously; in the  
reformation of profligates and criminals;  
and in the elevation from the rudest barbarism  
and the most abandoned cruelty of whole  
nations, to a position of morality, intel-  
ligence, and social influence, equal to  
that of an other people on the earth. It is  
not now a question of its primitive vigour, but  
of its going on "conquering and to con-  
quer." Let our theorists on the other side  
"go and do likewise." There is a fair  
field for their efforts in China, Japan, and  
central Africa; and their peculiar views  
are much less likely to meet with opposi-  
tion in those regions, than where the doc-  
trines of the Bible are entertained.  
Meanwhile, we must be allowed to go  
"to the law and to the testimony," for our  
opinions respecting man; and at the outset  
we may venture to affirm, that whether  
those opinions be true or false, they are in  
perfect accordance with the undisputed  
facts of the case, whether as pertaining to the  
history of our race, or to the condition of  
any member of the human family.

Man is not now what he once was. God  
made him upright. "In the image of God  
created he him." The terse language of  
the Psalmist is therefore literally correct:  
"Thou hast made him a little lower"  
not, as our translation feebly puts it, "than  
the angels, but—than God," and hast  
crowned him with glory and honour.  
Other parts of creation were simply hidden  
be, and they sprang into existence. But of  
this creature, Divine counsel, so to speak,  
was held, ere he was brought into being;  
and then what had previously been pro-  
nounced "good" was, with this addition,  
declared to be "very good." The scale of  
creation was complete. Of the dust of the  
ground "was man formed, but into his crea-  
ture the Lord God breathed the breath of  
life, and man became a living soul. "Thus  
the heavens and the earth were finished and  
all the host of them."  
But what is the force of all these expres-  
sions? Is it that man was made with  
stature erect and a face towards the heav-  
ens? Is it that he enjoyed mental powers  
superior to those of the lower animals, or  
altogether different from theirs? Is it  
found in the fact of his dominion over them  
all; in his immortality; or in the mere pos-  
session of a capacity for perfect holiness of  
heart and life? Not any of these, not all  
of them put together, would justify the lan-  
guage concerning man in his pristine con-  
dition. What is the glory of God? Moses  
asked to see it. The reply was, "I will  
make all my goodness pass before thee."  
This then is it—moral perfection, holiness,  
love. In this "likeness" after this "im-  
age."  
The evidence of man's original rectitude,  
of his positive purity, is not difficult to find.  
What did he lose by the fall? Not immor-  
tality, certainly. His intellectual ability  
has been injured but not destroyed; his do-  
minion over the lower animals lessened but  
not lost. He is capable of true devotion  
and of intelligent obedience. But he for-  
feited the favor of God, and consequently  
lost the indwelling of the Holy Ghost—the  
seal of that favour, and the source of  
spiritual life. Dying, in this respect, on  
the very day that he ate of the forbidden  
fruit, he was an absolute stranger to the  
deprivation of Divine communion, and, as  
the result of that, an actual deprivation of  
man's superior powers. God was banished  
from His temple, and Satan was enthroned  
in his stead. The very light which had  
filled that temple now became darkness.  
The affection which with holy rapture had  
been his, the cloud of Divine presence,  
were now perverted and compelled to  
a drudgery at once earthly, sensual,  
and devilish. How otherwise can it be ac-  
counted for that after man had enjoyed the  
sweets of intercourse with His Maker, and  
in knew of wisdom, power, and goodness,  
restoration forms to hide himself from the  
presence of the Lord amidst the trees of  
the garden? How, else, it might be asked,  
that when the voice of the Lord again to  
the sinner pair, there should be  
no acknowledgement of wrong doing, but  
mutual recriminations, and captious reflec-  
tions against the goodness of God Himself?  
Here is the proof, all too demonstrative,  
that the image of God, in its highest sense,  
was utterly destroyed from the nature of  
man.

And the New Testament which fully sets  
forth the possibility and the means of his  
restoration forms to hide himself from the  
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that the image of God, in its highest sense,  
was utterly destroyed from the nature of  
man.

**CURIOUS METHODIST FACTS.**  
We are quite inclined, as a denomination,  
to perceive special providential interpositions  
in our history. The main epochs of our cause  
are certainly distinguished by very marked  
providences; but in many of the minor and  
local facts of our history, the same divine inter-  
vention will be seen by the devout mind. Our  
early itinerants needed such preliminary and  
special aids; they frequently went forth into  
desert and new sections of the moral field,  
distant from the centres of population, and  
knowing whether they were going or  
what should befall them. They often suddenly  
appeared, with no other companions than their  
faithful circuit steeds, among utter strangers.

They were, indeed, as Asbury exclaimed, when  
riding through New England, "a spectacle  
unto the world, and to angels, and to men."  
Amid their many trials, however, they were  
cheered ever and anon by finding warm wel-  
comes, like Paul's at Philippi, from those whose  
hearts the Lord had opened, and who, by some  
previous providential means, had been pre-  
pared to appreciate their desired mission, and to  
open their doors for them.

**JESSE LEE AT LYNN.**  
Lynn, where the first Methodist society of  
Massachusetts was formed, afforded an exam-  
ple. Jesse Lee had been contending with ap-  
parently insurmountable obstacles at Boston;  
attempts to introduce Methodism in that city  
failed. In his extremity, he received a letter  
from Lynn, signed by Benjamin Johnson, a  
name now held in reverence by the Methodists  
of that town. Mr. Johnson invited him to Lynn,  
and opened his house for preaching, and it be-  
came the favorite home of the solitary and  
hard-pressed itinerant.  
"Bless the Lord," he exclaimed, as he re-  
turned to the new "prophet's chamber" that  
night; "bless the Lord, O my soul, for bringing me  
among this people!" The secret of this kind-  
ness was soon explained. Mr. Johnson had  
heard the Methodist preaching somewhere in the  
South, and believing them "men who showed  
the way of salvation," he welcomed them to  
the hospitalities of his house. His invita-  
tion to Lee came precisely at the critical  
time of his necessity. The Lord had thus pre-  
pared the way for his servant. Lee immedi-  
ately turned his new home into a sanctuary;  
he preached there continually when not else-  
where engaged, and the results corresponded  
with the providential character of the opening.  
The first Methodist society of Massachusetts  
was formed there, with Mr. Johnson's name at  
the head of its roll, and in that village was  
erected the first Methodist chapel of the com-  
monwealth; there also was held the first New  
England Conference; there was raised up the  
first native Methodist preacher of the Eastern  
States; and there, it is said, was formed the  
first Methodist Missionary Society of the United  
States. The ancient mansion of Benjamin  
Johnson has long since given place to another  
building, but its site is still remembered sacredly  
by the Methodists of Lynn, and Enoch  
Mudge, the first native Eastern itinerant,  
secured that part of the floor on which Lee  
usually stood while preaching, as a precious  
relic.

**SINGULAR PREPARATION.**  
Lee met with one of these "providential  
preparations" soon after his arrival in the  
Eastern States. He preached his first New-Eng-  
land sermon at Newalk, Conn., on June 17th,  
1789. His subsequent reception in that State  
was such as could not have failed to drive  
from the field any less zealous man. He sometimes  
had to light the candles of the school-house or  
court-room where he preached, and ring the  
bell to announce the service; he was quite  
generally opposed by settled pastors and the  
village deacons; he was often denied the most  
ordinary hospitalities, and he received frequent  
visits to the same preaching-place without  
receiving a single invitation to a home, or even a  
word of salutation from any of his hearers.  
Precious was it to him, under such circum-  
stances, to find here and there a devout and  
sympathetic hearer, who were prepared to wel-  
come him not only to their houses, but to their  
hearts. Some years before his arrival, Mr.  
Black, a Wesleyan local preacher, noted as one  
of the founders of Methodism in the British  
Provinces, visited Boston, and penetrated with  
his message of salvation into Connecticut.  
His excursion seems to have been brief,  
if not a casual one, but remembered. In  
one place where he had preached, a  
few enquiring minds maintained, at the time  
of Lee's arrival, a weekly prayer-meeting.  
"This appeared to me," said Lee, when he  
heard of one of them at a distance, "to be an  
opening from the hand of the Lord." He called  
at the house of a Mr. Timothy Wheeler, a few  
miles from Fairfield, where he met a number  
of this little band, who welcomed him with a  
melting heart. He records the interview in  
his journal: "She then began to tell me how  
it had been with them, and said there were a  
few of them that met once a week to sing and  
pray together; but they were much discour-  
aged by their older friends, and that they had  
been wishing and praying for some one to come  
and instruct them, and seemed to believe that  
God had sent me." At length she said that she  
was so rejoiced that her strength had almost  
left her, and, sitting down, she began to weep.  
Mr. Black, one of our preachers, had been  
there a few years before, and some of the peo-  
ple had been wishing for the Methodists ever  
since. The news of his arrival was immedi-  
ately spread abroad; he preached, and after  
the "meeting some of the people stayed to be  
instructed in the ways of the Lord." Five or  
six of them he thought "truly awakened,"  
and one had "experienced a change of heart."

**GARRISON IN NOVA SCOTIA.**  
In 1785, Freeborn Garretson was sent by  
Asbury to the British Provinces, and was the  
regular American Methodist preacher who  
visited them. He went among them an utter  
stranger; his labors and travels were more ex-  
tensive, if possible, than those of Lee in New  
England. He said, in his semi-centennial  
sermon before the New York Conference: "I  
travelled the mountains and valleys frequently  
by foot, with my knapsack on my back, guided  
by Indian paths in the wilderness when it was  
not expedient to take a horse; and I had often  
to wade through morasses half leg deep in mud  
and water; frequently satisfying my hunger  
with a piece of bread and pork from my  
knapsack, quenching my thirst from a brook,  
and resting my weary limbs on the leaves of  
trees. Thanks be to God, he compensated me  
for all my toil, for many precious souls were  
awakened and converted to God."  
In these hard struggles he was refreshed to  
find the people often prepared to receive him  
by some such previous means as we have de-  
scribed. Singularly enough, Black, who had  
preceded Lee in Connecticut, had also been in  
the province and had scattered the good seed  
in his course. At the town of Liverpool, Nova  
Scotia, Garretson found already a small

band of twenty Methodists, who received him  
with a grateful welcome, and were doubled in  
number during the first month he spent among  
them. He gives an account of the origin of  
this infant Church: "Captain D., since gone  
to heaven, some time before any of us came to  
this place, met with Mr. Wesley's tract called  
"The character of a Methodist." This excited  
in him a desire to read and hear one of the  
new sect. He sent to Shelburne for "Brother  
John Man," who visited him, and thus laid the  
foundations of Methodism in Liverpool. Gar-  
retson in this manner found the "way of the  
Lord prepared for him." He entered cheer-  
fully and zealously the open door, and in a  
short time wrote to Wesley: "Some weeks  
ago I left Halifax and went to Liverpool,  
where the Lord—carrying on a blessed work;  
many precious souls of late have been set at  
liberty to praise a sin-pardoning God. There  
is a lively society. The greater part of the  
town attend our ministry, and the first people  
have joined our society.—The Methodist.

**THE RELIGION OF PRIVILEGES.**

The highest level of Christian life is not the  
plane of law and duty and authority, but the  
sublime elevation of love and privilege and  
delight in God. A profound principle in the  
life is enunciated in the law but under  
ance. The deepest philosophy of Christian  
experience is that of perfect freedom from fear  
and constraint, and of perfect delight in the  
performance of those obligations that lie with-  
in the circumference of our relations. Law-  
service is bondage; love-service is freedom.  
"Not without love to God," says Paul, "but  
under law to Christ." The law of love to  
Christ does not set aside the law of duty to  
God, but includes it as the greater includes  
the less. Our most glorious conceptions of  
the Godhead are obtained through our loving  
communion with Christ. The fervent teacher  
of thought into the Divine nature do not  
flow from the ideas of law and reason, but  
flowing from faith and love, extend through  
the domains of grace under the all-revealing  
light of the Cross, until the eye of spiritual  
intelligence beholds the glory that Christ had  
with the Father before the world was. What is  
the significance of the teaching, that your life  
is hid with Christ in God, but that the secret  
springs of our religious life are the same as  
those of the very life of Christ?  
Life in Christ, then, is the life of love and  
bliss, and is expressive of all those har-  
monies of existence that may be set precisely  
opposite the contraries that are revealed in  
the dusting of the spirit against the flesh and  
the flesh against the spirit, so that ye cannot  
do the things that ye would. When the mind  
operates under law to Christ, love takes the  
place of authority, faith guides the action of  
reason, and privilege swallows up duty. Love  
to Christ transmutes the duties of religion into  
the privileges of life, and elevates the soul into  
the activities of a service that flows with the  
joy and sweetness of pure affections so that  
the will of God is done on earth as it is in  
heaven.  
When all inward inclinations and forces of  
thought and feeling take the same direction as  
the authoritative precepts and duties of reli-  
gion, then the domain of work becomes the  
temple of worship; and then physical realities  
are invested with the illuminations of the con-  
science of God. There is, then, a principle in  
religion that converts what are called the  
drudgeries of our earthly life into service to  
Him who has ordained the spheres of all men-  
tal and bodily toil and activity in this proba-  
tionary state.  
And this is the grand principle of power in  
evangelical religion. Legal righteousness de-  
notes the strict and exact performance of all  
the external duties and rites of religion, and  
grounds acceptance with God upon the merit of  
good works. Striving after the righteousness  
of the law through punctilious obedience to all  
its requirements, you fall under its condemnation  
for a single violation of its demand, and from  
this condemnation you can never be set free by  
any subsequent conformity to its teachings.  
Consecrating yourself wholly to Christ in the  
exercise of a patient trust in His atoning merit,  
you pass from the condemnation of the law to  
the righteousness of faith, and this faith be-  
comes the principal of your life, as you walk by  
faith and not by sight. Under the law your  
weakness incapacitated you for fulfilling its re-  
quirements; but now, through Christ strength-  
ened, you can do all things; and so the  
righteousness of the law is fulfilled in the  
works that walk not after the flesh, but after  
the Spirit. Power in Christian life, therefore, is  
not legal, as springing from natural ability,  
but evangelical, as the principle of loving ser-  
vice to him who hath redeemed us from the  
curse of the law.  
It is evangelical Christianity, then, that must  
be preached to the men of this generation, even  
as Paul preached it to the Galatians and Ro-  
mans. In these times of learning and culture,  
when beautiful discourses upon science and  
law exert such a charm upon thinking classes,  
and when such a potent influence to the minds  
of the people, it is especially needful that our  
pulpits should dwell with great simplicity and  
sovereign earnestness upon the verities of a pure  
evangelism. The science of nature, the general-  
izations of philosophy, and the beautiful  
culture of learning as represented so elegantly  
by Matthew Arnold, should not be permitted to  
antagonize the teachings of spiritual Christi-  
anity as involving a supernatural agency, freeing  
the soul from the law of sin and death, and  
giving it the righteous culture of which it is suscep-  
tible in a conscious re-union with Christ.

We must preach Christ, then, as the end of  
the law for righteousness to every one that be-  
lieveth, and insist upon it that all the best  
excellences of moral character, and the highest  
attainments in religious experience, and the  
sublimest graces of culture, and the purest sat-  
isfaction of life flow from fellowship with Him.  
The grandest of all privileges in this lower uni-  
verse is to be a Christian, and there is nothing  
in the nature of privilege that is not included  
in Christian discipleship. Living in Christ, the  
callings and pursuits of life, the occupations of  
the mind, the employments that legitimately

exercise the faculties and powers of existence,  
all come within the scope of that service that is  
rooted in faith and is declarative of love. Liv-  
ing under the law of love to Christ, the multi-  
fold relations of existence are comprehensive  
of all good as affording every variety of occa-  
sion of service to Him. The gospel of grace  
and privileges extends its circles of light and  
beauty over the vast spheres of law and duty.  
Does the law enforce industry? All the virtues  
of industry are spontaneous graces of the Chris-  
tian character. Is a farm to be cultivated? It  
is done as service to Christ. Is a profession  
to be studied and practiced? It is incorporated  
in the Christian profession and made to sub-  
serve the glory of God. The goal in  
Christianity is to be investigated and  
taught? Its pursuits are made to weave the  
richest garlands of knowledge for the cross of  
redemption. Are the means of grace to be at-  
tended? It is such a privilege to enjoy them  
that business and pleasure may interpose no  
barriers to their sacred delights. Are all the  
institutions of religion to be liberally supported?  
The plea of civility has been exchanged  
for the boundless measures of love. In this  
type of religion, restraint gives place to  
willfulness, hard legality to sweet flowing affec-  
tion, the bondage of nature to the joyous free-  
dom of grace, and tormenting tears to perfect  
love. Are you a Calvinist? You call it the  
higher Christian life; in Methodist dialect it  
is entire sanctification or Christian perfection;  
in poetic cadence, it is a reality of beauty  
and joy forever.—North Western Advocate.

**THE STATUS OF METHODISM.**  
Under this head Bishop Doeggett has a capital  
communication in the Richmond Christian  
Advocate of Feb. 23. He says:  
No Christian organization, in modern times  
that has been so fruitful of evangelical results  
as that which bears the designation of Metho-  
dism. Its productive and reproductive power  
has been the marvel of the century and a  
quarter during which its activity has been  
distinctly displayed. It has been not only  
incomparably the grandest of all ecclesiastical  
creations, during that period, but, by its ex-  
haustless vitality, it has been the means of  
satisfying quickening and multiplying agen-  
cies of good beyond its own immediate sphere.  
Its past history and its present dimensions are  
the incontestable evidences of an irrepressible  
energy, the character of which has been in-  
creased by its effects, as explicitly as its exist-  
ence and extent have been known and read of  
all men. Historically one of the most promi-  
nent facts in the religious annals of the age, phi-  
losophically it is a phenomenon which can be  
explained only upon the hypothesis of that divine  
interposition which has always characterized  
the progress of genuine Christianity. It has  
grown since its triumphant vindication in the  
title of a true Church of Jesus Christ, with  
all the elements of a perfectly adjusted and  
self-poised system, capable, with its inherited  
conditions, of perpetuating itself in the world  
as one of the great co-operative forces of  
Christendom.  
Its foundation, its mission, and its functions,  
in the providential scheme of advancing the  
Redeemer's kingdom, are as clearly defined as any  
similar agency ever has been since the intro-  
duction of the gospel. It bears all the marks  
and carries all the credentials of an institution  
of God. The question of its validity is settled  
by all the logical proofs of which the subject is  
susceptible; and above all, by the decisive at-  
testation of the Holy Ghost in the salvation of  
sinners. Constructed upon a scriptural basis,  
instinct with spiritual life, proclaiming a pure  
evangelism, and accomplishing the required ob-  
jects of the gospel, it has demonstrated to later  
times, and amidst acknowledged degeneracy,  
the theory of an Apostolic Church, against all  
the vaunted pretensions of a decrepit antici-  
pated, and of a vicious separation.  
Compared with it no existing ecclesiastical  
organization can boast a higher origin,  
a brighter record, a purer culture, an abler man-  
istry, a bolier membership, or a grander des-  
tiny.  
Numerically considered, all Protestant de-  
nominations in the United States, with the ex-  
ception of one, are vastly in the rear, with no  
apparent probability of ever outstripping it in  
the vigor of its manhood and the robustness of  
its strength, evolving every day its growing  
proportions and its expanding capacity for  
large achievements in the evangelization of  
mankind. Occasionally defections from its  
altars, by loosely attached adherents, are  
nothing more than fractional exceptions to the  
majesty and solidity of a huge body, moving  
in the rapidity of its motion, throes from its  
surface separable particles without diminishing  
its volume; and are usually occasioned by su-  
perfluous ideas, personal friction, or constitu-  
tional instability. They are not losses to the  
body itself. They inflict no sensible or per-  
manent damage upon it. They are more indi-  
vidual eccentricities and misfortunes than col-  
lective calamities, are soon forgotten, and are  
finally obliterated by the wave of future suc-  
cesses. Such has been, almost invariably, the  
brief memorial of those who, fostered and orga-  
nized by the institutions of Methodism, have re-  
nounced its fellowship, and sought an alliance  
with those who possess neither doctrinal nor  
historic affinities with it; and whose corporate  
position is one of positive antagonism. Such a  
attitude, without a radical change, is false to  
the individual, and practically hostile to the  
former relation, whatever protestation may ac-  
company the transition.  
But in reviewing the status of Methodism,  
it would be very inadequately estimated by  
considering merely the scriptural integrity of  
its constitution, or the measure of its organic  
development. It is justly entitled to the ad-  
ditional credit of an unbroken quantity of ben-  
eficial influence, reaching far beyond its own  
confines, an influence known to be great, but  
indeterminable by our present means of cal-  
culation. Replenishing itself, under God, by  
a rate of progression which has surprised its  
friends and confounded its enemies, it has di-  
rectly and indirectly improved society, and laid  
a large portion of the Protestant world under  
obligation by its contributions. Without ar-  
rogating to itself more than a special mission,  
it has diffused and even incorporated into other  
Christian bodies no small degree of its peculiar

genius arousing and stimulating them into  
greater activity, and into more vigorous life;  
and it has increased their numbers by its ex-  
traordinary revivals and frequent transfers of  
membership. Eternity alone will reveal to  
what extent other Churches are indebted to the  
pious resources of Methodism since the com-  
mencement of its wonderful operations in this  
country. If it has awakened resistance by its  
contact it has repaid the injury which it has re-  
ceived by untold benedictions, breathed its in-  
spiration into alien institutions, and shed the  
odor of its healing virtue upon the wounds in-  
flicted while battling for the accomplishment  
of its glorious errand.  
The question of our reciprocal obligation is  
a species of debt which we owe to the  
Churches. But we may safely enquire, as a  
matter of fact, what equivalent has Methodism,  
as a movement, ever received for the benefits  
which it has conferred? Has its communion  
been enlarged by members from them, or its  
ministry been supplied from their pulpits, to  
any appreciable extent? It asks no favors of  
this kind, and employs no means to obtain  
them; but it is conscious of the incontestable  
truth, that while it owes little of its prosperity  
to the fertility of others, it has in a variety of  
instances, assisted in enriching them without  
impoverishing itself.

**THE EVENING OF WESLEY'S LIFE.**

We find in the Rev. Mr. James Wesley  
Owen's History entries recording the successive  
birthdays of the closing years of his life, and  
other indications of his advancing age. They  
are remarkable as illustrations of the persistent  
activity of his vital energies, and the calm, trust-  
ful spirit with which he went on with his work  
as he approached the end. The first entry we  
note is Wednesday, June 28th, 1786:  
"Entered into the eighty-third year of my  
age. I am a wonder to myself. It is now  
twelve years since I have felt any such  
sensation as weakness. I am never tired  
(such is the goodness of God!), either with  
writing, preaching or traveling. One natural  
cause undoubtedly is my continual exercise and  
change of air."  
March 1st, 1788, he had begun to feel con-  
scious of the advance of age, and wrote: "I  
considered, what difference do I find by an in-  
crease of years? I find, 1, less activity—1 walk  
slower, particularly up hill; 2, my memory is  
not so quick; 3, I cannot read so well by candle  
light. But I bless God that all my other  
powers of body and mind remain just as they  
are."  
The last week of his eighty-fourth year,  
Wesley preached seventeen times. He wrote,  
June 28th, 1788, on entering his eighty-fifth  
year: "What cause I have to praise God, as  
for a thousand spiritual blessings, so for bodily  
blessings also! How little I have suffered yet  
by the rust of numerous years!"  
He felt a few incipient signs of physical  
decay, it is true, which he described, but did not  
feel weariness in traveling or preaching.  
"I am not conscious of any decay in writing  
sermons, which I do as readily and, I be-  
lieve, as correctly as ever." Among the causes  
for continued strength, he attributed constant  
exercise and change of air; regularity in sleep;  
his power to command sleep; rising at four  
o'clock and preaching at five in the morning;  
freedom from pain, sorrow, and anxious care.  
December 16th, of the same year; "About  
this time, I was reflecting on the gentle steps  
whereby age steals upon us. Take only one  
instance; Four years ago, my sight was as good  
as it was at five and twenty. I then began to  
observe that I did not see things quite so clear  
with my left eye as with my right—all objects  
appeared a little browner to that eye. I began  
next to find some difficulty in reading small  
print by candle light. A year after, I found it  
in reading by day light. In winter, 1786, I  
could not read four or five shilling books,  
unless with a large candle; the next  
year, I could not read letters if written with a  
small or bad hand. Last winter a pearl ap-  
peared in my left eye, the sight of which grew  
exceeding dim. The right eye seems unaltered  
only I am a great deal nearer sighted than I  
was. Thus are 'those that look out at the  
windows darkened'—one of the marks of old  
age. But I bless God 'the grasshopper' is  
not a burden. I am still capable of traveling,  
and my memory is such the same it ever was,  
and so I think is my understanding."

Sunday June 28th, 1789: This day I enter  
on my eighty-sixth year. I now find I grow  
older. My sight is decaying so that I cannot  
read small print except in a strong light; 2, my  
strength is decaying so that I walk much slower  
than I did some years since; 3, my memory  
of names, whether of persons or places is  
decayed, till I stop a little to recollect them.  
What I should be afraid of, is, if I took thought  
for the morrow, that my body should weigh  
down my mind, and create either stubbornness  
by the decrease of my understanding or pessi-  
mism by the increase of my bodily infirmities;  
but thou shalt answer for me, O Lord my God;  
October 8th, 1789: "My sight is so decayed  
that I cannot read well by candle-light, but I  
can write as well as ever; and my strength is  
much lessened, so that I cannot easily preach  
about twice a day. But, I bless God, my  
memory is not much decayed, and my under-  
standing is as clear as it has been these fifty  
years."  
January 1st, 1790: "I am now an old man  
decayed from head to foot. My eyes are dim,  
my right hand shakes much, my mouth is hot  
and dry every morning. I have a lingering fever  
almost every day, my motion is weak and  
slow. However, blessed be God, I do not  
slack my labor. I can preach and write well."  
Friday, March 26th: "I finished my sermon  
on the 'Wedding Garment,' perhaps the last  
that I shall write. My eyes are now waxed  
dim, my natural force is abated. However,  
while I can, I would fain do a little for God  
before I drop into the dust."  
June 28th: "This day I enter into my  
eighty-eighth year. For above eighty-five  
years, I found none of the infirmities of old  
age. My eyes did not wax dim, neither was  
my natural strength abated. But last August,  
I found almost a sudden change; my eyes were  
so dim that no glasses would help me; my

strength likewise now quite forsook me, and  
probably will not return in this world. But I  
feel no pain from head to foot, only it seems  
nature is exhausted, and humbly speaking, will  
slink more till  
"The very springs of life stand still at last."  
The last entry in his diary is dated October  
24th, 1790, and records his preaching at Spital-  
fields church, and at St. Paul's, Shoreditch.  
He preached his last sermon February 17th,  
1791, and died on March 2nd of that year.

**OLD SPANISH MISSIONS IN CALIFORNIA.**

In the following communication, which comes  
to us from the Pacific coast, we see the results  
most favorable circumstances, on under the  
contrast with these fruits of evangelical  
Protestant labor on the same coast, even in the  
few brief years since first the gospel was carried  
to those shores. The fairest climates beneath  
the sun are the possessions of popery, and in  
every instance it has lighted and cursed the  
very earth itself. Protestantism, on the other  
hand, has mainly had its home in lands less  
favored with a wealthy soil and genial skies,  
yet has made even the wilderness to blossom as  
the rose. The physical results are fairly  
typical of the spiritual, moral and intellectual  
fruits of the two systems. Our correspondent  
says:  
During a late missionary tour along the coast  
of California, extending from San Francisco  
nearly to San Diego, a distance of five hundred  
miles, ample opportunity was afforded for visit-  
ing and inspecting these famous Old Missions.  
Those Spanish Jesuits, who, nearly a hundred  
years ago, took possession of the Pacific  
coast in behalf of the Catholic Church, what  
have been men of no ordinary character.  
Traces of their judgment, energy, persever-  
ance and large results, lead to admiration.  
Gleaned as a map of California, and note the  
places selected by them at that early period, for  
their mission stations—San Diego, San Juan,  
Los Angeles, San Buenaventura, San Barbara,  
Monterey, Santa Cruz and San Francisco. Our  
American population, in taking possession  
now of this long coast-line, did the old mis-  
sion places the best points still for towns, cities  
and trading places with the interior.  
The native Indians were converted to the  
Catholic faith, partly by violence and partly by  
simulating pity to the feelings and practices  
of the barbarians. By a few Spanish artisans  
and laborers, with a large force of Indians  
forced into the service, an amount of work was  
accomplished which, even in its decay, seems  
truly wonderful. As at San Buenaventura and  
Santa Barbara, places especially examined,  
large churches were built, with houses and out-  
houses, in strange and lengthened variety.  
Water works were constructed with vast labor,  
bringing small streams from adjacent moun-  
tains, for miles along hill-sides; spanning hill-  
slopes with arches of cobble-stone and cement.  
Gardens and orchards were walled in. All the  
appliances of civilized life were produced. The  
principal material used in their structures, was  
the same as used in the walls of ancient  
Nineveh and Babylon—adobe—unburned brick;  
roofs of tiles—hard-burned, trough-shaped  
crockery. In a decaying house at San Bue-  
naventura, once evidenced an immense kitchen  
and dining-hall, the joists which supported the  
heavy roof were measured, and found to be  
thirty feet long and fifteen inches square.  
There is no such timber found in the neighbor-  
hood, nor could the forlorn Portuguese padre,  
who still keeps possession, tell us from whence  
such immense beams were obtained. Half a  
million of dollars would not at present produce  
the material and erect one of these establish-  
ments.  
All these missions, created at such cost and  
toil, are however, gone or fast going to decay.  
There linger in and about them only a few  
wretched, dirt-looking, half starved priests,  
with a remnant of miserable, thriftless natives  
—mixtures of Spanish and Indian.—The Ameri-  
cans call them greasers.  
Why this decay? Those remarkable mission-  
aries of Rome had every advantage that could  
be asked. A land before them, the finest in the  
world—all their own and none to dispute—  
for nearly three-quarters of a century; a docile  
and numerous native population; and even  
since the American invasion, twenty years  
since, none of their houses, lands, people or  
privileges have been seized upon or inter-  
fered with. Yet all hastens to decay and seem-  
ing annihilation.  
Evidently the Catholic system has not in it  
sufficient to seize upon an ignorant, debased  
community, and elevate it to intelligence,  
thrift and a capacity for self-government. There  
is in it nothing expansive. Its tendencies are  
conservative and contractile. In its freest work-  
ings, when let alone, its devotees are pressed  
back towards heathenism. It develops but  
little energy, save when in immediate contact  
with and prompted by Protestantism.  
Many evidences of this selfish contractiveness  
may be seen in the decay of these missions.  
The priests brought with them to these estab-  
lishments, and had planted in their walled gar-  
dens the palm, olive, fig, orange, lemon, apricot,  
peach, pomegranate, pear and plum, all of  
which mature in this marvelous climate. With-  
in the Mission gardens at San Buenaventura  
are three beautiful palms, fifty feet high,  
the only ones seen on the coast; an olive orchard,  
from which Young America now annually man-  
ufactures a considerable quantity of pure olive  
oil; large, venerable, yet still thirty year trees  
of figs; and many other trees of a single  
kind. And yet, there is no evidence that a sin-  
gle one of these trees was ever transplanted  
outside their mission gardens. The priests  
here, as elsewhere, were selfish, conservative, and  
had every good thing absorbed into the church.  
The natives were not encouraged or assisted  
to plant a palm, an olive, an orange or a pear.  
Protestantism within the next eighty years,  
while I can, I would fain do a little for God  
before I drop into the dust."  
June 28th: "This day I enter into my  
eighty-eighth year. For above eighty-five  
years, I found none of the infirmities of old  
age. My eyes did not wax dim, neither was  
my natural strength abated. But last August,  
I found almost a sudden change; my eyes were  
so dim that no glasses would help me; my

both others will not seriously trouble us.

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