

parts of the discipline of methodism that are not practiced by the church are not in accordance with scripture; that bread and water love feasts were unknown to it and to the whole of antiquity, and that class meetings had their origin in a scheme for paying the debt of a preaching house. Methodist discipline being thus contrary to the letter of scripture, or at least unknown to it, are you consistent while you acknowledge it by your presence, and give those who support it the power of referring to your attendance upon it as a proof of your approbation?

Let us now look at the doctrine they teach; in some points it is correct, in others unscriptural. I have shewn this to be the case in respect to the doctrines of regeneration and conversion. But there is another doctrine of equal importance on which they hold equally erroneous opinions—namely, the doctrine of perfection. As they object to the name sinless perfection, I shall not call it by that name, although the principle is the same as if that name were given to it. This doctrine is, that it is possible for us to live upon earth without committing sin. It occupies a prominent position in their sermons and their experiences, either at the love feast or class meeting. It is, however, altogether rejected by the Church, in her 15th Article: "All we the rest, although baptized and born again in Christ, yet offend in many things; and if we say that we have no sin, we deceive ourselves, and the truth is not in us:" and in her 16th, "They are to be condemned which say they can no more sin as long as they live here." Compare with this language the following verse of a hymn found in the Methodist Hymn Book:

"Not all the powers of hell can fright  
A soul that walks with Christ in light;  
*He walks and cannot fall;*  
Clearly he sees and wins his way,  
Shining unto the perfect day,  
And more than conquers all."—Hymn 281, v. 2.

Here then is a direct issue, and that on a most important point. Let us bring it to the test of scripture, and see which statement is incorrect. Read the following passages, and weigh them seriously: "There is no man which sinneth not."—2 Chron. vi. 36. "Who can say I have made my heart clear; I am pure from my sin."—Prov. xx. 9. "There is not a just man upon earth that doeth good and sinneth not."—Ecc. vii. 20. "In many things we offend all."—James iii. 2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. These passages are so plain that they need no comment, and it would certainly require great perversity of judgment to compel us to acknowledge the opposite doctrine. As methodism is false therefore in some of her doctrines, and unscriptural in her disciplinary arrangements, should I be looked upon as deficient in Christian charity if I address you in the language of St. Paul: "I beseech you, brethren, *mark them which cause divisions and offences, contrary to the doctrines which ye have learned, AND AVOID THEM.*"—Romans xvi. 16. For "Can a man take fire in his bosom and his clothes not be burned. Can a man go upon hot coals and his feet not be burned."—Prov. vi. 27, 28. Or can you associate with those who are compassing sea and land