

points calculated to show the necessity for the discussion of the best means of averting the evil consequence to the Methodist church of a public interference in political controversy on the part of its Ministers.

In pursuance of our promise in the Prospectus, we have added the article entitled Pastoral faithfulness, with a view of reviving the zeal and energy of all who love Methodism as it was found under the management of its venerated Father, in reference to its spiritual prosperity. Other articles are added, subordinately, in accordance with our intended plan.

Having, in the Prospectus and other articles herein referred to, made out a case justifying, demanding and encouraging the issue of the "Wesleyan Methodist," we send it forth with a pure and fervent desire that it may assist in advancing the prosperity of the church, by discussing in perfect harmony with all its other agencies, the general interest.

We have further to notice, that the present number is an experimental one as to periods of publication,—viz., whether monthly, twice a month, or weekly in future; and also as to the size of the paper. Both will depend on the direction of public opinion, and the demands of subscribers. All that is fixed in the matter is, that it will at all events be issued monthly for six months from January 1st, 1845, on the terms herein stated.

PASTORAL FAITHFULNESS.

"How I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house. Wherefore I take you to record this day, that I am pure from the blood of all men, For I have not shunned to declare unto you the whole counsel of God."—Acts xx. 20, 26, 27.

Such was the pastoral character of St. Paul, such, perhaps, to an equal extent was that of the Rev. John Wesley, the founder of Methodism. His successors in the Ministry aspire, it is to be hoped, to the same perfection. We do not hesitate to assert the impossibility of success, unless the same plan be pursued, and the individuals have obtained that entire Christian liberty, to be able to say, I have kept nothing back that was profitable unto you, and can make the same appeal to God, of being pure from the blood of all men, and say also, I have declared unto you the whole counsel of God; that is, enforced, with every moral and christian duty without exception, by precept and by example.

Where the latter is deficient, the former is, and must always be withheld. We do not say that an unholy Minister may not preach the principal truths of the Gospel. But, in accordance with that deep sentiment of our Lord, "If thine eye is single thy whole body shall be full of light." We assert that no man can perceive clearly, and feel strongly on subjects relative to which his practice is deficient. He may preach many good sermons, and edify many; but he cannot command and ensure the effect of his labours, as men full of faith and the Holy Ghost must always do. With any less qualification than this, he will keep something back, he will be defiled with the blood of souls, and withhold

the counsel of God, in matters essential to holiness and salvation. And, after years of labour, perhaps honoured by thousands, as a profitable and popular preacher, when eternity bursts upon him, he is condemned by these very scriptures, and perishes, through some besetting sin. Failing in a perfect example, he is convicted of having encouraged sin, while he preached the Gospel. How awful then is the Pastoral office! What dreadful responsibility rests on the head of every man that enters a pulpit, and receives pay for taking the oversight of souls! To illustrate a little, a loitering, gossiping minister, cannot effectively exhort his charge to redeem their time, and avoid unprofitable and needless conversation,—a practice as destructive of holiness, as drunkenness. He cannot reprove effectively the excessive use of tobacco, wines and spirituous liquors, if he touches them at all himself. If he does not visit all his charge, rich and poor, without respect of persons, or unfettered by any other circumstance whatever, he cannot enforce pastoral duties by teaching. These are only hints of the nature of the illustration this subject bears, but the application of it to all duties is easy. As we cannot pretend to teach the deep lessons this subject requires, we refer to the following specimen of the Reverend John Wesley's teaching, for which purpose alone we make the present introductory remarks. Would to God he had more followers in every denomination of christians; but if any are under more obligation than others, to respond to his faithful call, it is the Wesleyan Methodist Ministry:

From the Minutes of the English Conference in 1766.

Mr. Wesley says: "All hitherto is comparatively little, I come now to speak of greater things.

I do not depend on seeing another Conference. Therefore, I will now speak once for all, as taking my leave of you.

I cannot but know more of the state, both of the Methodist Preachers and people, than any other person; because I see more of the Preachers, and more of the People in every part of the Kingdom. Therefore I can give you such an account, both of the Preachers and the people, as no body else can. And you are fully assured that I am not prejudiced against either the Preachers or the people.

To begin with the latter. The world says the Methodists are no better than any other people. This is not true. Yet it is nearer the truth, than we are willing to imagine.

For 1st. Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals.

How little faith is there among us, how little communion with God! How little living in heaven,—walking in eternity, deadness to every creature!

How much love of the world: desire of pleasure, of ease, of praise, of getting money.

How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of

moral honesty! To instance only in a few particulars.

What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by! Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by in buying and selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better till we take quite another course with them. For what avails public *Preaching alone*, though we would preach like Angels?

We must instruct them from house to house: till this is done, and that in good earnest, the Methodists will be little better than other people.

But we shall find many difficulties both in ourselves and the people.

1. In ourselves there is much dulness and laziness; so that there will be much ado to get us to be faithful in the work.

2. We have also a base man-pleasing temper, which makes us let men perish, rather than lose their love; and let them go quietly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plainly. We blush to speak for Christ, or to contradict the devil, or to save a soul.

4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5. But the great hindrance is weakness of faith: so our whole motion is weak, because the spring of it is weak.

6. Lastly, we are unskilful in the work.

How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers, to choose the fittest subject and follow them, with a holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements?

And we have as many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason and the power of love.

2. And many are so dull that they will shun being taught for fear of showing their dulness. And, indeed, you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things in their heart, without which all our labour is lost. If you have not, therefore, great seriousness and fervency what good can you expect? And when all is done, it is the Spirit of Grace, he alone, who must do the work.

4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But as great as this labour of private instruction is, it is absolutely necessary; for,