WESLEY BI-CENTENARY CELEBRATION.

1903.

Mrs. J. W. Carver.

Columbus

Ga.

Oct 1st 1908.

From Hurst's History of Methodism.

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The Rev. John Wesley, M.A.

1703. 1903.

THE WESLEY BI-CENTENARY CELEBRATION IN SAVANNAH, GA.

Wesley's Only American Home.

June 25-29, 1903.

SAVANNAH, GA.:
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INTRODUCTION.

In this volume is presented in permanent form the exercises in Savannah, Ga., of the celebration of the 200th anniversary of the birth of John Wesley.

This celebration is of peculiar interest as Savannah was the only home of Wesley on the American continent.

The following is the calendar of his movements in America.

Tuesday, Oct. 14th, 1735, embarks for Georgia accompanied with Mr. Benjamin Ingham, Mr. Charles Delamotte and Mr. Charles Wesley.

Thursday, Feb. 5th, 1736, anchors in Savannah River near Tybee.

Friday, Feb. 6th, 1736, landed on Cockspur Island, on which Fort Pulaski is located, and conducted divine services.

Thursday Feb. 19th, 1736. Pays first visit to Yamacraw and Savannah.

Sunday, March 7th, 1736, preached first sermon in a rude hut, used for Court House, which stood in the northeast corner of Bull street, and Bay street lane. Text, I Cor., xiii.

Monday, March 15th, 1736, moved into the ministers' house, which stood on the parsonage lot between Drayton and Congress streets. Here he fixes 2nd rise of Methodism.

Tuesday, March 30th, 1736. Makes first visit to Frederica.

Sunday, May 9th, 1736, moved his services into the newly erected Court House; a large and convenient place, where the new marble Court House now stands.

Monday, July 26th, 1736, begins his first journey to Charleston, S. C.

Monday, Aug. 1st, 1737. Visits New Ebenezer, Saltzberger's church and village.

Friday, Dec. 2nd, 1737. Left Savannah on his way back to England.

Thursday, Dec. 22, 1737. Embarked from Charleston for England.

Wednesday, Feb. 1st, 1738, landed at Deal, Eng., on the anniversary of the landing of Oglethorpe in Savannah, having spent two years and almost five months away from his native land.

METHODISM IN SAVANNAH.

In 1790 the name of "Savannah Town" appears for the first time in the minutes of the Methodist Episcopal Church, and Hope Hull is assigned as preacher. Ten years before this the conference had taken strong anti-slavery grounds, declaring it "contrary to the laws of God, man and nature, and contrary to the dictates of conscience and pure religion."

Owing to these sentiments and a lingering prejudice against Mr. Wesley, Hope Hull met violent opposition upon his arrival here. Mobs were formed and the violence became such that he left the city.

In 1791 Hezekiah Arnold, 1792, John Bonner, and 1793 Hope Hull, were appointed to "Savannah Circuit," covering a large territory, but there is no proof that any of these men preached in Savannah during that time.

The name, "Savannah Circuit," then disappears from the minutes until 1796, when it appears as "Burke and Savannah," with Jonathan Jackson, and Josiah Randall as the preachers, but it is doubtful if they ever tried to preach here.

The appointment disappears from the minutes until the year 1800, (when Savannah and St. Mary's are coupled together, and John Garwin sent as preacher. At the end of that year Garwin reported fourteen members at St: Mary's, but none for Savannah, so it was again dropped from the list of appointments as an unpromising field.

In 1806, at the session of the South Carolina conference, of which Georgia formed a part, Bishop Asbury called for a volunteer from among the preachers to take charge of this appointment. Samuel Dunwoody, a young and ardent man responded to the call and was assigned to this place for the year 1807. He taught school for a support, and preached at the alms house, and the hospital, the immates being able neither to persecute nor to run from him, he held his ground and his congregation. He tried to preach to others, but his ministry was confined almost exclusively to his pupils and the family where he boarded.

This year he had a visit from Jesse Lee, who planted Methodism in the New England states, and carried it over the line, into Canada, but who was now on the Sparta Circuit. In his journal of April 19, 1807, Lee says "at night,

at Mr. Myers', I preached. I had a crowded house and many were forced to remain out of doors. It was a good time to many souls." A class of three was formed from those who had been Methodists elsewhere, and at conference five whites and seven negroes were reported as members. Whether the other two whites and the negroes were converts here, or seed corn borrowed from elsewhere, I have no means of ascertaining.

In the northwest corner of Colonial Park, about sixty yards from Oglethorpe avenue, and half that distance from Abercorn street, is the grave of Mrs. Jane Dennis Wilson, who died in 1847. On it is inscribed "One of the three that constituted the first-class meeting in 1812." This date is evidently wrong, doubtless being confused with the date of the erection of the first church. It should be 1807. Mrs. Wilson was the grandmother of Mrs. W. A. Jaudon of this city.

In 1808 James H. Millard was the preacher. He lost one member and gained none. In 1809 Savannah was joined to the Augusta and Louisville Circuit, with John McVean as preacher. In 1810 McVean was sent to Savannah, and reported that year nine white and seven colored members, which looked like some advancement; but in 1811 Urban Cooper came as preacher, and at the end of the year reported but three white and two negroes, a total of five members, after nearly twenty years' work—a poorer result than is obtained from the mission fields of China. A fact that some might note with profit.

During these years there is no evidence as to where the services were held, further than an occasional reference in some private journal about preaching in a private house.

On Dec. 31, 1799, the City Council gave deeds to lots to several denominations, among them the lot east of Habersham street and between State and President streets, was granted to some of Hammett's followers, known as Primitive Methodists. They built a church on it, but soon afterward disbanding, the trustees sought to vest it in their preacher, Rev. Adam Cloud, who built a residence on a portion of the lot.

The Methodist Episcopal Church having been organized in 1807, on April 13 of that year, the members petitioned Council to require Cloud to turn the property over to them. The council decided that as the Primitive Methodist Church here was dead that Cloud had no title and so ordered him to turn the property over to the trustees of the Methodist

Episcopal Church. As Cloud resisted this, the Council, to save the congregation further trouble, recognized their trustees, John Millen, George Harrel and Ebenezer Starke, as the lawful owners, and gave them a deed to the lot on the northeast corner of Lincoln street and Oglethorpe avenue, in exchange for a deed to lot on which Cloud lived. After much trouble Council succeeded in ejecting Cloud, and regaining the property.

In 1812 James Russell came as preacher, and having gotten aid from abroad began the erection of a house of worship. He was returned in 1813, when the building was completed, and dedicated by Bishop Asbury, on Sunday, Nov. 21, 1813. This church was called Wesley Chapel. Asbury, in his journal, says: "I preached twice in the Wesley Chapel. This is a good, neat house, sixty feet by forty. Our chapel cost $5,000; others would have made it cost twice as much perhaps. We are indebted to Myers and Russell for much of this saving." At the end of this year there were thirty white and thirty-five negro members.

The Myers mentioned above was Rev. Lewis Myers, who was presiding elder and one of the leading men of the South Carolina Conference. Of James Russell, Bishop Andrew says: "He possessed the power of persuasion beyond any preacher I ever heard. Thousands were converted under his ministry. He was a very extraordinary man. He was stationed in Savannah, where the flock was unable to support him and he threw himself upon his own exertions for support. This was the first step of entanglement in worldly traffic that resulted in his ruin. He failed to meet his engagements, and received the severity of a judgment without charity." Because of this he located. Of his death, Andrew says: "His sun shone clear at its setting, and went down without a remaining cloud. His name has come down to the present as one of the most remarkable men of his time."

In 1818 Solomon Bryan was the preacher, and in 1819-20 William Capers, afterwards elected Bishop. He was the father of Bishop Capers of the Episcopal Church. During these years the membership averaged about forty whites and perhaps twice as many negroes.

In 1821 under John Howard, the great grandfather of Dr. J. G. Jarrell of this city, there was a revival that raised the membership of the church to 143 whites and 174 negroes.

In 1822-23 the preacher was James O. Andrew, afterward elected bishop of whom there is now one son and two

grandsons in the ministry. During his first year George White was his assistant and during the second E. J. Fitzgerald. In 1824 Thomas L.Wynn was in charge of the church. He was the father of Rev. A. M. Wynn and the grandfather of Mrs. S. B. Adams of Savannah.

In 1825 came George Hill, and in 1826 Charles Hardy. At the end of this year the church had only ninety-two white members.

Elijah Sinclair was in charge of affairs in 1827-28. During his ministry there was another revival that raised the membership to 183 whites and 270 negroes. In 1829 came Bond English, 1830 Benjamin Pope and in 1831 I. A. Few, the first president of Emory College. In 1832 Elijah Sinclair came again, and with him another revival that raised the membership, which had fallen off, to 305 whites and an almost equal number of negroes.

In 1833 came George F. Pierce, afterward a bishop and at the time the greatest orator in the Southern pulpit. Georgia has never produced a greater orator than he.

William Capers came again in 1834, and in 1835 came Alexander Speer, father of Rev. E. W. Speer and grandfather of Judge Emory Speer. Alexander Speer had been Secretary of State in South Carolina before entering the ministry.

In 1836-37 James E. Evans was the minister, 1838-39 James Sewel, and 1840 I. A. Few again. H. M. White was his assistant. In 1841 came J. E. Evans and E. H. Myers, father of Rev. H. P. Myers of the South Georgia Conference, and in 1842 J. E. Evans and J. B. Jackson. In 1843 Daniel Curry was preacher, and in 1844 Josiah Lewis, father of Rev. Walker Lewis. In 1845-46 came Caleb W. Key, father of Bishop Key.

Alford T. Mann, under whose ministry was begun the building of a new church, came in 1847-48. The congregation had outgrown its old home, although twenty feet had been added to it, and a Sunday-school room had been built, fronting on Oglethorpe avenue, in the block west of the church, better and more convenient quarters were needed. Therefore Asa Holt, Mordecai Sheftall, Seaborn Goodall and Robert D. Walker, trustees of Wesley Chapel, bought the site on which Trinity Church now stands, and the cornerstone was laid Feb. 14th 1848.

1849-50, J. E. Evans came for the third time as pastor. In the latter year the church was completed and called Trinity. Wesley Chapel was closed and the entire mem-

bership moved into the new building, which was dedicated by Rev. A. T. Mann, Feb. 23, 1850.

The minister for 1851 was W. R. Branham; for 1852, Lovick Pierce, "old man eloquent," and 1853-54, W. M. Crumley, the father of Rev. Howard Crumley. In 1853 there was a great revival and the congregation became too large for one church, hence Wesley Chapel was reopened in '54 with J. G. Paine as preacher. He died of yellow fever that summer. The appointment was continued until '60, when it was dropped and the property afterward sold. The following preachers served it one year each after '54 in the order given: W. M. Crumley, T. H. Jordan, David Holmes, L. G. R. Wiggins, H. J. Adams and John T. Norris.

In 1860 the minister was E. W. Speer. In '61-62 J. H. Caldwell, and in '63, '64, '65 and '66 A. M. Wynn. In '67 R. J. Corley was sent to Trinity and A. M. Wynn to Isle of Hope. This was merely nominal, as Rev. Wynn was really pastor of Trinity, and Rev. Corley, a young man then, was assistant.

About this time all the negro members having left the M. E. Church, South, and joined the A. M. E. Church, old Andrew Chapel, on New street, which had been run for years as a mission for the negroes, was closed up.

In 1868-'69, Geo. G. G. N. MacDonell, who has given two sons to the mission field, was at Trinity, with D. D. Cox as city missionary. A Sunday-school had been run in Chatham Academy for some years, and with this as a basis, Brother Cox began his work, and on the 25th day of January, '68, organized a church with 71 members. At the quarterly conference, two days after, R. D. Walker moved that it be called "Wesley Chapel," and thus was born "Wesley Monumental Church." The change of name was due to A. M. Wynn, who conceived the idea of building a church as a monument to John Wesley, Robert McIntyre and C. D. Rogers were appointed a building committee to fit up the old German Lutheran Church, which stood on the present site of Wesley Monumental Church.

In '75 when the cornerstone of her present magnificent building was laid, the building committee consisted of R. D. Walker, R. B. Reppard, Robert McIntyre and C. D. Rogers, from Trinity, and C. H. Carson and W. H. Burrell from Wesley.

In '77 while J. W. Simmons was city missionary, the trustees of Trinity bought the lot on which Grace Church and parsonage now stands, and built a frame house for the small

congregation, and set it up as New Houston Street Church. In 1890 the congregation began the erection of the present edifice, and with the aid of Mr. Robert McIntyre and the Methodism of the city, brought it to a completion.

In 1881-'82-'83, J. O. Branch, who has two sons in the ministry, came to Trinity, while in 1884-'85-'86-'87 came T. T. Christian, who also has two sons in the ministry. In 1886 the trustees of Trinity Church bought a lot and built Marvin Church in Robertsville. In May, '91, it was moved to the corner of West Broad and Charles streets. In January, '97, that building was sold and a new church and parsonage was built on the corner of Jefferson and Thirty-Seventh streets.

In 1888 Robt. MvIntyre, whose liberality abounded so towards Wesley Monumental and Grace churches, built the Sunday-school room in rear of Trinity Church and presented it to the congregation.

Savannah now has four well established, self-supporting churches with over 1,800 members.

As a result a well equipped city missionary was provided for and a forward movement begun.

OPENING EXERCISES THURSDAY, JUNE 25th, 8:30 A. M.

The opening of the celebration was most auspicious. At the hour appointed Wesley Monumental Church was filled with interested people, and on the platform was seen Bishop Candler of Georgia; Hon. Samuel B. Adams, Rev. J. W. Heidt, D. D.; Rev. A. M. Williams, Rev. H. C. Christian, Rabbi Mendes, D. D., of the Mickva Israel; Rev. Chas. H. Strong, D. D., of St. John's P. E. Church; Rev. W. C. Schaeffer, D. D., Lutheran Church of the Ascension; Rev. W. A. Nisbet, Westminster Presbyterian Church; Rev. John D. Jordon, D. D., First Baptist Church; Rev. R. Vandeventer, of the Duffy Street Baptist Church; Rev. W. P. McCorkle, D. D., of the First Presbyterian Church, and other ministers.

Hymn sheets had been distributed and the service was begun by the singing of hymn No. 171, "Come, Holy Ghost, Our Hearts Inspire," by Charles Wesley. The entire congregation joined in the singing and it was very effective.

Rev. Dr. J. W. Heidt of Oxford district, read a portion of Scriptures, from 13th Chapter First Corinthians, and lead in prayer.

Hymn No. 207, "O, Might My Lot Be Cast With These." Charles Wesley, was sung.

The offertory, Dudley Buck's arrangement of "Rock of Ages," sung by the choir, was prettily rendered.

THE BISHOP'S REMARKS.

Bishop Candler before introducing Judge Adams, took occasion to speak briefly on the general subject of Wesley and his work. It was very pleasant to note such an assemblage, he said, on the occasion of the opening of the celebration. Wesley was unquestionably the most remarkable man of the eighteenth century, and one of the most remarkable of any century.

The Bishop alluded to the fact that celebrations similar to this were being conducted in all parts of the world, and that the newspapers and magazines were filled with articles

on the life and works of John Wesley. The world owed much to Wesley and the observance of his natal day was very right and proper. In Savannah, where Wesley had lived and labored while in this country, it was especially appropriate that great attention be paid to the celebration, Savannah had no doubt called many of her citizens famous, but Wesley might easily be said to be Savannah's renowned citizen.

Bishop Candler then introduced Judge Adams, and at the close of his address, Hymn No. 486 was sung, and the benediction was pronounced.

Hon Samuel B. Adams.

"JOHN WESLEY, THE FOUNDER OF METHODISM."

An Address Delivered the Evening of June 25, 1903, by Samuel B. Adams.

Fellow Methodists, Ladies and Gentlemen:—This evening's exercises usher in a notable occasion, the assemblage of Methodists in Savannah, at the Bi-centenary of his birth, to do honor to John Wesley, their "Father in Israel," to whom, under God, is peculiarly due the Methodist movement and the great Church which resulted from that movement. It is fitting that the celebration be held in this city, his only American home, the scene of his labors for twenty-two months, the place which witnessed, to use his words, "the second rise of Methodism." I welcome this large gathering. I trust that the celebration will mean more than a mere Methodist jubilee, and that its inspiration will be incorporated in the lives of his followers to the end that they exhibit increased steadfastness and zeal in the good work started by our founder.

I use the word "founder" deliberately, and yet I realize that the question as to who is responsible for a particular Church is vastly less important than the question as to what that Church is doing for God and humanity. An individual who boasts often of his pedigree is not, usually, the person to whom his descendants will refer with pride. Unless we are walking worthily of the founder, we publish our unworthiness when we stress the fact that he is our spiritual head. That Church is the best Church which best illustrates the teachings and spirit of Christ, the great Head of the Church, which does the best service in His name and best helps its members to be what they ought to be, whether the Church knows its earthly founder or not.

I appreciate, too, the fact that the word "founder," when applied to a true scriptural Church, is not felicitous, or entirely accurate. When we use it we speak after the manner of men. I recognize, using the language of another, "that no man nor set of men can create a Christian Church. Its underlying principles and sacraments are of God. Its ends, its sanctions, its authority and its power are all divine. God

made the Church; it is His!" But, under God, the organization of the Methodist Church was due chiefly to John Wesley and to the principles revived and stressed by him. It was the inevitable and by him the anticipated result of the movement commonly known as the "Methodist movement," started, sustained and developed by him.

I discuss the theme assigned me in no controversial spirit. I do not object to any Church honoring him. He was too big a man to be the exclusive property of any denomination. He was no mere sectarian. Because, here in Savannah, he was a priest of the Church of England, intensely devoted to its rubrics and never, technically, withdrew from the National Church of England, there may be special reason for that Church, or one of her daughters, doing him honor. We all ought to be glad to have him honored by any Church, or by any people, and of the reflex blessings resulting to those honoring him. The Church of England was wonderfully helped in its spirituality by the Methodist movement, a fact which some of its greatest men have, in late years, gladly recognized. The recognition of the obligation, while in the main tardy, is now complete. The Church of England ought to build him a towering monument, not as a Churchman, in that capacity his title to it cannot be established, but as a Prince in Israel, who put the Church under the highest possible obligation, because he stirred the dying embers of its spiritual life and helped to save it from utter spiritual death.

By Methodism we mean "the doctrines and polity of the Methodist Church." This definition, taken from the Century Dictionary, is sufficient for our purpose. This same authority defines a founder as follows: "An originator; one from whom anything derives its beginning; an author, as the founder of a sect of philosophers; the founder of a family." This definition does not ignore the fact that the principles of every true philosophy existed before the founder was born, just as the principles of every true Church must have been taught of God and must be based upon His revelation. But John Wesley revived, stressed and fixed the doctrines of the Methodist Church. He originated its polity. Those doctrines and that polity to-day are essentially Wesleyan. His sermons, known as "The Four Volumes," and his "Notes on the New Testament," furnish the body of our divinity. If he were living to-day he would be a representative Methodist.

Stress is sometimes laid upon the fact, by those who would challenge our right to Wesley, that he never, technically, seceded from the National Church known as the Church of England. I submit that this insistence simply "sticks in the bark." As suggested by another, it is an effort to claim the "corpse" rather than the real man. He was substantially out of the Church of England for many years before his death, and his only real religious affiliations were with the people called Methodists. The leaders of the Church certainly did not, with one or two isolated exceptions, regard him as a member. They repudiated and scorned him. Their consensus of opinion, manifested by acts as well as by words, as to his ecclesiastical status is rather more valuable than the occasional views of modern Churchmen, who confine themselves to the surface fact mentioned without looking more deeply into the real question. From the date of what he calls his conversion, he ceased to be a ritualist and became Wesley, the evangelist, Wesley the spiritual father of the Methodists. In his sermon delivered in April, 1777, on laying the foundation of the new Methodist Chapel near the City Road, London, he refers to the formation in Savannah "of the rudiments of a Methodist Society;" to this then "vehement attachment" to the Church and its rubrics; to the fact that, at the time, he would never admit a dissenter to the Lord's Supper unless he would be re-baptised, and, after these words, he significantly says "Nay, when the Lutheran minister of the Saltzburghers at Ebenezer, being at Savannah, desired to receive it, I told him I did not dare to administer it to him, because I looked upon him as unbaptised; as I judged baptism by laymen to be invalid, and such I counted all that were not episcopally ordained. Full of these sentiments, if this zeal of the Church (from which I bless God he has now delivered me) I returned to England in the beginning of February, 1738." After stating how his preaching was unacceptable to the Churches, he adds: "In a short time, partly because of those unwieldly crowds, partly because of my unfashionable doctrine, I was excluded from one and another and at length shut out of all." As far back as 1739, to the scandal of good Churchmen, he preached in the open air to immense crowds and had that hearing which was denied him in the Church buildings. At this time he established a meeting house at the foundry in Moofields, and soon thereafter Bristol and Kingswood followed, and these were places for public preaching and religious meetings. Other preaching

houses were erected, and, for fifty years, these places were settled upon Wesley himself. They never at any time belonged to the Church of England, or were subject thereto. They came into the Methodist connection through Wesley. The general and systematic exclusion of himself and his followers from the Lord's Supper led to his administration of the sacrament to his Societies at Bristol as early as 1740.

This right was soon demanded and secured by other Societies, and was another important step towards the establishment of a separate Church. As early as 1741 he set apart lay preachers for the preaching of the Word, and, long before his death, a number of these preachers administered the sacraments in Methodist Churches. He had his first conference in 1744 and early thereafter until his death, the latter part of the century. Mr. Watson justly says, concerning these first-appointed lay preachers,: "It has been generally supposed that Mr. Wesley did not consider his appointment of preachers as an ordination to the ministry but only as an irregular appointment of laymen in the spiritual office of merely expounding the scriptures in a case of moral necessity. This is not correct. They were not appointed to expound or preach merely but were solemnly set apart to the pastoral office; nor were they regarded by him as laymen, except when, in common parlance, they were distinguished from the Clergy of the Church." It has also been well-said and it is true, that "it was not until nearly forty years after this that he began to use the imposition of hands; but that was a mere circumstance; not the essence of ministerial ordination." From the time that he read and accepted, in 1746, the views of Lord King, he always maintained that the "uninterrupted succession was a fable which no man ever did or could prove" and that the office of Bishop was originally one and the same with that of Presbyter, and it resulted in his claiming the same right to ordain as any Bishop in the Church. Naturally, he was denounced by pulpit and press as a dissenter and a schismatic, with no part or right with the Church, and was as completely and substantially out of its pale as if he had enrolled himself as a dissenter. He was not actually tried and expelled by any technical judgment of expulsion. This may be, because of the reason assigned by his brother, Samuel Wesley, in a letter written to their mother in 1739, just before the death of Samuel, in which this earnest Churchman denounces, with great warmth and freedom, the irregularities and schism of "Jack" and his followers, saying, among other things "they

designed separation. They are already forbidden all the pulpits in London, and to preach in that diocese is actual schism. In all likelihood. it will come to the same all over England, if the Bishops have courage enough. They leave off the liturgy in the fields * * As I told Jack, I am not afraid the Church should excommunicate him (discipline is at too low an ebb) but that he should excommunicate the Church. It is pretty near it."

It is a mistake to suppose that these Methodist Societies, which existed for fifty years under Wesley's guidance and control, supplied by Methodist preachers, were ever organizations within the established Church. They were entirely independent of that Church. They and their members were never at any time under the control of any Bishop or other representative of the Church of England. A considerable per cent. of them had never been members of the Church of England, were technical and avowed dissenters and their dissent was no bar to their admission or obstacle in the way of their full fellowship. It is true that a few clergymen of the Church of England were connected with these Societies, but they were not members by virtue of their orders. As clergymen of the Church, they had no authority over the Societies. Wesley encouraged them to go to the Parish Church, when they were allowed to do so, but he did not assume to require this, or make their attendance a test of their loyalty to the Societies. An increasingly large proportion of them abstained from going year by year. Many years before Wesley's death Methodism was completely organized in England as well as in America and Wesley was its acknowledged father and head. Before he had sent Coke to America, there was as completely a Methodist Church in England as there is to-day. Wesley generally, but not always, called the organizations Societies. The mere name, however, cannot be significant. He more than once referred to them as a Church. At the time of his death there were in Great Britain, the Isle of Man and the Channel Islands, nineteen circuits, two hundred and twenty-seven preachers and 57,562 members. In Ireland there were 29 circuits, 67 preachers and 14,006 members. There were also 11 mission circuits in the West Indies and British America, 19 preachers and 5,300 members. The number in the United States was supposed to be 43,265. These constituted no inconsiderable Church, and, with absolute unanimity, Wesley was regarded as their leader, their Father in Israel and their founder. The Church of England had no

more jurisdiction or authority over them than the Church of Rome.

A superficial view of the case might convict Wesley of being unstable and inconsistent because of his expression of variant and irreconcilable views in his Journal. This is true, not because he was insincere or inconstant, but because his mind was for years in a formative state and he was struggling (unwittingly) against the logical results of his convictions and changes of opinion. Let it be always borne in mind that he was born and bred an intense Churchman and Tory. He clung to a National Church persistently, even stubbornly. Anything that bore the name of "dissent" caused his prejudices to revolt, and yet he ceased to be a Churchman in the Church of England sense of the word soon after his return to England from America, although still calling himself a Churchman. I do not attach much importance to a mere name. A man born and bred a Democrat and intensely devoted to the party name would cease to be a Democrat if he held and professed distinctively Republican and anti-Democratic principles, although he might insist upon the name.

Wesley himself realized that his position of opposition to a technical separation, notwithstanding the substantial separation which had taken place as to the necessary result of his course, was not logical. Hear his notable words, contained in a letter to his brother Charles written as far back as 1755: "My conclusion, which I cannot yet give up—that it is lawful to continue in the Church—stands, I know not how, without any premises to bear its weight. I know the original doctrines of the Church are sound, I know her worship is, in the main, pure and Scriptural. But if the 'essence of the Church of England, considered as such, consists of her orders and laws (many of which I can myself say nothing for) and not in her worship and doctrines,' those who separate from her have a far stronger plea than I was ever sensible of." While this is true, it is also true that even in England where the jurisdiction of the Established Church existed that, (using the words of another,) "Wesley not only pointed but paved the way to all that has since been done, and that the utmost divergence of Methodism from the Church of England at this day is but the prolongation of a line the beginning of which was traced by Wesley's own hand."

A careful study of his utterances from time to time on this subject will show that when he advised against a separa-

tion he had in mind a formal and collective act by the Conference, or by the authoritative action of the Methodists a body. He did not expect, certainly for years before his death, that the bulk of his people, or any considerable number, would remain in the communion of the Established Church or be subject to its discipline, even in England. On the contrary, he distinctly anticipated another result and prepared for it, although to the last, expressions may be found advising against this formal step in England. In 1755 he wrote a letter to the Rector of the Church of England in which appear these words: "At present I apprehend those and those only to separate from the Church who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet we have done neither." In a letter to the Dublin Chronicle, published in 1789, he says: "The Rev. Edward Smythe earnestly advised me to leave the Church; meaning thereby (as all sensible men do) to renounce all connection with it, to attend the services of it no more and to advise all our Societies to take the same steps. His reasons were severally considered and answered and we all determined not to leave the Church." The minutes of the Conference of 1766 show that the formal question "Are we not dissenters?" was proposed and Wesley replied to it as follows: "We are irregular; one, by calling sinners to repentance in all places of God's dominion, two, by frequently using extempore prayer. Yet we are not dissenters in the only sense which our law acknowledges, namely, persons who believe it is sinful to attend the service of the Church." In a sermon preached in 1789, he thus declares himself, "Many warm men say, you do separate from the Church; others are equally warm because they say, I do not. I will show nakedly the thing as it is. I hold all the doctrines of the Church of England. I love her liturgy; I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and far as I judge, there is an absolute necessity." (He instances preaching abroad, praying extempore, organizing his Societies in classes, holding Conferences and, in those Conferences, stationing the preachers). "But all this is not separating from the Church. So far from it, that, whenever I have opportunity, I attend the Church services myself and advise all our Societies so to do." In a letter to his brother Charles, written in 1785, he states that "the Church of England" means "all the believers in

England, except Papists and Dissenters, who have the word of God and the sacraments administered among them." He, of course, used the word "Dissenters" in the technical and legal sense. He referred only to those who were so legally, and had claimed the privileges belonging to the sects known as Dissenters under the Toleration Act. Under this broad definition, all of his members, except Dissenters, belonged to the Established Church, whether they ever went to church or not, or in any way recognized their connection with it. We quote the following significant language from his "Thoughts on Separation from the Church" written in 1788: "The question properly refers (when we speak of a separation from the Church) to a total and immediate separation. Such was that of Mr. Ingham's people first, and afterwards that of Lady Huntingdon's, who all agreed to form themselves into a separate body without delay and to have no more connection with the Church of England than with the Church of Rome. Such a separation I have always declared against; and certainly it will not take place, if ever it does, while I live. But a kind of separation has already taken place and will inevitably spread, though by slow degrees." It continued to spread, and, as the result, the people called Methodists as completely ceased even in England to attend the Churches of the Establishment as those of the Baptist or Presbyterian or any other separate organization, but, in Wesley's sense of the term, British Methodism has never separated from the Church of England. Even so formal and solemn an instrument as this deed poll, executed in 1784, constituting and defining the Conference, and fixing the title to all the property, did not make this complete separation in Wesley's understanding of the term. It even made provision for clergymen of the Church of England to be among his preachers and exempted such clergymen from his law of itinerancy. It has been correctly stated by an eminent authority that "the key by which we are to unlock all the seeming inconsistencies in Wesley's course and resolve them into instances of real consistency with the Master-principle of his life is simply this: Wesley was, first of all, an evangelist called of God to preach the gospel, whether with or without ecclesiastical direction or consent, and after that—next after, but still at a great interval—he was a Churchman." As far back as 1744 the minutes of the Conference for that year show an express discussion of the probabilities of secession, and Wesley then asserts, according to these minutes, "but we cannot, with a good con-

science, neglect the opportunity of saving souls while we live for fear of consequences which may possibly or probably happen after we are dead." In 1785 he writes to his brother, "Indeed I love the Church as sincerely as ever I did, and I tell our Societies everywhere, the Methodists will not leave the Church, at least while I live." In his journal of August 26, 1789, he makes the following record: "I met the Society at Red Ruth and explained at large the rise and nature of Methodism and still aver I have never read or heard of, either in ancient or modern history, any other Church which builds on so broad a foundation as the Methodists do, which requires of its members no conformity, either in opinions or modes of worship, but purely the one thing to fear God and work righteousness." Let it be borne in mind that he was writing in England and of English Methodists. The case as to American Methodism is clear beyond reasonable doubt. After the meeting of the Conference in Baltimore which organized the Methodist Episcopal Church of America no expression of his against separation could possibly have referred to this distinct Church.

Lord Mansfield (who may be almost as good an authority as some of our modern churchmen) gave it as his opinion that "ordination is separation." Under this opinion (one quoted to John Wesley by his brother Charles as conclusive in a letter written in 1786) just as soon as he ordained this was ipso facto separation, whether he so designed or not. Dr. Ryle, the Bishop of Liverpool, is quoted as saying, in an address delivered not many years back, "There are many things the people ought to know about Wesley that are not generally known, and, among them, this, that he loved the Church of England from the earliest days of his life; that he never formally left the Church of England, but that the Church of England obliged him to go outside." Miss Wedgewood, a member of the Church of England, whose evidence on this subject ought to be worth something, writes, in her work on "John Wesley and the Evangelical Reaction of the 18th Century," as follows: "It was not in their (the Church of England's) power to crush the new order, but the strange anomalies of the English law had left it in their power to force it to become a sect. If it was possible that the Church of England should sanction an itinerant order preaching her doctrines, and with few additions necessary to secure existence in enforcing her rules, the clergy of the 18th century determined to make it possible. They excommunicated the Methodists; they set on a

mob to stone them; they diverted all the energy which had been spent on Deists and Arians to attack the men who preached the gospel to heathens. Thus forced into a camp of their own, organization and discipline became a necessity to the order. They would gladly have attended the Parish churches; they did for very long continue to repair to them for the sacred rights which formed their pledges of church membership, but even this had to be given up at last, and, at the close of Wesley's long life, the time arrived for this last stage in Methodist organization, a separation from the Church."

But the Methodist Church in America, in a special sense, can call John Wesley its organizer and founder. How any one can question the title of American Methodism to him is incomprehensible. Such a denial is as untenable as the claim that he ever belonged to the Protestant Episcopal Church of this country. This Church and the Methodist Church of America may be both daughters of the Church of England, but John Wesley was never a member of the ecclesiastical organization known as the Protestant Episcopal Church. There are two principles of universal law and of common sense which should not be overlooked. One is that what a man does through another he does himself, and another is, that the ratification of an unauthorized act by an agent makes the act that of the principal, as completely so as if the agent had been originally and specially instructed to do the act by the principal.

Nothing that he ever did or said can have the evidential value so far as this question is concerned, as the ordination of Coke and of Whatcoat and Vasey and his letter of September 10, 1784, addressed "To Dr. Coke, Mr. Asbury and our brethren in North America." Wesley was then 81 years of age. The course adopted by him was with the utmost deliberation. It was not ascribable to the indiscretion of youth. It cannot be explained upon the theory of the approach of senility. His mind was clear and vigorous to the last days of his life. It was not a new idea with him, this right to ordain. He had believed in it for nearly 40 years, perhaps longer. This letter is formal and authoritative. It may be called "ex cathedra." Unless assured that he was the acknowledged head of the brethren addressed, and of their organizations, it would be the veriest and most transparent assumption and audacity. There was no thought at

the time in the mind of any one that he was taking the slightest liberty. On the contrary the communication was received and heeded by the Methodists of American as loyally as any intense Churchman would listen to a pastoral letter from his Bishop. I quote the letter in full:

"By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the mother country, and erected into independent states. The English government has no authority over them, either civil or eccelsiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these states desire my advice, and in compliance with their desire, I have drawn up a little sketch.

"Lord King's account of the primitive church convinced me, many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years, I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused; not only for peace sake, but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops, who have a legal jurisdiction; in America there are none, neither any parish ministers; so that, for some hundreds of miles together, there is none either to baptize, or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's rights, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptising and administering the Lord's supper. And I have prepared a liturgy, little differing from that of the Church of England, (I think the best constituted National church in the world,) which I advise all the travelling preachers to use on the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all

other days. I also advise the elders to administer the supper of the Lord, on every Lord's day.

"If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present, I cannot see any better method than that I have taken.

"It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object: (1) I desired the Bishop of London to ordain one, but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would expect to govern them; and how grievously would this entangle us! (4) As our American brethren are now totally disentangled from the state and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely set them free."

Note the reasons given for not exercising the right to ordain in England, not only "for peace sake" but because "I was determined as little as possible to violate the established order of the National Church to which I belonged." Loyalty to the Government, to which the Church was a part, there being a union of Church and State, was involved in a separation from the National Church, and this union and this principle had no bearing upon the situation in America. "Loyalty with me is an essential branch of religion," he said upon another occasion. He expresses in this letter, as clearly as language can, the fact that the Church of England had no jurisdiction over the American Church, that the American brethren were totally separate from the English Church and must take their place as a separate church, working out their own destiny. The step was taken too in compliance with a request of the American Methodists. Most of the clergy of the Church of England had gone to England during the struggle for American Independence. The Methodists demanded that they should have their own ministers and that the sacraments should be administered by them in their own churches. With Coke and this letter Wesley sent a printed liturgy containing prayers, forms for ordaining superintendents, elders and deacons, the articles of religion, and a collection of pslams and hymns; and all this was necessarily for the permanent use

of a separate and distinct church. The Methodist preachers of America had a formal conference at Baltimore to receive Coke and the instructions from Wesley. At this conference, which terminated on the first day of January, 1785, the American Methodist Church was organized as a distinct and Separate Church. The name given to it on a motion unanimously passed was that of the "Methodist Episcopal Church." The minutes were published with the title, "General Minutes of the Conference of the Methodist Episcopal Church in America." Its members from that date owed no more allegiance to the Church of England, or any daughter thereof, if daughter there then was, than they did to the Baptist or Presbyterian Church. The minutes of this Conference state, among other things, "Following the counsel of John Wesley, who recommended the episcopal form of church government, we thought it best to become an Episcopal Church." These minutes were in Mr. Wesley's hands some months afterwards and were published in England. Not a word of repudiation or disaffirmance is heard from him as to what was done or said, save only that in a letter, written by him several years afterwards, he showed that he objected to Asbury calling himself Bishop. Some expressions from him may be cited which indicate that he continued to be opposed to the Methodists of England separating from the Established Church, or the National Church, (as he understood separation), but nothing can be found from him which shows or suggests that he, for a moment, questioned the fact that American Methodism was a separate Church, or indulged the expectation that these Methodists would come back to the Church of England. Unless he had lost his mind, he could not have thought that they remained a part of the Church of England and had to separate again in order to become a distinct organization. Advice to American Methodists, after this Conference, against separation would have been as idle and meaningless as similar advice to Baptists or Presbyterians. He took Asbury sharply to task several years afterwards for calling himself a Bishop. He thought Superintendent was the proper term (Our Bishops are now known as our General Superintendents). But the name is not important. The truth is that for years previous to this formal organization as a Church, it had existed in America as Episcopal Church with the complete approval of Wesley. When Coke was attacked in a newspaper for what he had done, his reply declared, through the press, that he had "done nothing but under the direction of Mr. Wesley." The

correctness of this public statement was never challenged or denied. So that even if Coke had gone beyond his authority in establishing the Methodist Church in America (of which there is not a syllable of evidence) Mr. Wesley fully ratified what he did. Indeed, he, in terms, declared, after full knowledge of the facts. "I believe Dr. Coke as free from ambition as from covetousness. He has done nothing rashly that I know." (I ought to state, in all candor, that I fear that Dr. Coke did not deserve the commendation as to a freedom from ambition, but this personal weakness in his character does not affect the purpose of Wesley or what he did in pursuance of his instructions). Certain it is that Mr. Wesley intended that a separate Church be established in America, and it was established at his instance and under his direction, and this fact was thoroughly known and recognized by all parties concerned at the time.

In a letter written February 25, 1785, to John Stretton, then a resident of Newfoundland, before he had received a report from Dr. Coke, he writes "Last Autumn Dr. Coke sailed from England and is now visiting the flock in the midland provinces of America and settling them on the New Testament plan, to which they all willingly and joyfully conform, being all united as by one spirit, so in one body." It was in this letter that he assured Stretton that his preacher will be ordained.

In his letter addressed by him to the "Rev. Freeborn Garrettson, of the Methodist Episcopal Church in America," dated June 16, 1785, Garrettson's name being the first in the minutes as an elder ordained by Coke at Baltimore, he supposed he was writing to a minister of a regular Church, and, in this letter, he tells him "you want nothing which he can give," referring to the Episcopal Bishop and the orders from that source. This letter to Asbury, written September 20, 1788, wherein he takes him sharply to task for calling himself a Bishop instead of a Superintendent, is sometimes quoted to indicate that Coke went farther than Wesley intended, but there is nothing in the letter to suggest this, and it appears that all he objected to was that Asbury called himself a Bishop. This very letter shows that he was then aiding Coke in collecting supplies for the American Methodists, the very people who had, in terms, formed themselves into a separate and distinct Church. In this letter he thus writes: "There is indeed a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists; I am, under God,

the father of the whole family. Therefore, I, naturally care for you all in a manner no other person can do." Evidently Mr. Wesley was under the impression that he was the father or founder of the Methodists. Of course, he may not have known what he was talking about. The Methodists of his day and time may have been under strange hallucination. The present day Churchmen are much better informed than Wesley and all of his followers could have been. Their position for accurate information is obviously more advantageous. The fact, too, that all histories, religious and secular, which deal with Methodism or Wesley, all encyclopedias and all biographies refer to him as the founder of Methodism, counts for naught. A few Daniels, who occasionally "come to judgment" brush all this flimsy evidence aside and calmly and modestly inform us that we have no right or title to Wesley. Among the many blunderers on this question, I may refer to Bishop Stevens, the author of the History of Georgia, the Episcopal Bishop of Pennsylvania, who, in an address delivered in Christ Church, in this city, in 1873, devoted to the early history of the Church in Georgia, has thus expressed himself, "John Wesley, in his writings distinguished the origin of Methodism into three periods. The first rise of Methodism he says was in 1729, when four of us met together in Oxford, the second was in Savannah in 1736, when 20 or 30 persons met at my house. The last was at London on this day, May 1, 1738, when 40 or 50 of us agreed to meet together every Wednesday evening. Thus this city and this Church is connected with the most marked religious event of the 18th century. This historical relationship, the founder of Methodism himself asserts, and we must accept his decision." Bishop Stevens is generally regarded as a most excellent authority not only as a historian but as a theologian. It is barely possible that he knew what he was talking about when he spoke of Wesley as the founder of Methodism and when he thought that Wesley's decision as to a matter of this kind was entitled to weight.

The year after the organization of the American Church, Wesley ordained ministers for Scotland, giving them all the power of ordained ministers. He gives, as a reason, that the position in Scotland was substantially such as it was in America, and he says in terms that "whatever then is done, either in America or Scotland, is no separation from the Church of England" (meaning, of course, separation by Wesley himself). "I have no thought of this. I have many objections against it. It is a totally different case." In this

he recognizes his responsibility for what had been done in America, but denies that this meant that he (John Wesley) had separated from the National Church. He appointed these ministers to administer the sacraments North of the Tweed. In 1788 he went a step farther and ordained a number of preachers (Tyerman says seven) to assist him in administering the sacraments even in England itself. Dr. Rigg, the greatest authority on this subject, so recognized in England and in this country by scholars, selected to write an article on Methodism, which appears in the Encyclopedia Brittanica, says: "Before Wesley's death in 1791 it would seem that there were more than a dozen of his preachers who had at different times in Scotland, or in England, been ordained to administer the sacraments."

It would seem to be a waste of time to prove our right, particularly the right of American Methodists, to call John Wesley our founder. I insist, however, that this is not, after all, the important question upon this or any other occasion. If he was taught of God, the question of questions with us ought to be are we following him to the extent that he followed Christ? Are we true to the spirit of the teachings of that pure, broad and spiritual faith of which Wesley and all true Methodists are exponents? Do we hate persecution as he did Do we, by percept and example. discourage and denounce injustice to men because of their race, religion, or color. Listen to his earnest words: "I set out early in life with an utter abhorrence of persecution in every form. Reading this morning a tract written by a poor African. I was particularly struck by that circumstance that a man who has a black skin being wronged or outraged by a white man can have no redress. This is the scandal of religion, of England and of human nature." Are these words out of date to-day? Is the evil suggested and reprobated entirely a thing of the past? Without meaning to say, or to intimate, that they apply with full force to the present day. I do mean to sound them in your hearing and to insist that the followers of John Wesley should have, and, if they be true followers, will have an utter abhorrence of persecution in every form. Are we possessed of his catholicity of spirit, his freedom from narrowness and bigotry. "I desire," said Wesley, "to have a league offensive and defensive with every soldier of Christ."

Study his great, his marvelous, life. Catch his spirit of self-sacrifice, his uncompromising devotion to duty. Be genuine men and real Christians. Then and then only will you be real members of his spiritual household, of the great Church founded by him.

Bethesda Orphan House.

BETHESDA DAY.

As Wesley and Whitefield were original Methodists, and as Whitefield followed Wesley as minister in Savannah, it was very appropriate to note the interesting facts in a special service. Bethesda, Whitefield's great monument in America, was the appropriate place—Bishop D. A. Goodsell, of the Methodist Episcopal Church, the appropriate orator of the occasion. A severe and accute attack of rheumatism prevented the presence of the Bishop, so his place had to be filled and the Committee was fortunate in securing Dr. W. W. Pinson of Columbus, Ga. The following interesting story from the News gives a full account of the occasion—as will be seen resolutions were adopted of sympathy for Bishop Goodsell with a request for his address. We are under many obligations for the courtesy of the Bishop in furnishing us a copy of the able address which here appears.

The exercises of the afternoon, as it happened, were two, instead of one, and this was all the more interesting for those who braved the weather. The two celebrations held happened because of the delay experienced by the regular speakers, and served to keep the attention and interest of those who were early on the grounds. All remained until the principal speakers arrived, and the programme was properly carried through, under the shade of the great oaks and in the prettily decorated stand, which bore at the front the legend "Welcome," made in laurel leaves, upon a white field.

UNDER THE OAKS.

It was during a temporary lull in the rain that the regular exercises appointed for the afternoon were held. The rain had made the benches under the trees rather unpleasant, but the Bethesda boys are not particular about small matters and ranged themselves in bright rows along the front.

About the stand were many visitors and all gave the fullest attention to the proceedings. The speakers had been delayed by the storm, having started to Bethesda in a buckboard, and the exercises in the grounds were following an impromptu service that had been held indoors.

COL. ESTILL'S REMARKS.

When the attention of the people on the grounds was obtained Col. Estill came to the front of the platform, and after explaining the cause of the delay, said:

"It may be true as the great poet said that 'The evil that men do lives after them' and that 'The good is oft interred with their bones,' but we have the evidence all around us here to-day that the good that George Whitefield did, lives, and this evidence has been accumulating ever since his death.

"The record is not at hand, but it is estimated that this institution, and the Union Society have cared for at least 5,000 boys. They represent generations of men and women scattered over a large part of the world. But few of them may have become known to fame, but from what we know of those of later years we do not hesitate to say that the great majority of them played their part well in life's drama. From one act of Whitefield, the founding of this institution, has resulted a great amount of good. Whitefield's life was full of good deeds, and vast indeed must have been the volume of good that lived after him, and still lives.

"It was on Dec. 21, 1737, that a license was issued to Whitefield in London by the trustees of the colony to perform ecclesiastical duties in Georgia, as a deacon of the Church of England, and it was on May 30, 1739, that the land on which we stand was granted to him in trust for the orphans of Georgia. Thereafter, though far away in other colonies, or in distant England, the heart of this man of God, one of the greatest of His servants, was always here at Bethesda.

"It was his preaching and that of the Wesleys, that gave new life to English Protestantism, and though the hard-worked preacher of to-day may be at times discouraged by the results of his work, the mighty religious movement Whitefield and the Wesleys set in motion, is growing in volume and strength, and men and women in all parts of the world are becoming better in consequence of it. The world is better to-day than it was yesterday, and will be better to-morrow than it is to-day; that this is true is shown by this institution. It is growing steadily and is being carried on as Whitefield planned. The means to support it are forthcoming, notwithstanding the fact that the amount of money necessary for that purpose is all the time increasing. If the

world were not growing better this institution would have been abandoned long ago.

"Although it was Whitefield, who founded Bethesda, and although it is his name that will always be associated with it, we have his authority for the statement that it was Charles Wesley who suggested the orphan house. Whitefield and the Wesleys differed on some theological questions, but they were in harmony in their efforts to make mankind better.

"It would give me pleasure to say much more in honor and praise of the founder of Bethesda, but that will be done much more satisfactorily and eloquently by the one chosen to address you on this occasion. I have the pleasure and honor to introduce to you the Rev. Dr. W. W. Pinson of Columbus, Ga."

WESLEY AND WHITEFIELD.

Dr. W. W. Pinson came forward and began his address by telling that he was a substitute, and therefore a great deal should not be expected of him. His address was replete with excellent thought, and carried a lesson that found place in the hearts of all of his hearers.

Thoughts similar to those suggested when standing near the Alamo, in San Antonio, the speaker said, came when looking upon the splendid monument to the work of Whitefield at Bethesda. When God had a particularly choice gift for man He selected a man such as Whitefield through whom to send it.

Having been asked, in the absence of Bishop Goodsell, to speak at Bethesda on the relations of Wesley and Whitefield, Dr. Pinson briefly compared the men, one the ecclesiastical statesman, the other the great and eloquent preacher. From history it was shown that the men were widely different in habits, in the college life and work and studies. And yet they were the greatest friends and the largest help to each other.

They were both evangelists and had the same ideas of the fundamental doctrines of salvation. These men were not reformers. They did more than try to reform men, they wanted to save them. The theology of Whitefield and Wesley were different, but they had many points in common and did much for each other. They both believed that the Gospel was for the poor as well as the rich, and they nobly worked for the uplifting of the humble. Wesley and Whitefield each considered the orphans and founded orphanages.

The idea of starting an orphanage came to Whitefield after seeing the children who were left fatherless and helpless in Savannah, perhaps by the death of a parent at the hands of the Indians. He became enthused with the idea, and went to England, returning with money enough to build the orphan house. "It was aptly called Bethesda," as Wesley said.

Bethesda was the one monument that remained to tell of Whitefield's work, for while he had converted thousands in his meetings, he left the congregations that were formed and they went back into their sins. Discipline is necessary in such organization, and without their leader and left to themselves, they drifted away from the truth and from their former head.

Dr. Pinson alluded to the practice of building monuments to heroes of tented fields and of pioneers in industry and trade, and said that it was a good thing—but the man who preaches to the multitudes and impresses upon the minds of men the principles that lead to heroism—he who teaches them why the life is worth the living and how to die, is as deserving of a monument as the soldier, or stateman, or financier.

"Talking with a little child on the streets of Savannah," said the speaker, "I asked her about one of the beautiful monuments on the squares. They were memorials to men who had fought the enemies of the country. 'And about the Wesley Monumental Church,' I said, 'who did Wesley fight?' The little girl thought a moment and then said 'the devil.' " These men, Wesley and Whitefield, both fought the devil and well deserved monuments.

Addressing himself particularly to the boys, who were seated in front, Dr. Pinson spoke of the difference that was now evident in the life of the average boy. The tendency to move into the cities had changed the lives of the boys from the meadows and lanes to the dust and noise of the cities, and the thousands of pitfalls and temptations that infest a city. The danger to an orphan was particularly great. In Bethesda the most faithful attention was given, and the boys should feel and remember that each kindly look and each pleasant word of correction or advice, praise or encouragement, was an indication of the fact that someone was taking an interest in them. The fact that "somebody cares" should make them live pure and be upright and strive to be a credit to the institution and the noble men whose labors for hu-

manity are ended, after accomplishing a work that few undertake.

RESOLUTIONS OF REGRET.

At the close of Bishop Candler's remarks Dr. Fullwood spoke briefly of the unavoidable absence of Bishop Goodsell of Tennessee, who had been invited to deliver the address at Bethesda, but was detained at home by illness. Resolutions of regret were adopted and it was the wish of the assemblage that the address prepared by Bishop Goodsell be secured for publication in the reports of the Wesley Bi-Centenary.

The exercises then closed with the benediction pronounced by Bishop Candler.

IMPROMPTU EXERCISES.

The exercises just chronicled were not the first held at Bethesda yesterday afternoon, although including the regular speakers as announced in the programme. It happened that Dr. Pinson, Col. Estill and others had started for Bethesda in an open vehicle and were held up at a wayside house several miles from their destination. A considerable number of people having gathered in the Bethesda building and becoming convinced that the rain would continue and the speakers expected would not arrive, decided that an informal celebration would be in order.

Rev. A. M. Williams invited the people to assemble in the west dormitory, which had been prepared with seats, and in a few words told the reason of the gathering. He then read a portion of a letter from Bishop Goodsell in which he expressed the greatest regret at not being able to attend the celebration and deliver the address promised.

This was followed by the singing of a hymn, the music being led by a piano and cornet. Prayer was offered by Rev. J. O. A. Cook and then Rev. W. A. Huckabee, was introduced and made a short talk. This was largely directed to the boys, who were all seated in the room and gave full attention. Mr. Huckabee said that John Wesley was one of three great men, and combined in his personality the talents and powers of Moses, the greatest of lawmakers and Paul, the world's greatest theologian.

Bishop Gallaway was then introduced and made a very interesting address. It was entirely without preparation, and was perhaps more of Wesley than on the subject which had

been expected, "Wesley and Whitefield." The life and character of Wesley was dilated upon and the speaker contended that he was carefully guarded by Providence through many trials and afflictions and preserved to a ripe old age that he might continue his work, which when viewed as a whole was nothing short of marvelous. Even in his friends Wesley was favored, and the friendship of George Whitefield was argued to have been of the greatest value.

In conclusion, Bishop Gallaway spoke of his visit to the spot where had stood Pilate's hall, and then going down beneath the building thereon he had pressed the stones that were believed to have formed the floor upon which Christ had passed, the "via doloroso." Standing in Bethesda he felt that here also he was upon sacred soil, and would fain touch some tree or stone that had felt the hands of Whitefield.

These exercises were concluded with the benediction by Rev. Dr. Fullwood of Jacksonville, Fla.

Bishop Goodsell.

ADDRESS OF BISHOP GOODSELL.

I count it among the chief honors of a long ministry that I am invited by my brethren of the Methodist Episcopal Church South to speak at this spot. Toward it my heart and eyes have turned for many years. To-day my feet touch it and under the shadow of these trees my heart rejoices in the life of Whitefield; in that amazing record of sermons, journeys, benevolences, of which this Bethesda is but a single record. This institution was so much upon his heart that all cities, towns and countries where he preached may be said to have aided in its foundation and early support. Money flew from unwilling pockets to this spot, drawn from entranced and overwhelmed hearers of all grades of intelligence.

The theme on which I have been asked to speak is "The Relation between Wesley and Whitefield;" relations beginning in the aspirations of the Holy Club at Oxford; continuing with mutual advantage for many years; shrivelled for a time by the heat of the Calvinistic controversy; coming into full life again under the sweet compulsion of Christian love and ending only with the death of Whitefield, whose fame was secure as the most eloquent evangelist of his age.

This great genius looked upon Charles Wesley, rather, than upon John, as his spiritual father. The name of Methodist, by no means new in the religious world, had been applied to Charles Wesley and the group which gathered about him while John was absent from Oxford at Wroote.

John Wesley was older; more logical; more learned, and had earlier felt the "agonizing" which opens the door to the Kingdom of God. I fancy also that John's aquiline nose, square chin and somewhat thin lips, were the physical signs of a certain inborn masterfulness, which, had it not been restrained by grace, could easily have become wilfulness and tyranny. Indeed, I believe all leadership has a certain physical basis. I know no man with an incurving or retrousse nose and retreating chin who has ever been able to lead others.

This may be as good a place as any to compare and contrast John Wesley and Whitefield as to their physical ap-

pearance. Wesley, below medium height, with clean cut features; with no roundness or corpulency, showed in his extreme neatness and almost dapper appearance, the influence of several generations of cultivated gentlemanly; not to say aristocratic lineage.

Whitefield was taller; stouter; with less refined features. Unless his portraits and contemporary squibs belie him he had a cast in his eye. But there is the square and projecting chin, dominating his somewhat pudgy nose and prophesying the indomitable energy with which he fought for Bethesda and attempted at the same time the evangelization of the English speaking world. Whitefield came from the family of a wine merchant, afterwards a hotel keeper, and was employed in the humblest office of the hotel at a time when John Wesley was at school and ready to enter Oxford.

This was no disadvantage to Whitefield for the work to which God was calling him. John Wesley's self-will and reliance on his logical faculty lead him until mellowed by grace, to that severity of speech and administration which made his mission to Georgia so largely a failure. I can not help sympathizing a little with the anger of Miss Hopkey, afterward Mrs. Williamson and her friends over his dictatorial proceedings as to her communion. I fear had I been in Savannah then I should have felt that this rigorous ascetic and masterful rector had a little personal spite in him, perhaps unconscious, toward the lady who married another rather than himself. Surely we must all feel that the element of tenderness and compassion seems absent from Wesley's ministry until that "strange warming of his heart" which followed the instructions of Peter Bohler. Wesley by inheritance, taste, education, was originally better fitted for the pulpit of St. Mary's at Oxford than for preaching to the swart faced miners of Cornwell. Until his conversion, he seems as much interested in the lowly, the prisoner, and the convict for his own salvation as for their's. There is duty, obedience but no filial joy in his service of humanity in the earlier period of his ministry. Commenting on this in his later years, he says, "My service was that of a servant, then, now it is that of a son."

From the very beginning of his ministry the sympathies of Whitefield were naturally and graciously with the common people. While working in his father's hotel in the humblest offices, he came to know how the plainer folk think and feel. This experience gave him his marvellous aptitude for ad-

dressing the multitudes. He knew their mental attitude; the play of their emotions and their coarse vigor of expression. He knew the kind of anecdote which would touch them and had a fine dramatic quality in his narrations. He could thunder; he could whisper. The whole gamut of expression was his by instinctive knowledge. His people ran after him as much when he was a boy of one and twenty as when in the fullness of his years and powers. He was a born preacher.

What a comment on the religious conditions of the English Clergy that they shut one after another their churches against him on account of "enthusiasm!" Lacking this the English Church was dying of dry rot.

The churches being closed Whitefield is forced to consider, seeing a thousand people trying to listen outside Bermondsey Church, whether he would not preach to them from a toombstone. He was up to this time so bound by prescription and precedent, that he dared not do it at once; some friends advising him that preaching out of doors was a mad notion.

The churchless, ungodly colliers of Kingswood first heard him preach in the open air. Saturday, Feb. 17, 1739, he stood on a mound at Rose Green and preached to two hundred, later to several hundred, and soon to twenty thousand. How picturesque Whitefield's account of the beginning of God's work among the colliers. "The first discovery of their being affected was to see the white gutters made on their black faces by their tears."

To Whitefield, Wesley owed his introduction to open air preaching. Like Whitefield he was practically shut out from the Churches and for the same reasons. Whitefield desiring to raise money for this orphanage, on whose site we are, sent for Wesley to carry on the work he had begun, that he might be left free to go elsewhere and raise money for his beloved Bethesda. Wesley came, shuddered at the impropriety of field preaching, but ventured and soon seemed as masterful of great audiences as Whitefield himself. Of this beginning of outdoor preaching at Whitefield's invitation, Wesley says, "I could scarce reconcile myself at first to this strange way of preaching in the fields, having been all my life, till very lately, tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church." The outdoor preaching thus begun Wesley continued for between fifty and sixty years.

If we desire to see what was the almost universal feeling of the clergy with regard to this innovation we have but to read from a magazine of date 1739. "The Wesleys are more guilty than Whitefield because they are men of more learning, better judgment and cooler heads. Let them go over to their proper companies, to their favorites, the Dissenters, and utter their extempore effusions in a conventicle, but not be suffered in our churches to use our forms which they despise. Let them carry the spirit of delusion among their brethren, the Quakers. * * Let not such bold movers of sedition and ringleaders of the rabble, to the disgrace of their order be regularly admitted into those pulpits which they have taken with multitude, and tumult or, as ignominously by stealth."

So, forever, the names of Whitefield and Wesley, are enrolled among those who have broken through hindering walls of prejudice if so be they might better reach souls; so forever they enter history together as martyrs for years to exposure, to blows on the body and to the harder blows of calumny and misrepresentation.

Think of it! In sermons from St. Mary's and other pulpits, Wesley and Whitefield are called "deceivers, babblers, insolent pretenders, men of capricious humors, spiritual sleight, canting craftiness, novices in divinity; new fangled teachers setting up their spiritual conceits," one sermon declares that "Whitefield is an enthusiast and blasphemer and blends in his sermons a spice of the Papist and the Mohammedan."

Up to the year of Whitefield's visit to America in 1740, Whitefield and Wesley were not only harmonious in labor but in doctrine. While in America influential and learned Calvinistic divines put Whitefield in the way of reading the chief Puritan authors. This was followed by a full acceptance of their doctrinal teachings; not only full but enthusiastic as was Whitefield's way. Wesley was promptly informed of his change of view in a letter truly warmhearted and fraternal. Wesley had inherited from his father and mother strong convictions against the doctrines of election and reprobation and writes Whitefield opposing them and announcing his faith in the privilege of Christians to be saved not from sin of infirmity but from voluntary and intentional breaking of God's commandments." Agreeing with these great men or not, we can not fail to admire the spirit of their correspondence, their anxiety to avoid collision and their evident determination to stand by their conscientious

convictions. Wesley puts the case both kindly and precisely when he writes Whitefield "There are bigots, both for predestination and against it. God is sending a message to those on either side. But neither will receive it unless from one who is of their own opinion. Therefore, for a time you are suffered to be off one opinion and I of another. But when His time is come God will do what man can not, namely, make us both of one mind."

The publication of Wesley's sermon on Free Grace brought about the division which both deprecated, resulting in the organization of Lady Huntingdon's connection and other sympathetic bodies. It was followed by a long, and on the part of some, bitter controversy in which language was used which seems impossible to Christians. The two great leaders, Wesley and Whitefield, seem mostly to keep within the bounds of intense but Christian feeling. But I can not say so much for some others. In an anonymous pamphlet Whitefield is spoken of as "a man of heated imagination and full of himself." "Very hot, very self-sufficient and impatient of contradiction."

As the controversy continues it gets hotter and hotter. It troubles Whitefield greatly, not only in his heart but his finances. He had on this spot a family of nearly one hundred to maintain; over a thousand pounds in their behalf, was threatened with arrest for a bill of $300 drawn in favor of the orphan house by William Seward, but not met by him. Those who sympathized with the Wesleys refused longer to aid Whitefield.

Yet as early as 1742, these two great men, in whom love abounded, became friends again without change of opinion and so I believe remained to the end. Their creed, not their hearts, alone separated them.

It is singular that the genius of Wesley for organization should be regarded as one of the chief causes of the permanence of his work and the lack of organization be quoted as the cause of the decay of Whitefield's influence. The fact is, that Whitefield and his coadjutors. Harris, Humphreys and Cennick began to organize before Wesley did. The most successful and permanent result seems to have been secured in Wales. But it is also true that in evangelizing, especially in America, it was not possible for Whitefield to organize his work as his labors were in connection with the pastors of the colonial churches, and with their cooperation. Wesley's evangelizing led not only to his own exclusion from the churches, but to the exclusion of

his followers as well. What could be done by threats, blows and excommunication to break up the Methodist societies, whether of Whitefield or Wesley was, in many places, done, no doubt honestly, for the glory of God. Wesley and Whitefield were partners in the honors of misrepresentation, ridicule, as well as of blows.

Yet it is evident later on that Whitefield deliberately abandoned the idea of organizing his work, for he says in a letter to Wesley: "If I should form societies I have not proper assistants to take care of them. You, I suppose, are for settling societies everywhere."

Our hearts may well be touched by finding John and Charles Wesley, notwithstanding the old differences, securing a hearing for Whitefield in the Societies under their care at a time when Whitefield's friends fell off, and his audiences were numbered by scores, instead of thousands. Mrs. Charles Wesley meets Whitefield at Newcastle, and opens the pulpit there to him. This added to Whitefield's consolation as at Leeds he had something like his old audiences.

Whitefield's essential nobility is nowhere better seen than when some of Wesley's dissatisfied helpers write to him, complaining of Wesley's discipline and expecting encouragement in their discontent. Whitefield cuts such short at once by saying: "I am utterly unconcerned in the discipline of Mr. Wesley's Societies; I can be no competent judge of their affairs. If you and the preachers were to meet together more frequently and tell each other your grievances and opinions. it might be of service."

Again, how noble is Whitefield! When Charles Wesley breaks up John's marriage to Grace Murray, inflicting upon John the greatest sorrow of his life, it is Whitefield who sends for Wesley—communicates the marriage, comforts the broken hearted John, and when Charles breaks out on John with unchristian violence it is Whitefield and John Nelson who meet and pray over the alienation and bring the brothers at last to fall upon each others neck; and when John Bennet, who had captured Grace Murray, comes in, John Wesley does not upbraid him, but kisses him. He had grown in grace since Savannah days.

Now appear beautiful harmonies and co-operations. One Sunday Wesley preaches and Whitefield reads the prayers, and the next Sunday Wesley reads and Whitefield preaches. Wesley is large enough to see that Whitefield can reach some he can not reach; for he writes: "Even Mr. Whitefield's

little improprieties, both of language and manner, were a means of profiting many who would not have been touched by a more correct discourse, or a more calm and regular manner of speaking."

With regard to the introduction of slavery and of spirituous liquors into this colony of Georgia, it is well known that Whitefield and Wesley held divergent views.

Once again, do all who love the memory of these great men note with gladness courtesies between them. When Whitefield was building his tabernacle in 1753, Wesley allowed him the use of his London Chapels.

Wesley's illness, in 1753, gave Whitefield an opportunity to write one of the tenderest letters of sympathy and confidence in Wesley's character and spiritual prospects that any man ever wrote to another, but Wesley long survived the man who wrote it.

When it became evident that many followers of Wesley felt that separation from the Church of England was inevitable and forced its consideration on Mr. Wesley, Whitefield is brave enough to speak and write against the movement as the "work of that devil of devils—self love." Nor could Whitefield sympathize with the doctrine of sanctification or perfect love as he understood it to be taught by Wesley. As in the writings of Romanie so also in Whitefield's; it would appear that Wesley's views were not understood by either. Thus Romaine accuses Wesley of a teaching perfection out of Christ, whereas there is not a syllable from Wesley's pen or voice which does not make a perfected love the gift, and proof of Christ's power and presence.

Yet lack of sympathy on this point does not break loving relations. Wesley hears of Whitefield's illness and visits him to find him at 50, an old man worn out in his master's service, and wonders that he himself at 63 is without disorder or weakness. "Whitefield," Wesley says, "breathes nothing but peace and love. Bigotry can not stand before him."

It was, no doubt, due to Whitefield's influence that the Countess of Huntingdon opened the doors of her chapel to John Wesley. They had been for years closed and barred against him. Now, Lady Huntingdon wished to ally herself with John and Charles Wesley and George Whitefield in a quartette of holy toil. Death soon took Whitefield from the alliance and then bigotry broke it up.

Death also is soon to break up the friendship and the mutually helpful relations of the two great souls. Matters

at Trevecca College shadow their public unity. But the old unity of heart abides. In Feb., 1769, Wesley writes: "I had one more agreeable conversation with my old friend and fellow laborer, George Whitefield. His tone appeared to be vigorous still, but his body was sinking apace, and unless God interposes by His mighty hand he must soon finish his labors." Whitefield had six months more of preaching to give England. He complains that he can preach only four or five times a week! Whitefield, on parting with him, pours out his great love in a noble farewell letter and sails for America.

It was in this final visit that he endeavored to extend this orphanage into a college, and failed because he could not accept certain denominational limitations. But he built two additional wings for a public academy and opened the new building, preaching before the Governor, a month before John Wesley's letter reached him warning him against any change from the original design of an orphanage. Whitefield passed northward, preaching a two hours sermon at Exeter, and is next morning dead, leaving as his latest utterance, one of the noblest Christian sentences: "Lord, I am weary in thy work; not of thy work." Whichever of the two friends survived was to preach the funeral sermon of the other. So Wesley, to an audience which filled the chapel at three for a service at four, summed up his great friend in these words: "His was unparalleled zeal, indefatigable activity, tender heartedness to the afflicted; charitableness toward the poor, the most generous friendship, nice and unblemished modesty, frankness and openness of conversation, unflinching courage and steadfastness in whatever he undertook for the Master's sake."

Worthy of this is a passage in Whitefield's will: "I also leave a mourning ring to my honored and dear friends, John and Charles Wesley in token of my indissoluble union with them in heart and Christian affection notwithstanding our differences in judgment about some particular points of doctrine."

In the presence of this great love between the two greatest evangelists and existing in a century when controversy was to the last degree irreligious in spirit, though religious in name, our hearts are melted, and over denominational barriers the tide of love flows, hiding, and we hope wasting them, "until we all come into the unity of the spirit and the bond of peace."

Whitefield's body lies in one continent and Wesley's in another, but their souls have met in paradise. The paths of all Christians come together at the gate of the City of God.

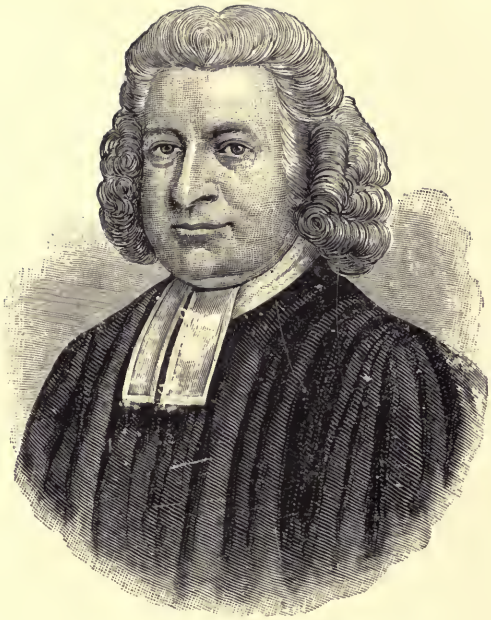
The modern writers on Wesley and Whitefield declare that their greatness is demonstrated by this—that no one of their sons in the gospel has ever equalled them in labor and evangelistic success. As to Wesley considering his learning, his executive ability, his preaching power and his 65 years of toil the statement must be accepted as true. But Francis Asbury, though the same years were not granted him and though not his equal in scholarship, seems to me fully Wesley's equal in ceaseless evangelistic and pastoral activity. The conditions under which he labored were in some respects more difficult than those of Wesley. Fewer mobs attacked him but the hardships of a new country were equally wearing. In tact, knowledge of men, and in gracious submission to the growth of the spirit of self-government and discipline, he seems to me to have been a stronger man than Wesley. He seems also to have done his work so wisely in relation to all fellow laborers, male and female, that few found occasion for criticism.

So we may feel that Dwight L. Moody had a public hearing and success in evangelistic work in both hemispheres, approaching, if not surpassing, those of Whitefield. No one can compare the two men in oratory or in education. But there is a singular resemblance in the outcome of their careers. The work of Whitefield and of Moody has been absorbed in the life of the churches and is chiefly unrecorded. Some few properties of Whitefield in operation and gathering remain as his monuments. Bethesda is the oldest, and is likely through the care ond cooperation of Savannah citizens, to be among the most permanent. Northfield stands as the chief visible monument of Moody's labors.

But Wesley's organization of his forces and his habit of securing for them a local habitation and a name has led to property foundations in churches, schools and benevolent institutions which must approach in total two hundred and twenty millions of dollars. And the impulse for the consecrating of property among his followers is having its largest results to-day.

But the most of the sons of the two great souls whose relations we have been considering, must admit the great distance between them and us as to abundance of labors and proportion of results.

Yet, may it not be that while we recognize this, "the spirit of power" may fall upon us and give to those who are proud to enroll themselves as their sons in the gospel, the same hunger for souls, the same undaunted courage, the same ceaseless activity and similar success in turning men to God. God grant it for Christ's sake.



Charles Wesley.

CHARLES WESLEY.

When John Wesley came to America he was accompanied by his brother Charles. While John Wesley was to be a missionary to the Indians and minister of the congregation at Savannah, Charles Wesley was to act as private secretary to Mr. Oglethorpe and to conduct the services at Frederica. The two brothers worked together in the establishment of Methodism and the promotion of the great revival. In connection with the celebration in Savannah it was fortunate that Charles Wesley's work should find such a competent eulogist as Bishop Galloway.

CHARLES WESLEY, THE HYMNIST OF THE AGES.

By Bishop Charles B. Galloway.

Charles Wesley, the poet of Methodism and the hymnist of the ages, was the eighteenth in a family of nineteen children, born to Samuel and Susanna Wesley. For several weeks he laid wrapped up in wool, more dead than alive, and never uttered a cry until the time when he should have been born. This was rather an unpromising beginning for one who was to be a chief actor in a spiritual revolution that was to save the Church from deadness and the nation from anarchy, and was to rank in importance the career of the Elder Pitt and the "most dazzling episodes in the reign of George II."

Out of one of the most remarkable homes known to English history this gifted singer of the centuries came. It was not a mansion of wealth and worldly power, but a cottage of culture and piety—a home of high thinking and humble living. It was a simple ivy-covered rectory in a far-away obscure northern village, but its fame has gone out through all the earth and its influence will be felt to the end of time. In all England, no castle of king, or hall of noble or palace of lord, either temporal or spiritual, ever gave shelter to such a family of sons and daughters as did the rectory at Epworth. His honored father, the earnest, toilsome rector, was as learned as he was devout, and as industrious as he was

heavenly-minded. His mother, the real matriarch of Methodism, was brilliant in intellect, remarkably cultured, as strong-willed as John Knox, and one of the most perfectly poised characters in history. From such a parentage came the two remarkable brothers who were to be the great apostles of the eighteenth century. The best blood of England flowed in their noble veins, and from both paternal and maternal ancestry they inherited the most fearless and intrepid spiritual knighthood of the generations.

No wonder Providence marked this young man for conspicuous service in a great forward movement. He was born to high place and enduring influence and undying fame. Himself not the wisest leader, he ensured the successful leadership of his brother. Though not the ablest commander, he was an expert chief of staff. He might not plan a campaign as wisely or lead his forces to battle as skillfully as did his apostle brother, but he could and did beat the sacred reveille and sing the divine Marseilles that stirred the heroic blood of the legions and made them march to victory with its dactyl notes upon their lips.

The names of these two wonderful brothers will ever be linked in immortal wedlock. They wore double stars somewhat different in size and brilliancy, but whose arms were filled with light from the same law of righteousness, and are shining upon the world with an ever increasing splendor. The history of one cannot be written without the story of the other being told. They walked and wrought and suffered together, sustained by the same spirit, inspired by the same holy purpose and inflamed by the same quenchless zeal. Their interdependence was beautiful and providential. They often differed widely in opinion, but were never separated in heart; and their very differences seemed to broaden the charity of the brothers and heighten their admiration for the honesty and fidelity of each other. Though their opinions often differed, their affections never failed. In his last loving letter to his honored brother, Charles reiterated this statement, "stand to your own proposal; let us agree to differ."

And he would never brook the slightest suggestion from any one, who sought to underrate his brother or aleniate their affection. On the back of a letter received from the Countess of Huntington he made this endorsement, "unanswered by John Wesley's brother." He declined to write an epitaph for Hervey's tomb, because he thought the deceased had done a "great wrong to John Wesley's name."

At the age of eighteen he entered Christ Church College, at Oxford, "a sprightly, rollicking young man, with more genius than grace." The account of his first years at that ancient and historic seat of learning must be given by himself: "My first year at college I lost in diversions; the next I set myself to study. Diligence led me into serious thinking. I went to the weekly sacrament, and persuaded two or three young students to accompany me, and to observe the method of study prescribed by the statutes of the university. This gave me the harmless name of Methodist. In half a year (after this) my brother left his curacy at Epworth and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men."

Writing to his brother John, before he returned to take up his residence as fellow of Lincoln College, he says: "It is owing, in a great measure, to somebody's prayers—my mother's most likely—that I am come to think as I do."

Charles Wesley was an accurate scholar and a learned man. His genius for acquiring language was phenomenal. Latin, Greek, Hebrew and French he learned readily. He spoke Latin fluently and with force. With rare histrionic power he would, at times, quote the most sublime passages of Homer and Virgil, and recite with unrivaled taste and spirit the noble Odes of Horace. It is said that "when Indevine, the drunken captain with whom he sailed from Charleston treated him insultingly. Charles Wesley defended himself by repeating Virgil. And in the same way he cooled the rage or quelled the spirit of his virago sister-in-law, Mrs. John Wesley.

When he became a college tutor, his father wrote him a playful letter, indicating the range of his studies and scholarship, from which are these sentences: "As for yourself, between logic, grammar, and mathematics, be idle if you can. I give my blessing to the Bishop for having tied you a little faster, by obliging you to rub up your Arabic. * * * You are now launched fairly, Charles. Hold up your head and swim like a man, and when you cuff the man beneath you, say to it, much as another hero did,—

"Carolum relis, et Caroli fortunam." *

But always keep your eye fixed above the pole-star, and so God send you a good voyage through the troublesome sea of life, which is the hearty prayer of your loving father."

*"Thou carriest Charles and Charles's fortune."

By a special and gracious providence Charles Wesley was saved from the calamity of great wealth. While yet a handsome and sprightly boy, a student in Westminster School, Mr. Garrett Wesley, of Dougan Castle, Ireland, a man of immense fortune, set his heart upon making him the son of his home, and heir of his vast estates. By strong argument with the father and earnest entreaty with the brilliant son, he sought to make him the noble lord of his Irish castle. But after several month's respectful consideration, the thoughtful boy declined the generous offer, and determined to share the humbler fortunes of the Epworth rectory. That was a wise conclusion, and a providential escape. Had the offer been accepted, riches and worldly splendor might have come to the Wesley family, but the glory of his genius would probably never have been known, and his inspired measures would not still be making music down the generations.

And in after years, when his fame had filled the continent, he declined a similar, tempting offer. A lady of large fortune, who had for some reason become alienated from her family, desired to make him the inheritor of her vast treasure. With most persuasive eloquence did she try to prevail upon him to accept, but all to no purpose. When advised by friends to accept the fortune and then distribute it to the natural heirs, he said with vigor: "That is a trick of the devil, but it won't do. I know what I am now; but I do not know what I should be if I were thus made rich." And throughout life he was an unselfish, unworldly singularly consecrated Christian minister. He declined a living of 500 pounds a year, choosing rather to live without a fixed income and remain with the people called Methodists.

Of his coming to Georgia, as the private secretary of Gov. Oglethorpe, and the months spent here, mostly at Frederica, but little need be said. That was a valuable, but unhappy chapter, in the life of the laureate of Methodism. It was little more than "one continued course of vexation and sorrow." His severe discipline and spiritual rigidness excited opposition, and for awhile he suffered the disfavor and persecution of the Governor himself. But never for a moment did he waver in his line of conduct or conceptions of duty. His biography tells us that "he conducted four religious services every day, for the benefit of those who chose and had leisure to attend, and he was in the habit of giving an extemporary exposition of the daily lessons at the morning and evening prayer. These services were conducted in the

open air when the weather would permit; and as the people had no public clock to guide them, (for as yet they dwelt in tents, having no houses) nor any 'church-going bell' to summon them to their devotions, they were apprized of the hour of prayer by the sounding of the drum."

In his journal there is this entry: "July 26. The words which concluded the lesson and my stay in Georgia, were, 'Arise, let us go hence.' Accordingly at twelve I took my final leave of Savannah. When the boat put off I was surprised that I felt no more joy in leaving such a scene of sorrows."

The great event in Charles Wesley's life was his glorious conversion under the spiritual tutelage of a simple-hearted Moravian named Bray, whom he gratefully refers to as "a poor ignorant mechanic who knows nothing but Christ; yet in knowing him knows and discerns all things." He grasped the great doctrine of justification by faith only, and it became his own conscious, joyous, rapturous experience. This was the true starting point of his wonderful heroic history. Now he began to preach like an apostle and sing like a seraph. His marvellous eloquence attracted eager thousands of every rank and age, and he sang in strains almost divine of the uttermost power of redeeming grace. So completely was he filled with the spirit of his Lord—so entirely under the imperial constraint of His love—so eagerly bent on his one work of seeking and saving the lost—that nothing so enraptured his great heart as the redemption of a soul. On witnessing the joyful conversion of his friend Edward Perronet, he exultantly exclaimed, "A soul triumphing in its first love is a spectacle for men and angels! It makes me forget my own sorrows and carry the cross of life without feeling it." And by the way, that young man, became the author of Coronation,

"All hail the power of Jesus' name."

One of the grandest hymns in any language or written by any inspired laureate of the ages.

Charles Wesley was an extraordinary preacher, magnetic and attractive, often soaring into the realm of genuine eloquence, and always exhibiting the splendid qualities of a real master of assemblies. He excelled in the power of condensed and luminous statement. Vast multitudes crowded to his ministry and were entranced by the charm and eloquence of his graceful periods. On one occasion he wrote: "My congregation was less by a thousand or two through George Whitefield's preaching to-day at Haworth. Between

four and five thousand were left to receive my warning." When asked what were the distinctive characteristics of the two remarkable brothers, as preachers, the Rev. Henry Moore, biographer and literary legatee of John Wesley, replied: "John's preaching was all principles; Charles's was all aphorism." He had not the magnificent oratorial gifts of George Whitefield or the striking expository genius of his brother John, but he excelled them both in the directness and deadly aim of his appeals and warnings. One biographer says that at times, under the spell of his resistless eloquence, almost the entire congregation would fall on their knees or lay prostrate on their faces, with the prayer of a divine agony upon their mourning lips. While preaching in the open air on one occasion, at Bristol, a man in the vast congregation whose conscience was pierced by the resistless power of the truth, cried with a loud voice, "What do you mean by looking at me? and directing yourself to me? and telling me I shall be damned?"

His was an ardent and impulsive nature, easily impressed and capable of intense feeling. This led him at times into strange contradictions, but there was never the slightest impeachment of his perfect honesty and sincerity. For instance in his earlier religious inquiries he was strenuously opposed to the doctrine of instantaneous conversion, but soon afterwards became its impassioned advocate. Referring to a certain meeting he said: "We sang and fell into a dispute whether conversion was gradual or instantaneous. My brother was very positive for the latter, and very shocking. I was much offended at his worse than unedifying discourse. I insisted a man need not know when he first had faith. His obstinacy in favoring the contrary opinion, drove me from the room." Within three weeks after that "religious fracas," Charles Wesley changed his opinions entirely and began to pity and upbraid those who held his former views.

He was a man of wonderful and unawed courage. In the discharge of his apostolic duties he seemed to have no sense of fear. He was often jubilant in the presence of danger, and when the mob howled loudest he seemed calmest and most unconcerned. The promise of a prison could not restrain him, the threat of death did not deter him, and when blood was flowing freely from wounds received at the hands of the mob, he led the congregation that refused to disperse, in joyously singing the praise of God. No more heroic spirit ever led the legions of his Lord to battle and to victory.

The fierceness of the persecutions he suffered make us wonder at the bitterness of the human heart when set on fire by passion and prejudice. Government officers and worldly clergymen, joined with wicked ruffians in cruel assault upon the Lord's anointed. Rioters at his meetings were once arraigned in court. Instead of just and swift punishment, all were dismissed, and the grand jury made this deliverance: "We find and present Charles Wesley to be a person of ill-fame, a vagabond, and a disturber of His Majesty's peace; and we pray he may be transported."

Charles Wesley married Miss Sarah Gwynne, who lived at Garth, Wales. It is an interesting fact that when Mr. Gwynne, the father of this fair young woman, first met the talented famous Methodist, he had a warrant ready in his pocket to send him to jail. He concluded, however, to hear him first. The eloquent preacher was never more powerful and persuasive; the message was sealed to his redemption, and instead of committing the fearless young evangelist to prison, he invited him to his palatial home, had him preach in the parish Church, and after a time gave him his beautiful daughter's hand in holy matrimony. When the unique marriage contract was arranged, Miss Gwynne agreed, among other things, that Charles Wesley should continue his vegetable diet and his traveling.

That certainly was one of the most extraordinary marriage scenes in all history. The joyful hymn sung on the occasion was written by Charles Wesley himself. The happy bridegroom and ecstatic poet, gives this pious and characteristic account of the interesting event:

"Not a cloud was to be seen from morning till night. I rose at four; spent three and a half hours in prayer, or singing with my brother. At eight I led my Sally to Church. My brother joined our hands. It was a most solemn season of love. I never had more of the divine presence at the sacrament. My brother gave out the following hymn:

"Come, thou everlasting Lord."

"He then prayed over us in strong faith. We walked back to the house and joined again in prayer. Prayer and thanksgiving was our whole employment. We were cheerful, without mirth, serious without sadness."

What a unique wedding occasion that must have been! Not many men are married to the music of their own melodious measures. And their whole after life was a song. No two hearts ever walked through life together in more rythmic harmony. For forty eventful years they joyfully shared to-

gether the vicissitudes of earth, animated by the same high purpose, and dominated by the same divine inspiration.

Charles Wesley had more rigid and straightened views of ecclesiastical order than his brother, and doubtless a more ardent attachment to the Church of England. He inveighed rigorously against certain acts that logically meant an eventual separation from the Church, and sought by every means in his power to arrest any tendency to independent organization. At the same time, he was the first and mightiest of field preachers, did not hesitate to preach in Methodist Chapels during church hours, was among the bravest to encounter persecution and threatened death, was tireless and fearless in his flaming evangelism.

Charles was an ardent churchman, but not an ecclesiastical statesman. He dreaded schism scarcely less than mortal sin. As another expressed it, he feared that Methodism would become "a seminary for Dissenters." He said pathetically, "My soul abhors the thought of separating from the Church of England." He closed a letter to John Nelson, on one occasion, with these ominous words: "John, I love thee from my heart; yet rather than see thee a Dissenting minister, I wish to see thee smiling in thy coffin." He passionately opposed any tendency toward separation from the Church of England, was shocked at his brother exercising the right of ordination, and would not tolerate the idea of Methodist preachers administering the sacraments. And at last, greatly to the grief of his brother, gave direction that he should not be buried at City Road Chapel, because the ground had not been consecrated. He made the Church paramount. He would have abolished the Methodist Societies rather than see them separate from the Establishment. John, on the other hand, said: "Church or no Church we must attend to the work of saving souls."

Of John Wesley's ordinations, which so distressed his impulsive brother, we had best take his own clear and strong statement. Certainly he never entertained the slightest doubt as to the authority and propriety of the course pursued. He said himself, "I firmly believe I am a scriptural episcopos as much as any man in England, for the uninterrupted succession I know to be a fable, which no man ever did or can prove." And again he said, "The plea of divine right for diocesan Episcopacy was never heard of in the primitive Church."

So John Wesley, in response to the urgent appeal from America, ordained Thomas Coke superintendent or Bishop.

on the 2nd of Sept., 1784, and Richard Whatcoat and Thomas Vasey elders.

Against this extraordinary exercise of ecclesiastical prerogative Charles Wesley rigorously protested. He denounced the ordinations as schism, and tragically predicted that Coke would return from his Methodist Episcopal Church in Baltimore to "make us all Dissenters here." Writing to his brother, he uttered this pathetic lamentation: "Alas! What trouble are you preparing for yourself, as well as for me, and for your oldest, truest friends! Before you have quite broken down the bridge, stop and consider! If your sons have no regard for you, have some for yourself. Go to your grave in peace; at least suffer me to go first, before this ruin is under your hand."

He anathematized this act of his brother is these lines:

"Since Bishops are so easy made,
By man's or woman's whim,
Wesley his hands on Coke has laid;
But who laid hands on him."

In his denunciation of the fable of tactual succession, Wesley had the support of many distinguished churchmen. Chillingworth said, "I am fully persuaded there hath been no such succession." Bishop Stillingfleet declares that "this succession is as muddy as the Tiber itself." Archbishop Whatley says, "There is not a minister in all Christendom who is able to trace up, with approach to certainty, his spiritual pedigree."

Charles Wesley had no great gifts for leadership and was endowed with but few qualities for broad statesmanship. Had his counsels prevailed on certain critical occasions, no doubt the history of the great Methodist movement would have been very differently written. His ardent temperament made him at times irascible and his poetic moods often amounted to eccentricity.

But Providence designed this peerless genius for other service and a higher sphere. He was to be the David of our later Israel—the inspired singer of the centuries. Had he been more of a statesman, he would have been less of a poet. Had he been wiser as an ecclesiastical leader, there would have been less melody in the limped measures that flowed from the living fountains of his enraptured soul.

All great spiritual revolutions have been accompanied, and made possible, by the power of sacred song. Not only so, but the depth and strength of these movements, have

been measured and determined by the character of their psalmody. The doctrines a people sing are of equal importance with the gospel they preach and the theology they embrace. The hymns that make melody in the heart and give wings to faith, lift the soul nearer to the invisible than all the doctrines, however clearly defined, that make up our systems of metaphysical theology. The soul of religion is best expressed in its songs. And the sanctified genius who, in noblest measures, can give highest expressions to this inner divine spirit of religion, has the clearest title to be the chosen and anointed legate of heaven and laureate of the skies.

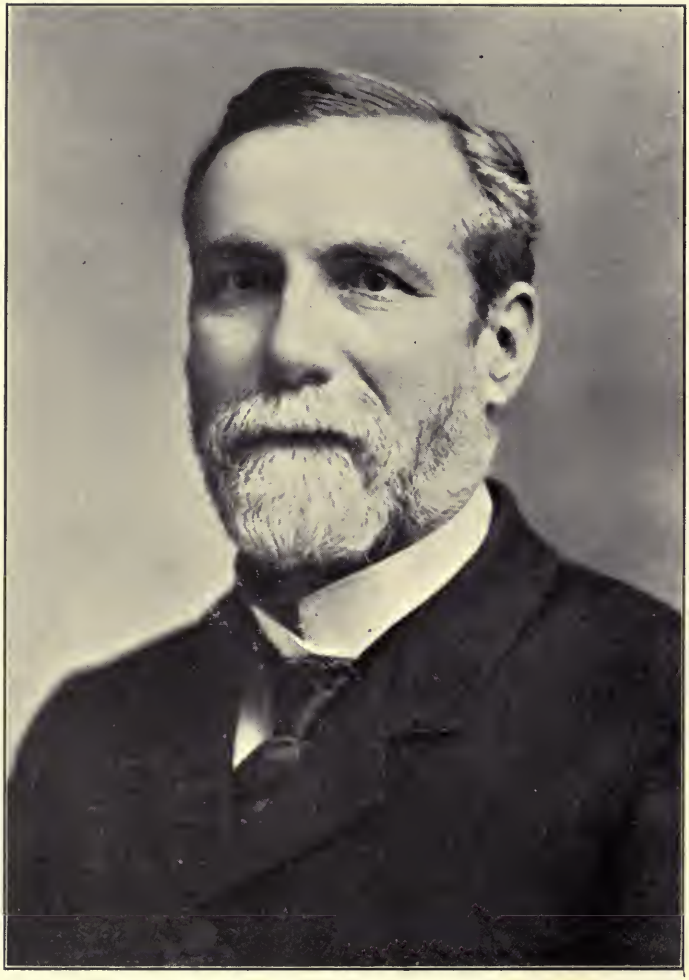
Dr. Stevens, the accomplished historian, referring to the many volumes of hymns issued by the Wesley's, said that "The achievement accomplished by Methodism in this respect is alone one of the most extraordinary historical facts of the eighteenth century. Its influence on the popular taste, intellectual as well as moral, could not fail to be incalculably great." Indeed Methodism could never have swept with such majestic speed over the United Kingdom and across the seas, but for its rich and inspiring psalmody.

Surely there was need for the divine afflatus to fall upon some chosen lyrical genius in order to elevate the tone of public worship and give nobler voice to the aspirations of the soul. As yet there were no worthy translations of the stately Latin hymns and the hymnology of the English Churches scarcely rose above the dignity of the ditties crooned by the untutored negroes on our Southern plantations. Sternhold and Hopkins, in 1562, issued a metrical version of the Psalms, which could only rob the service of the sanctuary of its solemnity and spiritual helpfulness. Some specimens as they were "deaconed off," can but provoke a smile. Here is one:

> "'Tis like the precious ointment
> Down Aaron's beard did go;
> Down Aaron's beard it downward went,
> His garment skirts unto."

And here is another choice stanza, which was in more or less popular use:

> "Ye monsters of the bubbling deep,
> Your master's praises spout;
> Up from the sands ye coddlings peep,
> And wag your tails about."



Bishop Galloway.

On the scripture text, "The race is not to the swift, nor the battle to the strong," this bit of puerile paraphrase was sung:

"The race is not forever got
By him who fastest runs;
Nor the battle by those people,
Who shoot the longest guns."

Such was the hymnology of the church when Watts and Wesley began to sing.

While he generously contributed to form the aggressive, enthusiastic type of Methodism, his lyric measures were in turn largely affected by that great spiritual movement. His muse soared on loftier, swifter wing because of the mountain air he breathed and the jubilant spirit of the people with whom he held high fellowship. Charles Wesley's hymns were the rhythmic embodiment of the joyous, hopeful spirit of the great revival. Probably as much, if not even more than the sermons of John Wesley, do these hymns express the very soul of early Methodism. On this subject the scholarly and discriminating Isaac Taylor has thus critically spoken: "These very hymns, if the writer had not been connected with Methodism, would have shown a very different phase; for while the depth and richness of them are the writers', the epigrammatic intensity, and the pressure which marks them, belongs to Methodism. They may be regarded as the representatives of a modern devotional style which has prevailed quite as much beyond the boundaries of the Wesleyan community as within it. Charles Wesley's hymns on the one hand, and those of Toplady, Cowper and Newton on the other, mark that great change in religious sentiment which distinguished the times of Methodism from the staid, non-comforming era of Watts and Doddridge."

The richness and variety of his measure are truly marvelous. The rhythmic flow of his genius took every form known to the poetic art.

There are not less than twenty-six different metres in the Wesleyan hymn book, and yet these did not exhaust the variety of his tuneful numbers. He touched and thrilled every chord of the human heart and give joyful or mournful note to every passion of the human soul. Wonderful hymns! "They march, at times, like lengthened processions with solemn grandeur; they sweep at other times like chariots of fire through the heavens; they are broken like the sobs of grief at the graveside, play like the joyful af-

fections of childhood at the hearth, or shout like victors in the fray of the battle-field. No man ever surpassed Charles Wesley in the harmonies of language. To him it was a diapason."

Their poetical publications followed each other in rapid succession, sometimes two a year, until forty-nine were enumerated among the literary productions of those wonderful brothers. Charles Wesley alone, wrote not less than six thousand hymns, and many of them among the noblest lyrics of the Christian Church.

Few men ever wrote with such affluence of diction and such ease and grace of style. Like the fabled fountains that began to flow at the touch of an angel's foot, the rhythmic numbers were awakened from the faintest finger tip upon his well strung lyre. He sang with no more effort than a lark cleaves the air on soaring wing or a streamlet chimes its liquid bells to the sea. He sang because his soul was full of music. While doing the almost superhuman work of a flaming evangelist, preaching from three to four times a day, he employed the intervals in writing hymns. His thoughts flowed with melody. Journeying from Bristol to Newcastle on one occasion, he met with a painful accident. "Near Ripley," said he, "my horse threw and fell upon me. My companion thought I had broken my neck; but my leg only was bruised, my hand sprained and my head stunned—which spoiled my making hymns or thinking at all, till the next day."

In old age he rode every day ("clothed for winter even in summer") a little white horse. When he mounted, if a subject struck him, he proceeded to elaborate it in order. He sometimes wrote a hymn on a card, kept for that purpose, with pencil in shorthand. Or he would ride up to the house in City Road, and having left his pony in the front garden, rush in and cry out "Pen and ink! Pen and ink!" When these were supplied and the hymn was speedily written out, he would greet pleasantly all present and enter into delightful conversation.

The eloquent Dr. William Morley Punshon, who had himself the divine afflatus in liberal measure, thus refers to the matchless hymns of the poet of Methodism:

"Entering into the heart's deep secrets; striking every chord of subtlest and holiest feeling; giving forth, not echoes from old harp songs, but melodies of the present, poured from a soul which enacts all the melodies that it sings; now plaintive as the breath of evening, now with a grand roll like

that of the thunder of God; expressing every variation in the changing music of life, and moreover piercing the invisible and standing like a seraph in the full vision of the throne —seldom has the sacred lyre been swept by a more skillful hand * * His words abide in the memory of multitudes, second only to the words of inspiration in their charm and power. They have chased away trouble from the sorrowing, as David from the melancholy Saul. They have inspired the Christian warrior as the 'Marseillaise' the passions of France, or the 'Rang dis Vaches,' the patriotism of the brave Swiss peasantry, and greatest triumph—in cases without number they have been the Hallelujahs of the dying, who have lingered upon the notes of the song until they caught the notes of the trumpet which was sounding for them upon the other side."

And most generous have been the critical estimates of Wesleyan hymnology by those outside the Methodist communion. Robert Southey, the distinguished scholar and poet-laureate of England, said that "no poems have been so much treasured in the memory, or so frequently quoted on a death-bed." And not less appreciative are the eloquent words of the scholarly Isaac Taylor, who said, "It may be affirmed that there is no principal element of Christianity, no main article of belief, as professed by Protestant Churches; that there is no moral or ethical sentiment peculiarly characteristic of the gospel; no height or depth of feeling proper to the spiritual life, that does not find itself emphatically and pointedly and clearly conveyed in some stanzas of Charles Wesley's hymns."

Dr. Watts, the great hymn writer, in acknowledging the imperial genius of the psalmist of Methodism, said: "I would give all I have ever written for the credit of being the author of Charles Wesley's unrivaled hymn 'Wrestling Jacob.' "

Henry Ward Beecher, one of the greatest of modern pastors and pulpit orators, said: "I would rather have written that hymn of Wesley's, 'Jesus, lover of my soul, Let me to thy bosom fly,' than to have the fame of all the Kings that ever sat on the earth. It is more glorious. It has more power in it. I would rather have written such a hymn than to have heaped up all the treasures of the richest man on the globe. He will die. His money will go to his heirs, and they will divide it. But that hymn will go on singing until the last trump brings forth the angel band; and then, I

think, it will mount up on some lips to the very presence of God."

The biographer of Dr. Watts, while claiming for him preeminence as a sacred poet, admitted the splendid and sanctified genius of Charles Wesley. He says: "In estimating the merits of these two great hymnists—the greatest, unquestionably, that our country can boast—I should not hesitate to ascribe to the former greater skill in design, to the latter in execution; to the former more originality, to the latter more polish. Many of Wesley's flights are bold, daring and magnificent."

His wonderful hymns were born of his own rich and joyous experience. Out of a redeemed soul he sang because he couldn't hold the melody.

Charles Wesley could never have tuned his harp to sing so sublimely of the joys of salvation if he had simply heard or read of them. He must feel them and then express them. One writer aptly says: "When his heart-strings quiver with the melody of heaven his harp-strings must sound responsively. He sings because he must sing. He sings as the bird sings—for very joy. No saint can climb so high as not to be able to sing his joys in the hymns of Charles Wesley.

And herein may be found the marked difference between the hymns of Charles Wesley and Dr. Watts, his only rival as a singer in Israel. A competent critic has thus stated their distinguishing characteristics: "Watts describes Christian virtues and sentiments as a looker-on; Wesley expresses them as from the depth of his own being. Watts hymns his aspirations; Wesley does this and more for he expresses his fruition of the gladdening grace of the gospel."

Wesley goes as far as Watts up the "mount of redeeming love," and then goes on and up till he ceases to climb, and soars away to the skies. Watts sings sweetly as the caged bird; Wesley sings as the bird free, and winging his flight heavenward. Watts was more of a general poet; Wesley was more of a lyric poet for the Church. Watts was more of a poet of nature; Wesley was more of a poet of grace. Watts was a poet of the old prophetic dispensation; Wesley was a poet of the new pentecostal dispensation. Watts was the poet of aspiration; Wesley was the poet of inspiration. Watts was the poet of hope; Wesley was the poet of fruition."

And as an illustration of this striking contrast a single stanza from each is aptly quoted. Watts gazing aspiringly at the summit of Mount Pisgah, bravely sings:

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Could fright us from the shore."

But Wesley has already climbed the mountain top, and viewing the enrapturing landscape, exultingly shouts:

"The promised land, from Pisgah's top,
I now exult to see;
My hope is full, O glorious hope!
Of immortality."

And a further apt illustration of the different characteristics of these great hymnists of the modern Church may be seen in the use of the metaphysician's favorite terms; Dr. Watts was fond of the objective, while Charles Wesley dwelt in the subjective. Dr. Watts reveled in the disclosures of God in nature and on the pages of revelation; Charles Wesley's hymns were the evolutions of his own deep and joyous experience. Dr. Watts sings:

"Before Jehovah's awful throne
Ye nations bow with sacred awe."

Charles Wesley plaintively cries:

"Jesus, lover of my soul,
Let me to thy bosom fly
While the nearer waters roll,
While the tempest still is high."

Dr. Watts, looking up at the heavens bespangled with stars and then upon the pages of God's holy book, exclaims:

"The heavens declare thy glory, Lord,
In every star thy wisdom shines;
But when our eyes behold thy word
We read thy name in fairer lines."

Charles Wesley, celebrating the anniversary of his happy conversion—the bridal hour of his soul—and feeling that one tongue was not enough to express what his heart felt

of God's infinite grace and love, in tones of the loftiest spiritual rhapsody, cries out:

"O for a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King
The triumphs of his grace!"

Wesley's poetic skill and taste were also strangely displayed in his emendations of some of the finest hymns of Dr. Watts. For example, one of the most popular lyrics of Watts, as written and published by himself, began with these lines:

"Nations attend before His throne
With solemn fear, with sacred joy."

Charles Wesley changed them so as to read,

"Before Jehovah's awful throne
Ye nations bow with sacred joy."

How much more majestic when edited by the skillful hand of the poet laureate of Methodism.

Charles Wesley's masterpiece, as a work of art, is said by the critics, to be his "Wrestling Jacob," beginning with the line,

"Come, O thou Traveller unknown.

This is a lyrical drama, in which with consummate skill, the action is carried on with strange and increasing interest, to the final triumph. The splendid conflict with the mysterious being is magnificently sustained, every turn graphically described; till after the long night's desperate struggle, the rapturous discovery is made, faith triumphs and exclaims,

"I know Thee, Savior, who Thou art."

And what could be more majestic than these magnificent lines on faith—faith which is the victory that overcometh the world:

"Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says, 'It must be done.'

Faith lends her realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

There is the quiver of power in every line, that wakes a divine courage in every faint heart, makes an armed and armored soldier of every eager energy in the body, and shames the very suggestion of possible defeat. No wonder the ardent, redeemed souls in Kingswood, Bristol and elsewhere, who sang such triumphant measures, were able to face the fury of mobs and follow their Lord without the camp bearing His reproach.

A few days before his death, after some hours of perfect silence, Mrs. Wesley wrote the following lines, at his dictation:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O! Could I catch a smile from thee,
And drop into eternity!"

On the morning of March 29th, 1788, in the eightieth year of his age, the sweet singer of Methodism peacefully fell asleep. It is a curious coincidence that John Wesley was at that time preaching in Shropshire, and at the very moment of his brother's triumphant ascension was, with the congregation, singing Charles's matchless hymn:

"Come let us join our friends above,
That have obtained the prize,
And, on the eagle wings of love,
To joys celestial rise:

* * * * * * * * * *

One family, we dwell in Him,
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death;

One army of the living God,
To His command we bow,
Part of his host have crossed the flood,
And part are crossing now."

At his own request he was buried in Marylebone churchyard, and not with his Methodist comrades at City Road.

This was a genuine grief to his great and noble brother. In a private letter he made this pathetic reference: "It is a pity but the remains of my brother had been deposited with mine. Certainly that ground is holy as any in England; and it contains a large quantity of 'bonny' dead."

On his modest tomb are the beautiful lines written by himself, on occasion of the death of one of his friends. As his biographer has well said, they could not be more aptly applied to any person than to their distinguished author, the poet-laureate of Methodism:

"With poverty of spirit bless'd,
Rest, happy saint, in Jesus rest;
A sinner saved, through grace forgiven,
Redeemed from earth to reign in heaven!
Thy labors of unwearied love,
By thee forgot, are crowned above;
Crowned, through the mercy of thy Lord,
With a full, free, immense reward!"

HISTORIC GROUND.

The skies were dark and showers the rule all during yesterday, but this did not deter a large number of visitors and citizens from going down to the wharf at the foot of Whitaker street and getting on board the steamer Clifton that had been chartered for the excursion down the river.

The Clifton with over three hundred and fifty on board was headed down the river at 3:30 o'clock and the passengers took the greatest interest, because it was over the route where Wesley's little fleet had sailed many years ago.

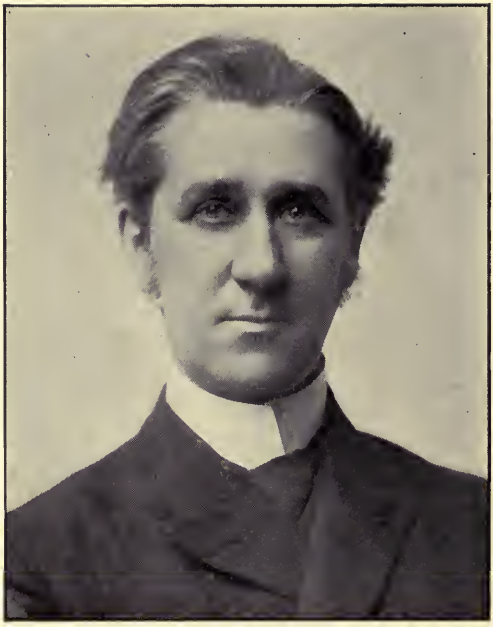
A brief stop was made in front of Cockspur Island, the ground made historic because Wesley landed there when arriving in America. It was not desired by the travelers that they be put on shore, and after a careful and interested survey of the little island the Clifton started off again.

The voyage was then resumed and the Clifton made her way out to the bell buoy and then to the open sea. The weather had been changeable all of the way, and the excursionists had first a chance to promenade the decks and next a sudden call to take shelter under the awnings and indoors.

The excursion was under the management of a committee and Rev. J. A. Smith, as general chairman of the Wesley bi-centenary committees, was on board and assisted in making everybody comfortable and happy. The points of historic interest were marked in passing by those familiar with the matter.

During the voyage refreshments were served and all were well pleased with this feature of the trip. The day could have perhaps been more pleasant if the weather had been fine, but it was thoroughly enjoyed, nevertheless. The management had nothing to do with the showers and after the first one or two everybody got used to the dampness and the remainder of the trip was enjoyed very much.

The Clifton returned to the city at about 7 o'clock and all who had taken the trip expressed their great pleasure and said that despite the rain, they were very glad they had braved the elements and gone for the voyage.



Rev. W. P. Thirkield, D. D.

THE INFLUENCE OF METHODISM ON AMERICA.

An Address by the Rev. Wilber P. Thirkield, D. D., Corresponding Secretary Freedmen's Aid and Southern Education Society, Methodist Episcopal Church.

On the platform were seated Bishop Candler, Dr. Thirkield, Rev. A. M. Williams, Rev. H. C. Christian and other ministers. The Bishop presided.

The services were begun with the singing of "God of My Life, Whose Gracious Power." Hymns No. 209 and 220 were sung later, all written by Charles Wesley.

Rev. G. G. N. McDonell led in prayer and read the lesson for the day.

Bishop Candler in a few well chosen remarks introduced the speaker of the evening. Quoting the words of Franklin at Philadelphia that the God who notes the fall of a sparrow must be sought if a nation is to rise, the Bishop said that the rise of Methodism had exerted a wonderful power upon the world, and especially was this true of the influence of Wesley upon American civilization.

It was a pleasant duty, he said, to introduce a man who had lived and labored in Georgia, but who was called away. He presented Dr. Thirkield, to speak upon the influences of Methodism upon the American civilization.

"As he was sailing away from these Savannah shores on Thursday, January 22, 1738, John Wesley wrote in his journal. "I took my leave of America, though if it please God, not forever."

No, "not forever." For though thou shalt never again set foot in America, thou shalt come again; thy spirit and life incarnate, through Christ, in the mightiest evangelical religious movement of the centuries; a movement that is to touch with Christ's hand the expanding, tumultous life of peoples who are to become mighty states and empires; a movement that is to shape the life and uplift the civilization of millions then unborn; a movement that through Church and school and press, is to raise up and inspire a ministry and people so aggressive, so pentecostal, of such zeal and sacrifice and power, as has not been seen since the Apostolic age; a movement that, touching every fifth man in America, is to so lift our civilization into the light and life of God, as

to make it a beacon to the world, and to fairly fulfill in her that words of the prophet: "I will make thee for a light to lighten the Gentiles, that thou mayest be my salvation unto the ends of the earth."

The theme assigned me by your Committee is "The Influence of Methodism on American Civilization."

Civilization has to do with political and social organization and order, progress in knowledge and in the refinements and moralities of peoples; with their entire life as it relates itself to mental, moral and social advancement. We are therefore to hold in view, in the enlargement of our theme, not merely the bearing of the Methodist movement on the religious life of the Nation, but its influence as it effects the whole life, civil, political, intellectual, social.

CIVILIZATION AND RELIGION.

When we come to inquire as to the influence of religion on civilization, we find that the scientist and social philosopher for ages ignored or scouted the facts of religion. Early historians of civilization gave it scant notice. Now, however, it has come to be recognized as furnishing the most striking and persistent phenomena in the shaping of civilization. It touches man's deepest being; it most deeply affects his life; it furnishes the supreme note in his character; the entire outline of his social development and civilization is profoundly influenced by religion.

This is preeminently true of Christianity. The Christian religion is the most characteristic and pervasive fact of our Western civilization. As Kidd suggests, though a large proportion of the population may be quite unconscious of it, their conception of their mutual relationships, of their rights and duties, of their ideas of liberty, of government and of the fundamental principles of society, have been largely shaped by the teachings of religion. In fact, history would seem to show that the only civilization is Christian civilization—any other has in it the seeds of its own dissolution.

This is especially true in America. Here the Christian religion has had free scope. It has been untrammeled by statecraft. Ecclesiasticism has not drawn its straight-jacket over it. The Church has exacted no taxes or tithes. The masses have been reached by the Gospel.

METHODISM AND AMERICAN CIVILIZATION.

Referring to America, we may ask, how does it come that this civilization by general consent of men leads the world? That Herbert Spencer prophesied that the forces that are moulding our national life would produce civilization grander than any the world has ever known! And that that most astute and comprehensive student of our civilization since De Touqueville has testified that American civilization marks the highest level to which the race has ever yet attained! What better answer can be given than in that word of one of the foremost of the secular journals of our civilization, which has affirmed that "no candid observer will deny that whatever of good there may be in our American civilization, is the product of Christianity. The motives and powers working for the cleansing and uplifting of our social life are Christian."

Coming now to our specific theme we may inquire, is there any individual religious movement which above all others has produced this profound and abiding influence on American life and character?

In answer, lest on this occasion we ourselves would seem to be given to boasting, let us go to the leading authority on the moral aspects of our civilization, Dr. Baird, a Presbyterian, who recognizes in the Methodist economy as well as in the zeal, devoted piety and efficiency of its ministry, "the most powerful element in the religious prosperity of the United States, as well as one of the firmest pillars of our civil and religious institutions." This influence on American civilization is not found in creed or cathedral, but in life. McCarthy bears witness that Wesley's "monument lives to-day in the living history of England and America," and even George William Curtis witnesses to the higher, freer, individual and national life to which Methodism leads.

Methodism, by general consent, through its doctrines and polity, the peculiar genius of its organization and life, has done more to mould and uplift the civilization of America than any other one organized force.

Both by its doctrines and methods, Methodism was providentially equipped for the task of saving a civilization. The doctrines of the Methodist movement were Scriptural, simple, preachable. The message of the preacher was threefold and set forth, first, salvation from sin, free and for all, on simple faith; second, a salvation you can know, here and now; third, a salvation to which you can testify.

Of these doctrines were born and inspired the men for the moral and spiritual conquest of a Nation. They were saved, often from the depths of despair from which Calvanism was powerless to lift them. They knew they were saved. And they testified to it. It was the Apostolic method, witness to Jesus and the power of his resurrection. And this doctrine of assurance they sung:

"That which we have seen and felt
With confidence we tell,
And publish to the sons of men,
The signs infallible."

The story of their evangelism reads like a chapter out of the book of Acts.

METHODISM'S APPEAL TO THE INDIVIDUAL.

The special adaptation of the Methodist movement to American civilization was in its appeal to the individual. The unit of civilization is the individual. This fact is emphasized in a democracy. Not bound by set forms, not given to ecclesiasticism, Methodism struck out for man. Its preaching emphasized the worth of the individual soul.

Any great social and religious movement draws its power from reverence for humanity; from its capacity to create men; and all this through its power to get God into touch with man; to draw man up out of the depths into the larger and Divine relations for which he was created. Methodism got hold of men by gripping the individual man. It acted on the truth stated by Emerson, that God hath not created souls in bundles, but to every man He puts the question, "How is it with thee?" The Methodist preacher got from Wesley himself. the secret of preaching to the individual. And how did Wesley preach? Hear him in one of his appeals: "Who art thou that now seest and feelest both thine inward and outward ungodliness Thou art the man. I want thee for my Lord; I challenge thee for a child of God by faith. The Lord hath need of thee. Thou who feelest thou art just fit for hell, art just fit to advance His glory, the glory of His free grace, justifying the ungodly and him that worketh not. Oh, come quickly! Believe in the Lord God; and thou, even thou, are reconciled to God." Is it any wonder that John Nelson, who heard him, said: "I thought he fixed his eyes on me, and his whole discourse was aimed at me." Such Methodist preaching broke hard-

ened hearts until men in anguish cried out: "The arrows of the Almighty stick fast within me, and the terrors of God do set themselves up in array against me."

ADAPTATION TO A DEMOCRACY.

The very genius and spirit of Methodism thus gave it special adaptation to a democracy. John Wesley showed great wisdom in leaving, at the earliest moment American Methodism to the control and direction of Americans. It has been well said that while he gave advice, he did not dictate as to the spirit and method of the movement in this country. Thus fortunately it broke away from the hard, set lines of the Angelican establishment and was left to a free and spontaneous development in this new empire. It has thus become, in a peculiar sense, the church of the American people.

Methodism, thus freed, worked towards the Democratic ideal. It was a great leveler, not by leveling down but by leveling up. It put hope and divine strength under the feet of men. It was a lifter up of downcast people. Who can estimate the influence of the numerous churches in isolated communities; the preaching in houses, the free, active exercise of the talent for public speaking in the class meetings, the raising up of an army of lay preachers and workers. Think of the influence of all this in popular education and on the civilization of a new democracy.

In the ministry of this sparsely peopled continent the Methodist churches have for four generations, been "creating a nervous system for our nascent commonwealth." The itinerant was the popular educator. With his saddle-bags filled with books, carrying with him a larger outlook upon life, he constantly kept "the out-posts of civilization in touch with each other and has linked them on to the body of the more highly advanced community." They scattered cheap literature of a high grade. They taught the people to sing. The Methodist hymn book has been called the liturgy of the revival, and the revival itself a real democratic college of music.

And who can measure the power of the hymns of Methodism? What a tribute that of Dr. Austin Phelps! "For the planting of great Christian truths deep in the heart of an awakened people, let us have John Wesley's tongue of fire, seconded by Charles Wesley's hymns, floating heavenward on the twilight air from ten thousand Methodist

voices. Under such conditions Methodism is inspired. To know what Methodist voices are under inspiration, one must hear them. Mobs, bellowing with infuriated bloodthirst, which neither John Wesley's coal-black eye nor Whitefield's imperial voice could quell, have been known to turn and slink away when the truth was sung at them in Charles Wesley's hymns. Their ringleaders, more than once, broke down in tears and groans of remorse. They took the preacher by the hand, and went his way with him, arm in arm, swearing by all that is holy that not a hair of his hair should be touched. Thus was Luther's saying verified anew: "The devil can stand anything but good music, and that makes him roar."

How can we ever estimate the importance of the itinerant ministry in creating a spirit of unity in the widely scattered republic. Like shuttles of light they flew backward and forward in the national loom "weaving together in one organic whole the isolated and widely scattered communities, weaving closer and closer the many colored strands of our national life." The class meeting became a school of government. Stead even insists that in developing habits of association and self-government Methodism rendered modern democracy possible.

EQUIPPED TO SAVE A CIVILIZATION.

The Methodism of John Wesley was not only fitted for a democracy, but was providentially equipped to save a civilization.

Guizot has somewhere said that prevision and exact calculation do not count for so much in governments. "It is unexpected events, the imperious necessities of successive epochs which are decisive." Methodism did not create an epoch in our civilization. But Methodism, at the opening of the last century, did meet the imperious demands of an epoch which amounted to a crisis in the moral life of a nation. Methodism's greatest service to America was in saving the civilization of the great West.

While the opportunity for Methodism was broader in the West, yet let us not forget that in the South were its largest conquests at the opening of the last century. Let us not forget that every spot pressed by the feet of John Wesley, (sometimes bare feet in order to win boys who had no shoes), are on these Southern shores. Here in 1736 began the influence of John Wesley on our American civilization. John

Wesley was in Georgia with Oglethorpe at the founding of this colony. Thus through him he early touched the civilization of America. He called himself a "Georgia missioner." Of his service Whitefield testifies:

"The good Mr. John Wesley has done in America is inexpressible. His name is very precious among the people, and he has laid a foundation that I hope neither men nor devils will ever be able to shake. Oh, that I may follow him as he followed Christ!"

Here Wesley and Whitefield were intent, not merely on touching the religious life of the people, but started movements for social betterment. They labored for the poor. Here Whitefield founded his orphan house. Here in the South Methodism took early and firm root. It is true it had a hard task in Savannah. Who could have prophesied from these untoward beginnings that in this Commonwealth every sixth man, woman and child would to-day be a Methodist!

The early field of Methodist triumphs was in the South. After crossing the mountain ranges near the eastern coast, Francis Asbury once spoke of his diocese as reaching from Boston to Savannah, and being several hundred miles in width. While in 1784 there were 1,607 Methodists in the North, in the South 13,381 were marshalled under the banner of Methodism. In Virginia, Francis Asbury established the first sunday-school on the American continent. Giving aid to Mark Moore in planting Methodism in New Orleans, led to the formation of the first Missionary Society in American Methodism.

The South was the early training school for many of the preachers of the Methodist movements. Here many of its leaders were born. Here in the seaboard states they had their first triumphs, gaining that discipline of mind and courage of spirit needed for the larger field in the border states of the South, and the opening empire of the wild and unsettled West. For this supreme task the South furnished many of the strongest ministers.

PERIL OF THE NEW WEST.

What a prophetic scene was that in the life of Henry Clay when on a jutting crag on the heights of the Alleghenies, looking out toward the silent and empty prairie of the great West, he inclined his head as if listening to far away sounds. Said his friend, "What hearest thou?" "Hear? I hear the

thundering tread of the coming millions that will ascend these mountains, descend into these valleys, and hold these prairies away to the setting sun." A true prophecy, and in its fulfillment lay the peril of a new civilization.

It is a truth emphasized by history, that emigration or a new settlement of the social state involves a tendency to social decline. American civilization faced just this danger. Here were the multitudes rolling on into the West plunging into the wilderness, clambering over mountains, fighting the Indian; men passionate for land, adventure, gold and gain. Together with the elements of better peoples, there rushed on headlong into the West, rude, wicked men, outlaws, adventurers, together with hoards of foreigners; all pouring in a promiscuous flood into these wild and unsettled regions.

CIVILIZATION HAS ROOTS.

Now civilization has roots. These roots strike deep and hold men with the strong and vital grip of local institutions and ideals. An emigrant race cannot carry these roots with it. It snaps off this vital connection with old environments. Herein was America's peril. Away from the standards of civilized life; away from the restraints of law and order; away from the constraining influence of home and the enlightening influence of the Church; separated from the ideals of the family and higher social life, there was positive danger of the emigrant masses in our great unsettled West degenerating into barbarism, a low, coarse, unmoral civilization; danger of permanent decline in morals and religion among emigrant peoples who were the makers of new states and shapers of a new civilization.

"BARBARISM THE FIRST DANGER."

Lest we may seem to exaggerate let us turn to Horace Bushnell, who in his great Home Missionary sermon on "Barbarism The First Danger," drew a vivid picture of this region of passion and of disorder in the West, "spreading onward across the vast regions yet unoccupied, growing yet more violent as it is deeper in ignorance, and wilder still as it is more remote from the haunts of Christian civilization." He sees in his vision the possibility of masses of "a partially new race of men such as cannot any longer be properly included in the term of civilization, rolling on like a prairie fire caused by the advance of regular emigration," with no

fixed habits or care for civilization, education or religion. These "semi-barbarians too are continually multiplying in numbers and becoming more distinct in their habits. Ere long there is reason to fear they will be scouring in populous bands over the vast territories of Oregon and California (then standing for the greater West) to be known as the pasturing tribes, the wild and robber clans of the Western hemisphere, American Moabites, Arabs and Edomites." He sounds the alarm of one emigrant family of the Saxon race already sunk into barbarism since our history began, the Dutch Boers of South Africa.

AN ALARMING PICTURE.

That this alarming picture is borne out by contemporary reports of actual conditions earlier in the century, is shown by the Massachusetts Bible Society. Mills and Shermerhorne, agents in the West and South, report finding entire populations utterly ignorant of divine things; with no schools, no Bibles, no religious institutions.

Their account of the wickedness in the new settlements is appalling. Through emigration, they were constantly growing worse. After going over the field the second time, Mills gave it as his calm and deliberate opinion, that there were in 1815 "between the Allegheny Mountains and the Mississippi River 76,000 families destitute of the Bible," and the number was yearly increasing.

Everywhere, but especially in the Ohio River towns, he found the Sabbath was polluted by hunting, feasting, fishing and by a gross neglect of religious duties. The people were demoralized by drunkenness and profane swearing. Across the river in Kentucky, the towns are described as sinks of iniquity and the mass of the inhabitants as ignorant and vicious, and utterly destitute of the Bible and religious books.

The West was in a state of spiritual darkness. The reports record "great tracts of country inhabited with some 20 to 50,000 people in which there was not a preacher of any sort. Where there were any, they were almost invariably Methodists." The note of alarm was sounded that "some mighty efforts must be made if the West was not to become as ignorant of God's word as the heart of Africa."

This downward pressure of emigrant masses grasping, rude, ignorant, free from restraint of law, home ties, the Church, religion, furnished the crisis of a Nation. Our civilization was in peril. The problem was, shall this great em-

pire of the West that is to hold the balance of power in a democratic civilization, be redeemed into order, morality and religion, or will this downward force carry it beyond the capacity to rise. The great empire of the West must be won from threatened barbarism to God.

THE CHURCH UNEQUAL TO THE TASK.

The Church is the only hope. But is the Church equal to this tremendous task? There is no question that at the close of the eighteenth century the Church was in a state of weakness and spiritual decline because of the turmoil and distractions succeeding the Revolution. English deism and French infidelity were doing their deadly work. The infidelity of the French Revolution was popular. Students in Christian Colleges were organized into infidel clubs. Yale had only four Christian students. Unitarianism, with its pale negations, soon began to dominate New England. And I may here state it as my conviction that Methodism through its evangelical doctrine and the appeal to a living experience proved the strongest breakwater against the spread of Unitarianism.

The Church had been disestablished. McMaster says that in Virginia the Episcopal clergy had fallen into disrepute and even in the large towns the buildings were given over to vermin and decay. Such was the condition of the Churches.

The clergy was not aggressive. Revivals had largely ceased. There was a settled clergy with unbending ideals in religious methods; a stiff, standing order to work and worship adapted to the settled civilization of the East and seaboard regions. Neither church nor clergy was equal to the emergency in the West. How was this crisis to be met?

Here was a new empire spreading out toward the setting sun, and, as was suggested, some agency like the angel of the Apocalypse was needed to fly through the midst of the heavens having the everlasting Gospel to preach to the millions, who were rushing away from Church and civilization into these unsettled regions. A ministry of evangelizing gifts and power was needed that could go out into the highways and could follow with swift and eager feet the ever advancing borders of the emigrants and compel men to the Kingdom of God.

METHODISM'S ADAPATION TO THE WILDERNESS.

Methodism, alone in its doctrines, spirit and movement was providentially adapted to this aggressive and rapidly moving civilization of the West. As Roosevelt bears witness in his "Winning of the West:" "Calvanism, though more congenial than Episcopacy and infinitely more so than Catholicism, was too cold for the fiery hearts of the borders; they were not stirred to the depths of their natures till other creeds, and above all Methodism, worked their way to the wilderness."

That is a fine tribute of Horace Bushnell in which the providential adaptation of the Methodist ministry for this crisis is set forth: "A ministry admirably adapted as regards their mode of action to the new West; a kind of light artillery that God has organized to pursue, to overtake the fugitives that flee into the wilderness from His presence. They are firm and effective in action ready for all service and omnipresent as it were in the field. The new settler reaches the ground to be occupied and by the next week he is likely to find the circuit crossing by his door, and to hear the voice of one crying in the wilderness: 'The kingdom of God is come nigh unto you.' "

This ubiquity of the Methodist circuit rider is strikingly illustrated by this incident of early Methodism in Georgia, which is given in several histories: "Richard Nolley, a native of South Carolina, and a noted evangelist, after camping in the woods among wild beasts eleven nights in succession, while exploring his new circuit, at last struck the Tombigbee River; and, noticing a fresh wagontrack, was inspired with the hope that he soon might find a soul saved or that needed salvation. He soon came upon an emigrant family, which had just selected the spot where they were to make their future home. The man was feeding his horses and his wife arranging the supper. As Nolley rode up, the astonished emigrant exclaimed: 'What! are you here?' 'I am here, sir; but I have not the happiness of your acquaintance, I am sorry to say. Where, sir, have you known me?'

"I have never seen you before, but I know you are a Methodist preacher, and I am amazed that you have found me so soon. It is only two years ago that I left Virginia and settled in Georgia to get away from Methodist preach-

ers; but you hunted me out, and in Georgia got my wife and daughter into your Church. Then I left Georgia for this place, sure that I would be rid of you forever; but here you are before I have had one night's peace.' 'My friend,' said Nolley, 'go where you may, earth, heaven, and perhaps elsewhere, you will find Methodist preachers, and you had better be at peace with them.' Of course he capitulated on the spot."

PASSION TO REACH MEN.

Thus Methodism went after men where they were; went into the fields and shops; went into the wilderness and in slums; set up its pulpit in kitchen, barn and loft; went into the woods and camped with the multitudes; made the groves temples of God, and vocal with such song as moved men to pentitence and tears.

Methodism showed a supreme passion to reach all men; never shut itself in with classes, but went for the masses; reached them one by one, through trials and labors almost beyond belief. Where in religious history can the achievements of these itinerants find a parallel? Wonders of grace and transforming power over hardened men, redeeming them from a low, coarse, ignorant, unmoral civilization to the higher life.

Methodism brought men in close touch with the living, saving power of Christ, with the gospel of the pierced hands, able to lift men out of vilest sin and shame, and to heal them. Who can estimate the influence of the great revivals in rude communities, among coarse and unrestrained men, away from civilization, cut off from all appeals to the higher life.

The Methodist preacher came with his appeal to conscience. With his hope of a real heaven; with his warning to flee from the wrath to come. He made his high appeal to the consciousness of immortality in every man. In the great revivals, coarse, hardened men to whom the appeal to the intellect was vain; who would not hear the argument for miracles, saw before them living miracles of penitence, miracles of grace, miracles of transformation through a strange, supernatural power. Hardened men, with natures burned to a crisp in the heat of devilish passion, they saw before their very eyes, subdued, purified, touched with the power of an unearthly life, bearing witness to an experience in which "the spirit answers to the blood and tells me I am born of God."

Men in the midst of the earthy were brought face to face with God; the power of the world to come were brought to bear upon them; the reality of heaven and hell sounded forth in sermons burning with conviction, blazing with livid rhetoric and Scriptural power. Men heard and heeded the call to flee from the wrath to come.

These itinerant preachers threw their very lives into the task; men who "labored as if the judgment fires were about to break out on the world and time end with their day." They counted not their lives dear unto them. And at what cost these wide, rude, sparsely settled regions were saved to civilization and religion may be realized when we are told that in these hard years of conquest, one-third of the Methodist preachers died before they reached thirty years of age, and fully two-thirds before twelve years of this trying itinerant life had passed. They sacrificed their lives, but they, in a large measure, saved a civilization.

A FORCE IN SHAPING AMERICAN CIVILIZATION.

The Methodism of John Wesley not only saved a civilization, but by its loyalty and patriotism, its educational ideals and achievements; through the influence of its press, and its leadership in moral reform movements, has been the most potent organized force in shaping the civilization of America.

The inspiring influence of Methodism on our civilization has been felt, through its patriotism and its loyalty to American institutions. In the very founding of the Nation, the followers of John Wesley, the first organized Episcopal Church in America, were the first Christian delegation to wait on George Washington with assurances of devotion to the new Republic. As Bancroft says: "At peace with the institutions of the country in which they prospered, they were the ready friends of the Union."

And in the next great crisis, Abraham Lincoln, as your own Henry Grady has called him, the typical American, mingling in his veins the blood of Puritan and Cavalier; Abraham Lincoln, the savior of our Nation, bore grateful witness to the influence of Methodist numbers and prayers in giving us back a united country, to which the followers of John Wesley in Georgia, as I can testify by over sixteen years of citizenship here, are as loyal as our Methodists in Ohio.

It was Buckle who styled Wesley the first theological statesman. His American followers caught his spirit of statesmanship. Methodist preachers have ever been broad and practical students of national affairs, and in every moral movement active and influential as citizens. The organized Conference covering by stations and circuits, every corner of the land; the methods of our itinerancy; the Nation-wide diocese of our Bishops, passing like flying shuttles through the land, have not only served to make the warp and woof of public sentiment, but through their wide knowledge of conditions have fitted Methodist leaders to become the wise advisers of Presidents and statesmen.

AS AN EDUCATIONAL POWER.

The debt of American civilization to the educational agencies of Methodism need not be more strongly stated than in that tribute of Edward Everett, "No Church in this country has so successfully engaged in education, as the Methodist Church."

Our American Methodism early caught the spirit of Wesley who, as Farrar testifies, gave a great impulse both to national education and to technical education. In 1784 the very year of the formal organization of the Church, Coke and Asbury projected, and, the next year, laid the foundation of Cokesbury College. And Methodists have been at it ever since, until now they have in America many Institutions of learning with grounds and buildings and endowments valued at many millions with a large army of teachers and scholars.

Methodism was a pioneer in education in the vast prarie wilderness of the West. McKendree College was founded in Illinois in 1834, the first college in all that immense domain, with John Wesley Merrill as President. The first Christian college in the great republic of Texas was established by Martin Ruter. Although Asbury's ambition to found a school in every Conference for the training of preachers and people has hardly been realized, yet scores of such schools have been organized, and though often meagerly equipped, they have given opportunity to tens of thousands of students who otherwise would have had no chance for education. They have thus been a strong factor in giving enlightenment and leadership to our civilization.

PIONEERS OF A CHEAP PRESS.

Books are the great civilizers. Methodism has shaped the thought and spirit of America's civilization through the multiplied millions of books and periodicals, sent out like leaves of healing into every corner of the Nation. In this Methodism has simply wrought in the spirit of Wesley, who was the pioneer of the cheap press. Farrar gives John Wesley the credit of inaugurating this spread of religious instruction by weekly periodicals and the cheap press, with all its stupendous consequences. Wesley went at it in a practical way. To all his preachers he said, "See that every Society is supplied with books, some of which ought to be in every house." Methodists heeded this wise word of their founder.

The itinerant was the first book canvasser. He was a traveling book store. Into the wilderness he brought the torch of knowledge; awakened the minds of youth; saved from ignorance and sottishness, a generation in the wilderness. He was thus a herald of civilization.

Here along this same shore in Charleston, John Wesley published the first of his long list of 200 volumes. His American followers took up the work of publishing in 1789. Beginning with a borrowed capital of $600, the net value of the publishing plants of American Methodism is now nearly five millions of dollars.

Not only has it the greatest publishing house in the world, but it is a significant fact to be named in this connection, that two of the greatest American publishing houses of the last century in New York and in Boston had Methodists as their heads. All these publications have been on a high moral plane inculcating morality, temperance and loyalty to high ideals. Who can estimate the influence of such a press on civilization?

SAVING TO CIVILIZATION MILLIONS OF NEGROES.

When the influence of Methodism on American civilization is recorded, one of its most significant triumphs must be found in its christianizing of millions of American Negroes, and in the restraining, uplifting, redeeming influence of Methodism in fitting these millions for the duties of freedom and civilization that were suddenly thrust upon them.

No greater strain on the civilization of a democracy could be conceived. Think of four millions of blacks suddenly re-

leased from bondage. Four million slaves, given without preparation, the fearful boon of freedom; four millions untutored and irresponsible, suddenly clothed with citizenship; old ties that held them broken; old masters who controlled and guided, now without direction, over them and their children; a race in its childhood, undeveloped, left to its own free will and direction, and during Reconstruction led often by scheming politicians and designing men.

What possibilities here in a warm hearted, inflammable race for insurrection, revenge, blood-shed; yea, as Bishop Haygood suggested, what possibilities in certain sections of the horrors of San Domingo. Was ever such a strain put upon a civilization? Was ever an untried race subjected to such a test?

After living face to face with this problem for a score of years, more than sixteen years as a citizen of Georgia, I affirm that the Christian religion was the one supreme influence that restrained, controlled and guided into channels of order and peace and the lives of these millions, in the order of Providence set free. The Church became the center of their entire life, civil, political, educational, social, as well religious. And Methodism through its missionary zeal under slavery, by its educational and religious work following Emancipation, as well as by its very organization, polity and evangelical spirit, was above all other Churches providentially fitted for the task of saving to civilization millions of a race threatened with relapse into barbarism. By its Conference organization, by the careful oversight of Presiding Elders, by the class meeting for the people, and a rigid Episcopal oversight, a higher type of religious character in preachers and people has been been possible than in independent churches, where the government was loose and without the careful leadership and oversight of officers in authority.

Whence came these Negro preachers and class leaders, who in this critical period at the close of the war, effectively reached and held the multitudes of roving freedmen, and who through the troublous reconstruction days gave Christian restraint and direction to their lives, laying broad and deep the foundations for colored Methodism throughout the South; men who knew God, men with minds richly stored with God's word; men who prayed with power and fervor, who preached the word with grace and saving power.

Whence came the Cordozas, the Bulkleys, the Revels, the Lanes, the Holseys, the Gaines, the Clintons; preachers just

out from slavery, who with strange power subdued kingdoms, wrought righteousness, stopped the mouths of lions, out of weakness were made strong? Whence these thousands of preachers and class leaders ready for the task of laying the foundations and building up an Episcopal Methodism among Negroes now numbering in its several branches, 1,729,597 members with 1,248,000 children in the Sunday Schools; an army of three millions of black Methodists, singing:

"We are the sons of Wesley,
We are the sons of God."

Whence came at the close of the war these hundreds of Methodist preachers and teachers of the Negro race, men who knew the Bible, men who, with pathos and power, could sing the hymns of Charles Wesley, men who could testify to a rich and genuine experience of the saving grace and the comforting joy of the Lord Jesus? Whence came they?

With reverant heart and uncovered head, I have stood before that plain slab in the churchyard at Columbia, S. C., which bears on its face the simple inscription:

"William Capers, Bishop of the Methodist Episcopal Church South, founder of Mission to the Slaves." To the heroic missionary zeal of this man of God, Methodism and American civilization owe an unspeakable debt of gratitude; for through his leadership Methodism began in a larger way her Christian work among the blacks of the South.

Would you catch the spirit of this missionary and prophet of God, then hear his impassioned appeal before the last General Conference of our united Methodism: "When we tell you that we preach to one hundred thousand slaves in our missionary field, we only announce the beginning of our work when we add that there are now two hundred thousand within our reach who have no Gospel unless we give it to them, it is still but the same announcement of the opening of that wide and effectual door, which was so long closed, and so lately has begun to be opened for the preaching of the Gospel by our ministry to a numerous and destitute portion of the people. Oh, close not this door! Life or death we will never desert that work to which we know that God called us." The outcome of such a zeal and devotion was that in 1861 Southern Methodism had over 200,000 colored members and 180,000 children in Sunday Schools. Such was the estimate of the Church upon this work, that in their address to the General Conference, the Bishops said: "We

regard these missions as the crowning glory of the Church." And the General Conference in its address to pastors responded: "The salvation of the colored people in our midst is the primary duty of the Church."

I ask you to consider this work of American Methodism among the black people, not primarily, from the point of view of the kingdom of God, but to estimate the effect on our civilization, of the educative and redemptive influence of this missionary work on the millions of American Negroes.

Black and white worshipped in the same church together. They met in communion at the same sacramental table. They listened to the same preaching. They breathed forth their spirit in the same noble hymns of Wesley. Their minds were stored with Scripture. They wove Psalm and prophecy into mortal melodies. Fortunate indeed for this race and for the civilization of America, when there came upon it the strain of these millions fresh from slavery, without preparation for citizenship, that a quarter of a million had been trained, even though crudely, in Methodist discipline, doctrines and moral ideals. The record of the Negro race, under the circumstances, is one of the miracles of history. And of all the single contributions of Methodism to the civilization of America, the gathering of three millions of these black people into well ordered church life and Sunday School training, within a little more than a generation after Emancipation, must take important rank among the largest and most far reaching achievements of our American Methodism.

A REFORM MOVEMENT.

The influence of American Methodism in the moral reform movements that have shaped our civilization is beyond estimate. In this form of leadership the Church was simply fulfilling the spirit of John Wesley, who declared the purpose of God in raising up Methodism was "not to form a new sect, but to reform the Nation, particularly the Church."

It is not my province to show how the English Wesleyan movement gave birth to moral reformations that according to historian Green "recreated England." Austin Phelps has even said that the rise of Methodism was the birth of a spiritual reform. It has been what new blood is to fallen dynasties and decadent races.

The moral condition of the people of this Nation at the opening of the last century needed just such a church and ministry, which, along with revived spiritual life, carried with them the forces of moral reformation and cleansing.

The very people and preachers who first gave Methodism to America were the products and witnesses of such a moral reform. They were emigrants from Ireland. They were not, however, native Celts. Their fathers had been driven from the Palatine on the Rhine by Papal troops. They took refuge in Ireland. A Teutonic population, speaking their own language, for half a century they lived without pastors. They became demoralized and were noted for drunkeness, profanity and utter neglect of religion. Methodism wrought a transformation among them. And they became a serious, sober people, showing a diligence that turned their land into a garden.

Such were the antecedents of the men who founded the Methodist movement in America. They had seen what God was able to do in the moral reformation of peoples, and so Methodism started out here, not as a doctrinal movement merely or a formal religion, but as a power that touches the whole life of man in the interests of real civilization.

Methodism therefore touched our civilization on its moral side. It was not given merely to other worldliness. It had to do with the life that now is, the whole man in his various relations. And so it follows that the testimony of Green is especially true of the Methodists of America:

"The Methodists themselves were the least result of the Methodist revival. The noblest result of the religious revival was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

This was the outcome of Wesley's teaching "Do all the good you can to the bodies and souls of men." The fact is, Methodism through its classes was an organized philanthropy. Methodists came to sympathize, not merely with human conditions, but, through these close relations, they sympathized with human nature.

LEADERSHIP IN TEMPERANCE REFORM.

Most marked has been the influence on our civilization of the doctrine and practice of temperance among American Methodists. Wesley began this great reform, when in 1743

he prepared the general rule for the guidance of the coming millions of Methodists, warning them against "drunkenness, buying or selling spirituous liquors, or drinking them except in cases of extreme necessity."

As early as April, 1780, at the Preachers' Conference in Baltimore, the 23rd Minute reads: "Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?" Answer, "Yes."

By 1783 Methodism had made advance against rum and Question 2 reads: "Should our friends be permitted to make spirituous liquors, sell or drink them in drams?" Answer "By no means. We think it wrong in its nature and consequences; and we desire all our preachers to teach the people by precept and example to put away this evil."

At the North Methodists have set up the standard of total abstinence as the rule for the individual, and complete legal prohibition as the duty of civil government. And what stronger expression against the rum traffic could be uttered than that of the General Conference of the Church, South:

"We are opposed to all forms of license of this iniquity whether the same be 'high' or 'low'. It cannot be put so 'high' that the prayers of God's people for its suppression will not rise above it, nor so 'low', though it makes its bed in hell, that the shrieks of the souls lost through its accursed agency will not descend beneath it." Largely through the influence of Methodist leadership, more than one Southern State has become, through local option, pratically throughout its borders, prohibition territory.

Methodism in the sweep and breadth of her reform movements has liberated woman, and what a crowning glory to Methodism that she has given to American civilization the founder, the prophetess and the reigning queen in the most potent organized crusade movement against rum. The gift of the South to Ohio, Mrs. Elizabeth Thompson, was the founder of the Ohio crusade movement, that swept like a prairie fire over the land and awakened the Nation to the possibilities of woman in her warfare against the saloon. This developed into the mightiest organization against rum. The Woman's Christian Temperance Union, through which the voice of Frances Williard sounded over the Nation like that of a prophetess of God. And in the White House, Methodism gave to the Nation the uncrowned queen, Lucy Webb Hayes, who dared from the official table to banish the

wine cup, and thus set the example of Temperance to the nations of the earth.

The saloon is the greatest organized menace to our civilization. American Methodism stands solid against rum. By its aggressive and uncompromising standards; by its numbers and balance of power and influence in thousands of communities; by the fearless leadership of its preachers, Methodism is the most feared and the worst hated foe of the liquor traffic.

It is fitting on this Bi-centenary that we have gathered here at the scene of Wesley's labors in America to celebrate the signal achievements of Wesley's followers in doing their part in the saving and shaping of American civilization. But our chief duty is to address ourselves on this day, with a fresh sense of consecration, to the opportunities and demands of the future.

A great historian of Wesley long ago wrote: "John Wesley will exercise more influence, centuries, and perhaps, milleniums hence, than any other man of his age."

Shall this prophecy be realized? To this the sons of Wesley must make answer. Upon you the ends of the world have come. What answer will you make for the civilization of the twentieth century.

To all human vision Anglo-American civilization is to dominate the future. The center of the wealth, the power and dominance of the English-speaking peoples is in America. Serious and of far-reaching significance the word of that ecclesiastical statesman: "Principles of strategic wisdom should lead us to look on these United States as, first and foremost, the chosen seat of enterprise for the world's conversion. Forecasting the future of Christianity, as statesmen forecast the destiny of nations, we must believe that it will be what the future of this century is to be. As goes America, so goes the world, in all that is vital to its moral welfare." There is no stronger organized evangelical force in shaping that civilization than the followers of John Wesley. Representing a membership of six and one-half millions in America alone, and adherents to the number of twenty-two and one-half millions; touching every fourth man, your influence is dominant, unmeasured your responsibility.

SUNDAY, THE BIRTHDAY OF WESLEY.

Love Feast in Wesley's Honor Celebrated After Style Instituted in 1739.

In the Sunday-school room of Wesley Monumental Church yesterday morning a band of probably 200 ministers and laymen joined in what is known to all Methodists as a love feast. This service, instituted by John Wesley in 1739, has been a great source of strength to the denomination and has served to bring more closely together the men and women who are united under the banner of Methodism.

The love feast began at 9 o'clock and was led by Rev. G. G. N. McDonell and participated in by nearly every person present. There is no set order for conducting such a service and beginning with prayer the hour was passed in singing and personal talks, the assemblage being one big Methodist family, with no secrets from each other.

During the service the communion, bread and water, was then taken by all and the significance of the act was fully and clearly appreciated. The service will be remembered by all who took part in it, as an event of importance and great interest in the Wesley bi-centenary celebration.

Among the sermons delivered in the different churches we give the one delivered in Grace Church by Rev. John F. Goucher, D. D.

THE PROVIDENTIAL PREPARATION OF WESLEY.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory." Psalm 73-24.

The truth of God's Word has continual demonstration. Every life bears testimony to its verity. Most men confirm the statement of Christ, "without me ye can do nothing," a few justify the confidence expressed by the psalmist in our text. This wide divergence is not because God discriminates against some and in favor of others. It is determined by man's personal attitude to God, for success is apportioned to cooperation. But few attain success because the many will not bide His discipline and profit by His coun-

sel. God includes all men in His plan and gives a personal commission to each when He calls him into life. Preparation, efficiency and reward are included in the Divine provision. "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

To "guide" implies progressive adjustment to an objective. "Counsel" is instruction or aid given to direct the judgment or conduct of another. The providence of God is so administered as to instruct and aid those who "follow on to know the Lord." Obedience is the organ of spiritual perception, as occupancy is the law of possession.

As illustrating our text and appropriate to this occasion, we invite you to meditate with us upon the providential preparation of John Wesley to be the leader in spreading scriptural holiness throughout the world.

The phrase "scriptural holiness" conveys to us a definite idea, a rational description of the Christian life. It was not so in England when Wesley was young. The leader required special, varied and extensive preparation before he could perceive the ideal, receive the experience or be qualified to spread the doctrine. The mass of the people were ignorant, brutalized by drink and sensuality, practical Atheists, whose conduct knew no restraint, but the absence of opportunity. The more intelligent and self-respecting were churchmen rather than Christians. The could repeat prayers, creed and catechism, but had no adequate perception of their spiritual import. They were ignorant of the vital significance, the transforming power of salvation. The cathedral was to them the symbol of Christianity and ceremony was their substitute for piety. The most devout were legalists without spiritual insight, trusting to works of mercy, fasting and vigils as the basis of present peace and the ground of future hope.

The Holy Club, ridiculed, maligned, persecuted for their austerities and ministries, knew nothing of salvation by faith. Seventeen centuries had lapsed since Christ and His apostles had delineated and reiterated, embodied and exemplified scriptural holiness, yet so called Christian England was devoid of the experience and ignorant of the doctrine.

It is difficult for us to understand the opposition of the clergy, the persecution of the ignorant, the hatred, contumely and abuse which developed almost everywhere the doctrine was preached. These at least suggest the divergence between the times and its requirements. The knowl-

edge and experience of the doctrine must precede its spread.

Scriptural holiness, sanctification, the spiritual life, whatever you may be pleased to term it, is a distinct work of grace, differing from justification which always precedes or accompanies it. Justification is the work of God done for us. It has to do with the legal aspect of the life we have lived, pardoning its offences, canceling its demerit. Sanctification is the work of God done in us. It has to do with the practical character of the life we are living, making possible its conformity to the divine requirements. The former is judicial, substituting or attributing a legal righteousness. The latter is creative, beginning with regeneration and continuing in spiritual living. In both the love of God is the source, the atonement of Christ the efficient cause, personal faith in Him as Lord and Saviour the sole condition and the Holy Spirit the divine agent. God never justifies a soul He does not regenerate.

Justification is a centrifugal or individualizing force by which each one is differentiated from all others, and held responsible for and adjudged according to his personal record and relation to Christ. It develops personality and makes class-government, or the merging of the individual in the mass, impossible. Sanctification, through which we conform to and cooperate with God, is a centripetal or coordinating force. It establishes reciprocal relations, develops solidarity, conserves government and destroys anarchy. The two hold a man in his true orbit, and make possible the development of his richest personality through his fullest ministry.

In order that Wesley should be brought to a clear perception and acceptance, to the knowledge and experience of scriptural holiness, it was essential that he should possess in large measure three characteristics.

I. Discrimination.

II. Hospitality to truth.

III. Thorough and comprehensive scholarship.

I. Discrimination or appreciation of relations, is essential to accuracy of adjustment. The more intricate the relations the greater the need for it. Exactness of thought, clearness of perception, reverence for God and consideration for one's fellows are impossible without it. More persons err in discrimination than in desire, in application than in intention. Matthew Arnold says, "Of discrimination the world is impatient; it chafes against it, rails at it, insults it, hates it; it ends by receiving its influence and by undergoing

its law. This quality at last inexorably corrects the world's blunders and focuses the world's ideals."

The environment and training of John Wesley's childhood were peculiarly adapted to develop in him this power of discrimination and regard for relations. His was a Christian home, where God was revered, conscience exalted, the relations of parents and children defined and mutually respected. There love, the great discriminator, abounding in judgment, served with conscience, ever ready and seldom at a loss for right counsel and wise ministry. His father was a man of varied learning, much culture, great devotion and an ardent churchman. His mother was a woman of remarkable judgment, exceptional penetration and clearness of thought, and great executive ability. She was the more forceful character, but such was her discrimination that she never disregarded her husband's official superiority in the church, his dignity in the community, or his headship in the family. The conditions of the large family at the Epworth Rectory were oftimes straightened, for while the rector's stipend was limited, he cared for his aged mother and was generous to the poor. Mutual concessions and self-denial made frequent, varied, persistent and imperative demands for discriminative skill in appreciating relations. Respectful to his seniors, careful of his juniors, loved by and loving all, "Jackey," as his family affectionately called him, developed that keen discrimination and high appreciation of facts, things, persons and relations which were so essential to his great commission. He became a skillful logician, perceiving the finest discriminations and subtlest relations in thought. In his practical relations to life he was remarkable for his reverence, consideration and influence over men. He never ignored nor shirked the humblest or most arduous service by which he might honor God or serve his fellows. With more than intuitive accuracy in "seeing where the right doth lie," authority and command were accorded him wherever he was known. Mr. Gambold, an intimate acquaintance, wrote concerning him, "What supported this uniform vigor, was the care he took to consider well every affair before he engaged in it, making all his decisions in the fear of God, without passion, hurry or self confidence, for though he had naturally a very clear apprehension, yet his exact prudence depended more upon his humility and singleness of heart. He had, I think, something of authority in his countenance, yet he never assumed anything to himself above his companions, any of

them might speak their mind and their words were, as strictly regarded by him as his words were by them."

John Wesley shared the responsibilities and sacrifices incident to his large family where he was the fifteenth of nineteen children. Circumscribed and unified by common limitations and inspired by common desires, the children of the rector suffered together and rejoiced together with their loving mother and devoted father. "They had the common fame of being the most loving family in the county of Lincoln." It was as natural for him within these conditions to enthrone a centripetal force and develop responsive to some coordinating principle, which would make for solidarity, as it was for Luther a member of a small family, with the austere virtue and harsh treatment of his hard working parents, the cruelty of his brutal teachers, making his way alone in the world at fourteen by begging or singing, immured in a monastary, or segregated by the persecution which focused upon him, to enthrone a centrifugal force and develop responsive to some individualizing principle, which would register itself in intense personality. Wesley was being providentially prepared to become the apostle of scriptural holiness or sanctification by the Spirit, as Luther had been to become the apostle of justification by faith.

II. Hospitality to truth, that is cordial acceptance of truth and loyalty to it, was essential to him if he were to come to the knowledge of scriptural holiness and spread it throughout the land. As we have seen, scriptural holiness was not understood. It contradicted the teachings and belief of contemporary ecclesiastics. It condemned the almost universal habits of even the devout. It was mysterious and perplexing, being a spiritual condition realized through faith, and manifested in grace, but opposed by ridicule, abuse, ostracism and even death. The knowledge of it must come, if at all, as a discovery or revelation to one who was hospitable to and would loyally entertain truth for its own sake.

Wesley's ancestors were such as to secure to him, so far as it might be derived from inheritance, a trend towards hospitality and loyalty to truth. His great-grandfather, Bartholomew Wesley, after serving the Established Church in several parishes under Charles I, joined the Puritan party. Because he would not "conform" he was ejected from his living as rector of Charmouth in 1662. Thereafter he lived by the practice of medicine which he had studied at the University. A persecuted outcast, not allowed by "the five

mile act" to approach within five miles of any of his former parishes or any borough town, but preaching meanwhile as he had opportunity, he died about 1670, "as tender hearted and affectionate as he had been pious and prudent."

John Wesley, the grand-father, was a graduate of Oxford, and especially efficient in oriential languages. He was conscientious in all his conduct, a zealous promoter of genuine piety both in himself and others. He was a lay preacher and a travelling evangelist who showed all possible prudence, yet was often disturbed, several times apprehended and four times imprisoned. He discovered great firmness of mind and an unbroken attachment to his principles in persecution, accumulated evils and great suffering. Clark, speaking of him, says, "It cannot escape the reflection of the reader that Methodism in its grand principles of economy and the means by which they have been brought into action, had its specific healthy, though slowly vegitating seeds in the original members of the Wesleyan family."

His maternal grandfather, Samuel Annesley, nephew of the Early of Anglesey, graduated from Oxford and received his LL. D. degree from the same university before he was twenty-eight. He was lecturer at St. Paul's and vicar of St. Giles, Cripplegate, the largest congregation in London, but was ejected by the act of uniformity. He lived in great serenity of mind, "his piety, diligence and zeal causing him to be highly respected by all who knew him." He accorded to others the freedom of thought and independence of action which characterized himself. His daughter, Susanna, "while under the parental roof and before she was thirteen years of age, examined the whole controversy between the Established Church and the Dissenters, the issue of which was, she renounced her religious fellowship with the latter and adopted the creed and forms of the Church of England."

So with Samuel Wesley, whom she afterward married. He was educated and designed for the ministry, among the Non-conformists. Some severe invectives being written against the Dissenters, he was asked to answer them. This set him on a course of reading through which he thought he saw reasons to change his opinions. Without acquainting any one with his purpose he set out on foot for Oxford, entered Exeter College with only two pounds and six shillings in his possession and maintained himself until he took his Bachelor of Arts degree, after which he took orders in the Church of England. He and his wife Susanna both differed

from their parents in the choice of their church, but like them they conquered the bias of their education, hospitably accepted what they believed to be truth, and loyally adhered to it though it was a keen sorrow to their friends.

"Among all the generations of the Wesleys, as far back as they can be traced, there was not one ignorant or illbehaved person among them. They were either divines, with university training, or gentlemen of liberal culture." Forceful and conscientious they strenuously sought and maintained the truth as they understood it, even though it exposed them to the severest hardships and persecutions. If there is anything in heredity, how could John Wesley have been otherwise than hospitable to truth?

The home life of Wesley's childhood was exceptionally adapted to secure the same characteristic so far as it could be produced or communicated by environment. The theory that children usually inherit their physical qualities from their father and their moral qualities from their mother is being supplanted by the theory that imitation is the chief characteristic of childhood and through imitation they reproduce the moral qualities of those whom they most admire. Be this as it may, no greater blessing is given to humanity than mothers. When Napoleon in the latter years of his eventful life, when he had leisure to meditate upon the philosophy of the French civilization, was asked, "What is the great need of France?" replied promptly and with great emphasis, "Mother." President Diaz said when talking with me of his efforts for the education of the young women of Mexico, "I believe in preparing well-educated mothers for my people, I am doing them a greater service than giving them trained soldiers." Every child, no matter what else it has, is poor indeed and to be pitied if invalidism, domestic care, bread-winning, society, incompetence or indifference, robs it of its mother. A wise mother is a sure prophesy of efficient and honorable posterity.

John Wesley had an extraordinary mother, well educated, with great sanity of judgment and practical piety. Her discriminative love required from her children reverence, the student attitude, truthfulness, the essential of strength, and thoroughness in every thing they undertook. Devotion and method secured order and leisure. "The Epworth Rectory presents a picture of a domestic church, a family school and a genuine old English household," where the mother was priestess, teacher, example and inspiration. She gave her

son this rule, which deserves perpetual and universal remembrance: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of good, or takes off the relish of spiritual things, in short whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Eleven of Susanna Wesley's nineteen children grew to maturity. Some of them were remarkable for beauty, others for wit and intelligence and all for scholarship, but each had a marked personality and all became active Christians. The foundations and trend towards holiness and scholarship, or the reverse, are usually fixed early in life, most frequently before or during adolescence.

John Wesley, placed by the providence of God in line with such ancestors and in the environment of that consecrated home, developed the trend towards hospitality and loyalty to truth essential to his subsequent career. With occasional exceptions when a child at the Charter-house School, he never dulled his perceptions nor deadened his appreciation of truth by discounting his convictions or knowingly advocating error. He writes while at Oxford, "It has been my first care for many years to see that my cause was good and never either in jest or earnest to defend the wrong side of a question." He quadrated his life with his conscience and advocated his beliefs.

III. How was he to secure the third essential, thorough and comprehensive scholarship? That requires time, leisure and many accessories. It is never delivered on a rush order. It cannot be acquired at home or in isolation. It demands energy and is expensive. He was the son of a rector in a poor and remote parish, a member of a large family, where money was the thing of which they had the least. How could it become possible for him to command a score of years for study with capable teachers, kindred spirits, libraries and other necessary appliances? The providence of God makes possible everything necessary to those who are "called according to His purpose." "No good thing will He with-hold from them that walk uprightly." John Wesley was not responsible for his ancestors, nor for the environment into which he was born. They were furnished him of God, so also God provided the possibilities for education on the one invariable condition of cooperation.

Alfred the Great whose highest glory is that he did so much for the moral and intellectual improvement of his peo-

ple, founded the "Oxford Schools" in the latter part of the ninth century. In 1427 Lincoln College was founded by Richard Fleming, whose zeal in opposing Wyclif was rewarded by the Pope with the Arch-bishopric of York. Cardinal Wolsey, the brilliant, meteoric, capable but unscruplous prelate and aspirant for the papacy, did his most beneficient service for England in founding Christ Church College in 1525. These latter wrought better than they intended, for they prepared the seed-plot of the most constructive Protestantism. Others broadened and strengthened their beginnings and multiplied influences and opportunities for education. When Wesley needed them they had been in process of preparation for centuries.

The Duke of Buckingham, Lord Chamberlain to King James I, arranged for Wesley's admission, as "gown boy" or free scholar, to the Charter-house School in 1714, at the age of ten and a half years, just one hundred years after it was founded by the munificence of Thomas Sutton. By his energetic character, his unconquerable patience, his assiduity and his progress in learning, John acquired a high position and in 1720 was elected to a scholarship in Christ Church College, Oxford. As Charter-House scholar he had forty pounds per annum until he took his Bachelor of Arts degree in 1725, just two hundred years after Christ Church College was founded.

In March, 1726, he was elected Fellow in Lincoln College. November of the same year, though he had not yet taken his Master's degree, he was elected Greek lecturer and moderator of the classes. He took his M. A. Degree in 1727, just three hundred years after Lincoln College was founded. For nine years, till he sailed for Georgia, he had the rare benefits of Lincoln College. God had made it the duty of others, long since dead, to found, develop and endow these facilities for education. The excellence of Wesley's own work made them successively available to him for twenty-one years. Have you ever thought what an irreparable loss the world would have suffered if the money necessary for those endowments had been withheld?

The three essentials were largely realized and were being strengthened along converging lines, but Wesley had not yet received his commission. In every normal evolution or development some suggestion or hint of the subsequent condition may be seen in previous ones. His objective was foreshadowed during his university life where he was the recognized leader among his friends of the Holy Club, in their

practical benevolence, systematic study of the Greek Testament, and earnest seeking after holiness, though they did not know its character, its manifestations, the secrets of its attainment, or its power.

Wesley's intentions were sincere and pure beyond question, but his ideals of holiness were confused, misty and erroneous. He needed the knowledge of the ideal and the personal experience of its unfolded beauty. These had not come to him as yet for he was not ready to receive them. Quite the reverse. Apparently he had been developing in the opposite direction. He was a rigid churchman, and "admired the mystic writers." He was a legalist and desired to become a recluse. God is never in a hurry, but will perfect His work in His own good way.

The providence of God had provided for Wesley his ancestors, his inheritance, his childhood environment and his subsequent opportunities. By the free exercise of his will Wesley supplied appreciation, responsiveness and persistence. Thus he had become a superior classical scholar, a thoughtful and polished writer, a skilful logician, hospitable and loyal to truth, disciplined to endurance, unshrinking from responsibility and devoted to ministries for his fellows. God had been developing in him the material out of which leaders are made and continued to guide him by his counsel to the qualification for his commission. Wesley only need to follow on and he shall know of the doctrine. "The important question is not how late or how early we come to life's duties, but how well prepared."

Wesley was cautious in reaching conclusions. Because they were accepted only upon the approval of his judgment, he held tenaciously to them, until they were proven false. He could not abandon the theory of righteousness by which he was living, and for which he had suffered, until the inadequacy of his theory was demonstrated and he had realized the expulsive power of a fuller revelation.

His trip to America furnished both of these. Like the forty days our Lord spent in the wilderness and like Paul's three years in Arabia, the twenty-seven months and eighteen days Wesley was absent from England were an important part of his preparation. He says, "On shipboard I was again active in outward works when it pleased God of His free mercy to give to me twenty-six of the Moravian brethren for companions, who endeavored to show me a more excellent way." After they had been at sea several days they encountered a severe storm. The perfect trust and

great peace of the Moravians—men, women and children,—profoundly impressed him, contrasted with his own experience and set him to close self-examination. He wrote, "I went to America to convert the Indians, but, oh! who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion; I can talk well, nay, I believe myself while no danger is near; but let death look me in the face and my spirit is troubled, nor can I say to die is gain."

It is not necessary to assume that God especially created that storm for just that purpose. A providence general in character becomes special in application. It was an easy matter for the all-wise God to influence Wesley to take passage on a ship where he would have those fellow passengers and when they would run into a great storm. A storm like other things may have natural causation, but supernatural results. The thunder bolt which fell at Luther's feet when he was returning from Mansfield to Erfurth brought him to his knees and he rose with a hunger for holiness, superior to his thirst for knowledge. As the servant of Abraham testified when seeking a wife for Isaac, "Being in the way the Lord led me," so with Wesley, and so with every loyal servant of God, he guides them by His counsel.

Wesley's experience here in Savannah, as Chaplain to General Oglethorpe's colony, both in relation to the colonists and to the Indians was disappointing to him and to his friends, but demonstrated the impracticability of the theory which he was trying to embody and promulgate. Defeated? No. But "Let hitherto," because he was trying to develop and apply a false theory of holiness, he was as Paul had been in his premature planning to go to Rome. Prevention, as well as accomplishment, is included in God's counsel.

This Georgia episode was a bitter one but vitally related to Wesley's preparation. He writes, "These two years humbled me and proved what was in my heart. This then have I learned in the ends of the earth, that I am fallen short of the glory of God, that my whole heart is altogether corrupt and abominable and consequently my whole life, that my own works, my own sufferings, my own righteousness are so far from reconciling me to an offended God, so far from making an atonement for the least of these sins which are more in number than the hairs of my head, that the most specious of them need an atonement themselves, or they cannot abide his righteous judgment. I have no hope but that of being

justified fully through the redemption which is in Jesus."

Holiness through faith in Christ, revealing itself in sustained peace and good works, as manifested in stressful circumstances in the experience of humble men, women and children, had a persuasiveness and authority with his hospitable mind far exceeding the theories and voluminous writings of ecclesiastics. He had been arrested by the unanswerable demonstration of personal experience, though as yet he did not possess it. Having accepted the demonstration of the inadequacy of his theories and realized the expulsive power of a fuller revelation, Wesley returned to England.

After his return he worshipped with the Moravians, studied their teachings and conversed with their leaders. In that memorable argument with Peter Bohler, whom Wesley says "God prepared for me as soon as I came to London," Wesley became thoroughly convinced by proofs drawn wholly from the scriptures and experience that dominion over sin and constant peace from a sense of forgiveness are inseparable from true faith in Christ. From that time he sought earnestly the experience of holiness and the witness of the Holy Spirit.

May 24th, 1738, he writes, "In the evening I went very unwillingly to a Society in Aldergate St., where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." The unanswerable demonstration of personal experience was given to him in his own soul.

The second stage in his qualification was realized and with it came his commission. God never regenerates a soul without commissioning it. His commission was not to revive the ecclesiastical questions over which Churchmen and Puritans had fought and exhausted each other, nor even to appeal to the Reformation with its incomplete correction of papacy, but it was to recall the masses to their Bibles which say so little about these questions but which declare that "the Kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost." While he acknowledged the importance of sound doctrine, nevertheless

his teachings thereafter dwelt mostly on the theology which relates to the spiritual life,—faith, justification, sanctification and the witness of the Spirit.

Wesley justified his commission. Green says, "He possessed an indefatigable industry, a cool judgment, a command over others, the faculty of organization." Macaulay says, "Wesley's genius for government was not inferior to Richelieu's," Matthew Arnold says, "He had genius for Godliness."

He had received a personal experience of purity and of assurance through faith in Christ, the two characteristics of scriptural holiness which he was commissioned to spread throughout the land. But how could scriptural holiness be spread? There is nothing more beautiful nor more exact than the divine adjustment of means to ends. The method for spreading it was as much a providential development as the preparation of the agent.

The doctrine was at once confronted with preoccupation, prejudice, intrenched hatred and bitter antagonism on every hand. The people would not go to the churches, which had come to be almost no factor at all in influencing the thought of the masses. If the people were to be reached by the message it must be taken to them, but it was a violation of all ecclesiastical proprieties for a clergyman to preach outside of a consecrated place or separated from ecclesiastical accessories. Wesley had no desire to do otherwise, but so searching, so radical, and so exacting of personal righteousness through faith, was the preaching of scriptural holiness that it was exceptional for any of the Established Churches to be opened for a second sermon. Its heralds were literally thrust out of the churches if they would raise up a holy people.

The crowds demanded the message and responded to it wherever preached. From his father's tomb-stone, on commons, in fields, anywhere as occasion offered, he and his followers were led, reluctantly at first, to proclaim the message by what were considered irregular methods, but it proved to be with the power and demonstration of the Spirit unto salvation. The experience was its own demonstration. Witnessing to it was the burden of its proclamation. It was a heralding. Those who had the experience were constrained to expound it. The increasing demand of the people and the small number of preachers compelled them to move from place to place and so developed the itineracy, and the agency of local preachers. Converted clergymen and local or as-

sistant but unordained preachers were soon traveling well planned circuits, covering vast areas, systematically and effectively.

As one and another came to the experience of the new life, conditions for growth were as earnestly demanded as the proclamation of the message. They sought instruction as did others who desired the experience. They needed counsel and opportunities for conference. Their numbers increased steadily and in every direction till it was necessary to divide them into small companies under the direction of chosen leaders. So without premeditating it, developed the system of class-leaders or lay-pastors.

Want of time prevents us pursuing this development further. The message of Methodism, scriptural holiness, is divine. The manner of stating it and the methods of promulgating it are human and adjustable to the ever varying conditions of humanity. The guidance of Jehovah's counsel has been, is and always must be the secret of its success.

Two hundred years have passed since Wesley was born. He had divine guiding, preparation and commission. He served his day and generation and is crowned. "His traducers have passed away and are almost forgotten, but Wesley lives. Philosophers, statesmen and historians honor his name. His tablet is among the men of might in Westminster Abbey and his spiritual children in all parts of the world rise up to call him blessed." (Simpson.) Even his persecutors are clamorous in their contention that he is and always has been their special Saint and patron.

God guided him by His counsel till his earthly mission was accomplished and afterward received him into that glory which merges in the effulgence of Him whose right it is to reign for ever and for ever.

Hon. J. C. C. Black.

WESLEY OUTSIDE OF METHODISM.

The subject of the address in the afternoon was "Wesley Outside of Methodism," and the speaker, Hon. J. C. C. Black, was heard with the fullest attention and interest by an immense assemblage.

The afternoon service began promptly at 5 o'clock, Bishop Candler presiding. Rev. Bascom Anthony led in prayer and was followed by Rev. Thomas F. Pierce of Augusta, who read the lesson, the Psalm beginning: "It is a good thing for brethren to dwell together in unity." In introducing Mr. Pierce, Bishop Candler took occasion to say that Bishop Asbury, sent out by Wesley, had ordained Lovick Pierce, and that this was his son.

As has been done at each of the services, Charles Wesley's hymns were sung.

Bishop Candler then introduced Hon. J. C. C. Black, pointing with pleasure to the names of distinguished laymen in Georgia who had for years worked side by side with the clergy for the advancement of Christianity; he mentioned the family names of Jackson, Lawton, Black, Lumpkin, Lamar, Gordon and others. Quoting from Mr. Wesley he said:

"I desire to have a league offensive and defensive with every soldier of Christ. * * * I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right as my heart is with thine; I ask no further question. If it be, give me thy hand; for opinions or terms let us not destroy the work of God. It is enough; I give thee the right hand of fellowship."

ADDRESS BY HON. J. C. C. BLACK, OF AUGUSTA, GA.

I hold no commission from the great denomination to which I belong, but I am sure I express the common feeling and sentiment of our Baptist Brotherhood, when I salute you with fraternal greeting and join you in thanksgiving for the life and labors of the illustrious man whose Bicentenary you this day celebrate.

No word of mine could add to the renown that gathers around his name and works, that is alike beyond the power

of detraction to diminish or panegyric to augment. It is like the sun in full-orbed glory covering the earth with light and splendor. It is imperishable, for it rests on character, the impress of which the tides of time cannot efface and deeds which have enriched not only his own country, and church, but all countries and the cause of Christianity at large.

Buckle called him "the first of theological statesmen;" Macauley said "he had a genius for government, not inferior to that of Richelieu;" Mr. Gladstone said "he gave the main impulse out of which sprang the evangelical movement;" Dean Stanley said, "he was the chief revivor of religious fervor in the Protestant churches, both in the old and new world;" Charles Hadden Spurgeon, the greatest preacher of our times, and who it is of interest to note, was converted under the preaching of a poor Methodist in a country chapel, has left on record his great veneration for him.

Historians, poets, authors, philosophers, statesmen, preachers, priests, deans and bishops have acknowledged the worth and eminence of his character, the extent and value of his labors to mankind, and paid tribute to him.

Some one has called the spirit of Wesley's movement, "the Enthusiasm of Humanity." Chalmers has called it "Christianity in earnest." I would rather call it "Christianity at Work."

There were other great and good men in church and State in the day in which he lived, but in the extent, variety and permanence of his labors, and the far reaching results which followed them, he excelled them all.

While the period of his life has furnished some of the most distinguished named in English history, it was the day of moral and spiritual degeneracy. Montesquie said: "If one speaks of religion in England, everybody laughs." Every form of vice was prevalent. Political corruption sat in high places in the State; the blight of ignorance and social degradation had fallen upon thousands and thousands of the masses. The government was powerless; the church was indifferent, if not callous. Amidst such conditions Wesley laid his hand not indirectly, but directly and potentially on the whole framework of society, and lifted it up, and began a religious movement, which bless God has not yet ceased to bless the world.

It was his dominating desire that men should be redeemed from sin, and inspired with higher and still higher spiritual life. This desire burned in his great soul with a flame that

neither men nor devils could quench. "Church or no church," he wrote, "we must attend to the work of saving souls."

When convinced of error he was ready to surrender opinions in which he had been firmly established. This is a mark of intellectual and moral greatness. He was liberal and Catholic in his sympathy. He loved the truth in simplicity. He esteemed a Christian more than a nobleman. His aim was deeper than the mere manners of his age. He sought to reach the minds and hearts of the people. He waged a vigorous war on vice and corruption and sin. Wherever found, these were the same to him whether clad in the garb of fashion, or the rags and tatters of the street, in high official station or the felon's cell; revelling in wealth or pining in want, strutting in haughty pride, or lost to all sense of self-respect, wallowing in degradation, wearing the livery of heaven in pretended meekness, or openly and shamelessly defying God, sitting in the Bishop's chair, or the lowest place in the church. He was the great religious tribune of the centuries. His labors were especially directed to improving the condition of the common people. Some of his most efficient coadjutors were wisely chosen from them; John Nelson, a stone mason, Thomas Oliver, a shoemaker, Alexander Mather, a baker, Peter Jaco, a Cornish Fisherman and Thomas Hanby, a weaver.

He was patient under trials the most severe, tireless in labors the most arduous, courageous in the face of perils the most appalling. He withstood the contempt of the aristocracy, the jeers of the rabble, the turbulence of the mob, the ridicule of the satirist, and the opposition of the church. The low might hoot at him, the mob might assault him, society might ostracize him, the church might shut its doors against him, ignorance, prejudice, jealousy, envy, malice and slander might do their worst, but none of these things moved him. Brave as Elijah before Ahab, as John the Baptist before Herod, as Paul before the Sanhedrim, as Luther who would go to Worms though every tile on the housetops was a devil, he pursued his mission. He answered the fierceness of the mob with the story of God's redeeming love; he denounced the sins and crimes of society; he rebuked the inactivity and indifference of the church which had bound itself so tightly in formalism, that the life had been pressed out of it, and it lay prostrate, shorn of its glory, stripped of its strength, a by-word among its enemies, a shame among its friends, and an offence to God. Any man bent on such a mission

and animated by such a spirit, sooner or later will be heard. And he was heard.

The vicious who at one time would have killed him, gladly received the message he proclaimed; the homes of the lowly who once debarred his presence, welcomed his coming, and the contempt of the proud was changed into respect, if not veneration.

His style was simple and direct. He never preached over the heads of the people nor under their feet. He preached directly to them, their hearts and consciences and with a power that secured entrance to the truth which enlightened and gave life.

At Moorfields, Kennington Common, Kingswood, Bristol, New Castle, in Cornwall, Staffordshire and Yorkshire, all over the kingdom great multitudes listened to him for a series of years, and with undiminished interest. Every agency employed by the church to-day, with all its activities, moved by the mighty impulses of the times in which we live, Tract societies, bible and publication societies, Sunday-schools, organizations among the laity find inspiration in his life and labors.

If not the crowning one, one and not the smallest of the evidences of his divinity, furnished by Christ himself to the doubting John, was that the gospel was preached to the poor In this respect perhaps his life was without a parallel certainly it has not been surpassed. He who might have stood among princes, whose learning and attainments made him fit companion for the scholars of his day, who might have acquired riches, spent his life in poverty among the poor of the streets, the highways, the laborors of the mines, ministering to the sick, comforting the distressed, relieving the suffering, and preaching the glorious gospel of the blessed God to all.

He was as great a philanthropist as John Howard, who acknowledged he had been an inspiration to him, but he was more than a philanthropist, he was as great a lover of liberty as Wilberforce, to whom the last letter he ever wrote was addressed, but he was more than this. Without sword or purse he unfurled a banner under which has been martialled a greater army than Napoleon or Caesar ever enlisted; organized a government greater than which never sprang from the genius of statesmanship, and put in operation moral and religious energies that have gone around the globe, to bless humanity and glorify God.

As writer and author, as teacher and preacher and evangelist, as organizer and worker and leader, the history of the church does not furnish his equal. He touched life in every sphere, and left it better. Under his influence cleanliness, sobriety, respect for things moral and religious were promoted. He softened the severeties of a cruel and barbarous Penal Code, he improved the material conditions of those who were slaves of the severest labor, he purified the homes of the people, inspiring them with a desire for education and religion. He quickened and vitalized with new life and power the moribund church of his day. He was a benefactor of every race, and all the world is his debtor. England has acknowledged her debt, by admitting a tablet to his memory in Westminster Abbey, where are gathered memorials of those who for centuries have made her poetry, her literature, her science, her statesmanship, her oratory, her military and naval glory, her civilization. Better than this, all over the world schools and asylums and hospitals and churches, stand as his memorials.

He taught the necessity of a personal religious experience, that takes hold of the heart and controls the life, its desires, its plans, and purposes, its aspirations, its outward conduct and inward character, always and everywhere seeking to bring itself into perfect conformity to the will of God. Its insistence on this essential doctrine has been the glory of the Methodist Church, and has contributed very much, if not more than anything else, to the power it to-day wields in the world. May that glory never be dimmed, nor that power lessened by its abandonment!

He believed in the necessity for, and the all sufficiency of the grace of God; that John Wesley sometime fellow of Oxford College was lost without it, and John Smith sometime fellow of Newgate prison might be saved by it.

His missionary spirit burned with a flame not kindled on earth. It was akin to the spirit of the angel of the Apocalypse, whom John saw flying in the midst of heaven, having the everlasting gospel to preach upto them, that dwell on the earth, and to every nation and kindred and tongue and people saying with a loud voice, "Fear God and give glory to Him!" It was, adopting the terms we commonly employ, and the employment of which has brought confusion and hurt to this great work of the church, both home and foreign. In reality it is one spirit, the spirit that impels and compels the carrying of the gospel to those who have it not, whether geographically near or remote. This spirit

brought him to these shores, to the very place where we this day honor his memory.

After his return to England, it carried him to the neglected, the poor, the ignorant, the despised and the criminal. I think his theology may be summed up in the doctrines of repentance, faith and holy living. The repentance which is far more than mere reformation or change of habit, but deep godly sorrow that sees sin as God sees it, in its heinuousness, its abomination; that sees in it an offence to his holiness, the basest ingratitutde toward his love and mercy, rebellion against his authority and treason against his government. The repentance that thus seeing sin abhors and abandons it, faith in the Lord Jesus Christ and his divinity.

The faith that sees in him the son, all the fullness of the father, the divine Logos who in the beginning was with God, who was God; the faith that sees in him humanity as he grew in wisdom and stature, as he was weary on the highway, as he rested by the well and retired apart to the mountain side; as he was thirsty and hungry, as he felt the need of prayer as he wept over the doomed city he would have saved and the grave of his dead friend at Bethany, as he mingled with men and women at the marriage in Cana in Gallilee, as he withstood the tempter in the wilderness. The repentance and faith that find their expression in holy living.

The fires he kindled in England could not be confined. They were soon lit on this side of the Ocean, where they burn to-day with steady and beneficent glow in the hearts and lives of millions. The work he inaugurated has been carried on in our own country by the wisdom and consecrated efforts of men and women, inspired by his example, and keeping pace with our national growth, in city and town, and village and rural districts, in the mountains, on the prairies, on our frontiers and everywhere it has been a blessing to society, to the state, to the church and the world.

It may be well to ask how Wesley accomplished so much. He saw and was profoundly impressed by the social and religious conditions that surrounded him. His heart was filled with love for humanity. He realized that the only remedy for these conditions was the glorious gospel of the blessed God. This he determined to carry to the people, and in the home, the highway, the field, the street, he went with its blessed evangel. This gospel he would preach. If the doors of the church at Epworth were closed against him, he would rehallow the ground where the dust of his father re-

posed, by making a pulpit of his tomb. When he did not have a great congregation he would preach to a single individual, as Christ did to Nicodemus who came by night, or the woman at Jacob's well. He preached the same gospel in the street and in the pulpit of the University of Oxford. It was the same gospel preached by the great apostle at Damascus, at Antioch, to Jews and Gentiles, before Felix and Festus and Agrippa, on the stair-way that led to the fortress of Antonia, or at Mars Hill, before a rough Roman soldiery or a cultured Athenian audience. Mr. Gladstone said: "The aim of Wesley was to bring back the cross, and all that the cross essentially implies." By this sign the church has achieved its conquests in the past, and must in the future. As long as the church lifts this up, it shall be invincible, when this is lowered its banner will go down in inglorious defeat.

There is among us to-day a feeling that our preaching and worship must attract the curious, and catch the crowd. Not all we have from the pulpit is preaching the gospel, and therefore it has not the power of the gospel to edify the church and convict the world. While there is a strong tendency to give up the worship of God in song by the people, to mere musical performance by a few, and they hired for the purpose.

He was a deeply earnest man. Therefore the power of the world to come was upon him. Much of our effort in the work of the church of to-day is half-hearted. If the pulpit preached and the pew lived as if the things which are unseen and eternal were verities and realities, felt and known, the church would enjoy a perpetual revival.

In physical power he was marvelously endowed. It is estimated that in the fifty years of his itineracy, he preached more than 40,000 times, and travelled more than 200,000 miles.

We may believe that the hand of the unseen and the eternal was in the rescue from the burning rectory at Epworth, that this hand shielded him in perils on sea and land, and sustained him with needed strength. And more than his physical and mental endowments for the great work of his life, the Spirit of the Lord was upon him, anointing him to preach the gospel to the poor, sending him to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty they that were bruised.

After a life of more than four score years filled with the most arduous labor, he approached his end. On the 23rd of February, preceding the second day of March, when he died, in the house of a friend in distress, to whom he had gone to minister, he preached his last sermon from the text "Seek the Lord while he may be found." When time, as he expressed it, had told him Good Bye, sights from the other world greeted his vision. His last hours were spent in prayer and praise and singing, and with his dying lips he uttered the words which are inscribed on his memorial tablet in the Abbey, "The best of all, God is with us." Thus fell this mighty warrior in the cause of truth and righteousness, with his armor on, thus the majestic soul of this great and good man, redeemed by the gospel he had preached to thousands, passed from the toils and sacrifices of earth, where his last word was "Farewell," to the rest and rewards of heaven, where he was greeted by angel and archangel, and the whole Company of the glorified with "Hail and Welcome."

For long years, as we count time, his dust has moulded in the church yard at the City Road chapel, but his life and services remain, the richest legacy ever bequeathed to the church of which he was the founder, and a blessing not only to it, but to the Christian world at large.

We constantly hear prophecies of a day near by, when industrial and commercial prosperity shall come to us of the South, when our waste places shall blossom as a garden. The devil does not confine himself to the waste places of earth. His work of destruction began in the garden planted by the Lord himself. What will this incoming tide of prosperity bring to us? Riches are dangerous—they may drown men in destruction and perdition, they may beget self indulgence and licentiousness, corrupt our political life, destroy domestic and social purity, bring desecration of the Sabbath and irreverence toward God, make the church proud and godless. Let the church take its stand immovably by the old land marks, let it reassert with emphasis the authority of the decalogue, let it hold fast with unwavering grasp to the old truths of the old gospel, by which alone it shall triumph and the world be redeemed.

Evangelical Christendon owes much to the Methodist Church of the past. For its ministers with tongues of fire, for the simplicity of its worship, for its religion in the home, for its missionary spirit and enterprise, for its defense of the truth and its good works, for the fervor of its prayers and praises, for the power of its songs that have uttered every

experience of the human heart, the cry of the penitent stricken by conviction of sin, the shout of the redeemed rejoicing in the forgiveness of sin. Songs that have brought comfort to the sorrowing, hope to the disconsolate, strength to the living, triumph to the dying. Songs that have been the battle cry of the church in ages past, and will inspire it with the endurance and courage that shall achieve greater victories in the ages to come.

For the future, God grant tongues of flame as on Pentecost, and holy consecration to its ministers, lives of righteousness and good works to its members, that its worship may never be corrupted by vain display, that the fires on its family altars may never go out, that it may be valiant in the defense of the truth, and bold and aggressive in its propagation, that pride may never silence its hallelujahs and amens, and that against any and every demand its songs shall be preserved and sung by all the people in the true worship of God, and not to minister to the taste and pride of man!

Bishop Candler

"THE MAN WESLEY."

Address by Bishop W. A. Candler.

Last night, in the Park Tabernacle, in the presence of probably 4,000 people, Bishop Candler delivered a forcible and eloquent address on the subject, "The Man Wesley." It was the first time during the celebration that the weather had permitted the use of the tabernacle, and the people came out in great numbers and made the occasion memorable.

During the evening a subscription was raised, to aid in placing an assistant pastor to work under the direction of Trinity, and to act as missionary in the lower part of the city. This movement was started in the Methodist churches at the morning services, and about $1,500 was pledged, to be paid yearly for three years. The subscription raised in the tabernacle amounted to about $500.

The services last night were opened with prayer, at 8:30 o'clock, by Rev. E. F. Cook. Hymn No. 354 "Jesus Lover of My Soul," by Charles Wesley.

BISHOP CANDLER'S ADDRESS.

Bishop Warren A. Candler of Georgia, was then introduced by Bishop Galloway of Mississippi, and addressed the assemblage, speaking as follows:

"There was a man sent from God whose name was John." If the discourse appointed for this hour were cast in sermonic form it would not be irreverent or inapt to use these words as the text.

John the Baptist was not more perfectly described by them than is John Wesley. Both were divinely commissioned men, sent to do different parts of the same great work—the establishment of the Kingdom of God upon the earth. Both sprang from a priestly line and both lost their sacerdotal functions by absorption in the loftier labors of the prophetic office. To both multitudes went out into the open air, to hear under God's clear sky the messenger of heaven; turning away from altars upon which the fires were burning low, to heed the call to repentance preached with the power of the Holy Ghost sent down from heaven. Both revived faith

in a faithless generation, brought new life to a parched religious era and wrought a national reformation. The career of one was brief, the revival he brought to pass was of a short duration, and his ministry ushered in the long-expected Messiah. The other lived above four-score years, produced under God a revival which has continued for more than a century, and which promises to continue until the Lord comes again without sin unto salvation, fulfilling the ardent hopes of Perronet the devout Vicar of Shoreham, who said "I make no doubt that Methodism, notwithstanding all the wiles of Satan, is designed by divine providence to introduce the approaching millenium."

Wesley, the man was a God-sent man.

This is true in a sense of every man. Every life is a plan of God, alas! to often a marred and frustrated plan!

But there are epochal lives of which it is specially and signally true that they are God-sent. They fall into their places like the stones in the temple of Solomon, hewn aforehand with reference to the space they are to fill and the superstructure they are to support. They are so loyal to the divine will, so sensitive to the divine influence, so responsive to the divine Providence, and so charged with the divine power that they make plain to the dullest vision the design of God in themselves, and shed a light behind and before which reveals the holy succession to which they belong. The odor of their anointing fills their lives with a heavenly perfume and sweetens all their days.

These epochal lives are the visible links of an unbroken chain of spiritual forces which holds together in one continuous movement, the unhastening, unwearying and unfailing purpose of God which through the ages runs.

Such a life was that of Enoch, walking with God three hundred years, carrying in his holy heart memories of Eden received from Adam and transmitted to Noah; and entering not his heavenly home until he had delivered to his successors the sacred deposit committed to his charge by patriarchal sires and seers.

Such was Noah navigating the unknown currents of a turbid and overwhelming flood, in a chartless vessel built by plans of divine designing and guided by an invisible steersman to a heaven-appointed resting place, at which a new race might begin again to repeople the world and worship with purer faith and holier lives the God of earth and sky.

Such was Abraham the father of the faithful, at the call of God, going out he knew not whither, sojourning in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob and looking for a city, which hath foundations, whose builder and maker is God.

Such was Joseph, the dreamer,—victim of fraternal hate, exiled in childhood, passing through obloquy and prison that he might appear at the right moment the vanquisher of famine and the preserver of Israel's hope; with the magnanimity of faith declaring to his brethren in the hour of their extremity "It was not you that sent me hither but God who did send me before you to preserve life and hath made me a father of Pharoah and lord of all his house and a ruler throughout all the land of Egypt."

Such was Moses, the man of God, escaping the fierce decree of the King and the fiercer beasts of the Nile; with the helpless cries of his infancy, opening the springs of royal compassion for his preservation and the treasures of Egyptian wisdom for his instruction; fleeing under a heaven-given impulse to the indispensable tuition of Midian's mountain with its burning bush, and returning at length with his wonder-working rod, that he might deliver Israel from bondage and save from failure the promise upon which the faith of Abraham had been stayed, and from which the rapturous hopes of the dying Jacob in prophetic strains had sprung.

Such were Joshua and Gideon and Samuel and David, who through faith, wrought righteousness, subdued kingdoms, and turned to flight armies of aliens who withstood the cause of God.

Such was John the Baptist reaching back to the Tishbite behind him, as in duplicated personality he echoed in the wilderness the fiery invectives of Ahab's reprover; and reaching forward to the Messiah before, as in tones sweet as angelic strains, he exclaimed: "Behold the lamb of God, which taketh away the sin of the world."

Such was Paul the Apostle of the Gentiles, filling up in his flesh that which was behind of the afflictions of Christ; by an apostolic mediation breaking down the middle wall of partition between Judaism and Gentilism, and bringing into every part of the world of the first century that glorious faith in which "there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free; but Christ is all and in all."

Such was Martin Luther catching inspiration from the Pauline letters to the Galatian and Roman churches, and re-

storing the ancient Gospel of the apostolic age, unawed by Popes and unterrified by princes.

Such was John Wesley, finding his "heart strangely warmed" while one in Aldersgate Street read from the preface of Luther's commentary on the Romans and going forth to bring back heaven's glad spring time to his own and other lands, upon which the gloom of doubt and the chill of faithlessness had rested like an Arctic winter all too long. He belongs to the high order of heaven-sent men, who in a holy line stretch from Able's altar at the gate of Paradise to our own times, and who rule the spirits of men not by the power of the hierarchs of a prelatical succession but by the priestly authority of lofty souls whom God has anointed with fresh oil.

That this elevation of him to a seat among these heroes of faith in all the ages may be justified let us consider some of the salient features of his life in connection with those characteristics by which the great Providential leaders of men are always certified to the recognition of mankind.

And first let it be premised that the purpose of God is always a moral purpose, and that therefore the chiefs of the race who most deeply and enduringly affect it are religious leaders. Abraham is the best remembered man of his generation, and such of his contemporaries as are remembered at all derive their renown from their contact with him. Joseph outranks the Pharaoh whom he served, and Moses resting in the unmarked grave where the hand of God laid him down to sleep on Moab's lofty peak, influences mankind as do not all the embalmed Pharaohs who slumber in royal tombs. Daniel is more to men than Nebuchadnezzar, Belshazzar and Darius. Nero ceased to rule when he ceased to live; but the prisoner who wrote letters from the camp of the Pretorian guard, hard by Nero's palace, lords it over the souls of men by that most absolute tyranny—the tyranny of love and faith. Charles V fills no such space in the thoughts of men as does Martin Luther and Wesley, as Southey predicted, is better known than Frederick the Great or Catherine of Russia. "The Four Georges" are not to be mentioned in the same breath with the son of Samuel and Susannah Wesley.

Again the leaders of mankind are always men of single purpose—entirely devoted to God. Their motto always and everywhere is "this one thing I do."

Growing out of this singleness of purpose and devotedness to duty they work by faith, as well as walk by faith.

They give themselves to no hard and fast programmes, but they exalt daily duty to the first place in life, and without any dreamy presentiments of future greatness come to their high estate, transfigured by that unconscious greatness which builds always wiser than it knows, because it builds under divine direction, coupling its work with that of its fellow servants who have gone before it, and producing work to which its heaven-appointed successors can build afterwards. Out of its deep communings with God it comes forth from the secret place of the Most High like Moses bearing in its hands laws of life for the ages, but wisting not that its face shines with the reflected glory of God.

It is always magnanimous, generous and serene, careless of earth's gains or glories, neither elated to unsteadiness by success nor dejected to despondency by apparent defeat. Knowing that it comes from God and goes to God, conscious of the power committed to its hands, like its divine Master it can in the same night stoop to wash the feet of peasants, dare the agonies of Gethsemane or endure the indignities of Pilate's judgment hall, without humiliation, fear or despair.

It comes to its end at last in a straight betwixt two loving its work and lingering fondly over it, while the tired heart longs for its heavenly home and exults in its Lords' presence.

Now all these features conspire to make up the true picture of John Wesley.

With talents of the highest order, with learning the most extensive, with prominent and promising position in the scholastic and ecclesiastical world, he deliberately, intentionally turned away from every earthly good that men of the world hold dear, and devoted himself wholely to God and religion. Dr. Samuel Johnson did but state the simple truth when he said "Wesley thought of religion only." Matthew Arnold states the same truth in different phrase when he affirms that "Wesley had a genius for godliness."

Wesley's devotion to the cause of religion, and to that only, explains why we are here to-night, and why Savannah is able to claim him as the greatest man who has ever lived in this good city. Religion brought him here. He says in his journal of his coming, "Our end in leaving our native country was not to avoid want (God having given us plenty of temporal blessings) nor to gain riches or honor; but singly this—to save our souls; to live wholly to the glory of God."

And again in a letter dated October 10, 1735, he says of his Georgia mission: "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the Gospel of Christ by preaching it to the heathen."

The historian Bancroft describes him while resident in Georgia as "strolling the natural avenues of palmettos and ever-green hollies, and woods sombre with hanging moss, his heart gushing forth in addresses to God,

> "Is there a thing beneath the sun
> That strives with thee my heart to share
> Ah tear it thence and reign alone
> The Lord of every motion there."

Indeed these lines, which Mr. Bancroft quotes, so felicitously, are from the hymn translated by John Wesley from the German while he lived in Savannah. They are the exact expression of his spirit and purpose and do but repeat in verse the lofty profession of St. Paul in prose. "I count all but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but, refuse that I may win Christ."

This singleness of purpose became deeper and more fixed with added years. He was wont to say "This one thing I do, spread scriptural holiness."

His time and talents were thus wholly given to God and God's grace was wholly given to him, imparting to him power to influence his own and later generations beyond all the power of statesmen or soldiers, or the princes of trade and commerce, wherefore the skeptical historian Lecky is constrained to say: "Although the career of the elder Pitt, and the splendid victories by land and sea, that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful and active sect, extending over both hemispheres, and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation and even upon the course of its political history."

Aiming only at serving God and saving souls, John Wesley did thereby save his age and nation, and set in motion

saving influences which have penetrated to every part of the world.

The Wesleyan revival checked, and then overcame the influence of Voltaire's infidel philosophizing, and arrested its tendency to destructive revolution before it could spread beyond the borders of France. Hereby Wesley saved England from the damnation of doubt, and America from social destruction and political despair. It is impossible to exaggerate the dreadful consequences of evil which would have accrued to the American colonies and the rising republic formed by them, if Wesleyanism had not prevented Voltairism from securing a foothold in England in the eighteenth century, when the sturdy stocks from which the citizenship of America was first made were being transported to and transplanted in the new world. Moreover the Wesleyan revival chastened the fierce selfishness of the newly-dawned era of industrialism, bound all classes together in bonds of the most sacred sympathies, and unified, as nothing else could have done, the English speaking peoples of the world. It tamed the wild passion of greed and postponed, if it has not utterly prevented, the social revolution in Great Britain and America, which the most optomistic feared, and which still haunts with apprehensions the dreams of many thoughtful men. And it may be remarked in passing that the dangers which beset us to-day in the matter of labor and capital can only be averted by a revival of the Wesleyan revival in our own day among all classes, and these dangers will hasten to their culmination by just so much as we delay to return to Wesley's God by the experience of whose saving grace the divine fatherhood and human brotherhood are made so real to the souls of men, as that it brings peace on earth as well as glory in the highest. The antagonisms of classes are cleansed and cured when the wise and the wealthy come with peasants and shepherds to open their treasure and adore their God at the Child of Bethlehem's feet. It was thus England and America were saved by the Wesleyan revival and it is thus they must be saved again if saved at all.

But Wesley planned for none of these great things.

The extent of the work surprised him as much as it gratified him. He said "This revival of religion has spread to such a degree as neither we nor our fathers had known. How extensive has it been? There is scarce a considerable town in the kingdom, where some have not been witnesses of it. It has spread to every age and sex, to most orders and degrees of men; and even to abundance of those who, in time

past, were accounted monsters of wickedness.* * * When has true religion, I will not say since the reformation, but since the time of Constantine, the Great, made so large a progress in any nation, within so small a space. I believe hardly can ancient or modern history afford a parellel instance." While thus clearly perceiving the greatness of the results achieved he finds the cause of all not in the wisdom with which he had planned nor the skill with which he had executed the work, but in the purpose and power of God, saying "But if these things are so, may we not well say 'What hath God wrought'?"

His spirit is that of the Psalmist: "Not unto us O Lord, not unto us, but unto thy name give glory. For thy mercy and for thy truth's sake."

When his followers were only about thirty thousand souls, with devout wonder he exults:

"O the fathomless love, that hath deigned to approve
And prosper the work of my hands!
With my pastoral crook I went over the brook,
And behold I am spread into bands.

Who, I ask in amaze, hath gotten me these
And inquire from what quarter they came;
My full heart it replies, they are born from the skies
And gives glory to God and the Lamb."

Nor was he more surprised by the extensiveness and swiftness of the work, than by the methods which at last he was led to adopt for its accomplishment. Most of the characteristic instrumentalities which he employed were not the inventions of far-seeing wisdom but the tools forced into his hands by an over-ruling providence to which he held himself always responsive. So came the class-meeting, field preaching, lay preaching, and his exercise of the power of ordination.

Defending field-preaching he says expressly: "Be pleased to observe (1) That I was forbidden as by a general consent, to preach in any church (though not by any judicial sentence) 'for preaching such doctrine.' This was the open avowed cause; there was at that time no other, either real or pretended, except that the people crowded so. (2.) That I had no desire or design to preach in the open air, till after this prohibition. (3.) That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed which was to be supported thereby,

nor had I any other end in view than this—to save as many souls as I could." Of the strength of the conviction by which he was constrained he declares: "It were better for me to die than not to preach the gospel; yea in the fields when I may not preach in the church, or when the church will not contain the congregation."

He was opposed to lay-preaching, and when during his absence from London, Thomas Maxfield, whom he had left at the Foundry Society to pray with and advise the members, was insensibly led from praying to preaching, he hurried back to London for the purpose of stopping the irregularity. But when he came and heard Maxfield for himself, and saw the fruits of his preaching, like the good Barnabas when he saw the grace of God at Antioch, he was "glad" and said, "It is of the Lord; let Him do what seemeth him good."

He ordained Coke and Whatcoat and Vasey, and provided for the ordination of Asbury and the other American preachers, under the compulsion of what he described as "an uncommon train of providences," and said of the act, "If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I can not see any other method than that I have taken."

From his conduct in these matters of field-preaching, lay-preaching and the ordination of his preachers, and from the whole course of his life, it is clear that he moved not under the intention of fulfilling any preconceived programme of his own; but with ready submission to the divine plan he was earnestly seeking to serve his own generation by the will of God, without regard to policies or consequences. With Paul he might justly, and without boasting have said "neither count my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

Feeling himself thus bound to a particular course, within the purposes of the God who is from everlasting to everlasting, and who had been working hitherto and would work, Wesley thought only of present duty, not dreaming of any innovation upon the gospel which in the hands of mighty men before him had been the power of God unto salvation nor disquieting himself about the future effects of his own toil. He was no innovator with regard to the past nor dictator with reference to the future. Hear him: "Methodism so

called is the old religion, the religion of the Bible, the religion of the primitive church, the religion of the Church of England." That is not the language of a pert innovator but of a reverent renovator, not of a revolutionist but of a revivalist.

Concerning the future, his spirit is best expressed by a favorite saying of his brother Charles often on his own lips "God buries his workmen but carries on his work."

Conscious of living a divinely ordered life he was the embodiment of magnaminity and the incarnation of unworldliness. Toiling for neither earthly treasure nor worldly fame his spirit was elevated to a plane too lofty for personal controversy and too serene for disquietude concerning any personal interest. He could and did sing with perfect sincerity and holy fervor:

"The things eternal I pursue
A happiness beyond the view
Of those who basely pant
For things by nature felt and seen,
Their honors, wealth and pleasure mean,
I neither have nor want."

Abounding in labors and filled with peace, his health of soul seemed to promote health of body. He lived to be eighty-eight years of age and preached above sixty years, although at fifty-one years of age all supposed him fatally diseased with pulmonary consumption and that his end was near. At the age of eighty-one he preached at Kingswood under the shadow of trees which he himself had planted, and to the children's children of men and women who by his ministry had been brought to God.

Of the surpassing beauty of his old age we catch a glimpse from George Eliot in "Adam Bede" when Dinah Morris says: "I remember his face well. He was a very old man, and had very long white hair; his voice was very soft and beautiful, not like any voice I have ever heard before. I was a little girl, and scarcely knew anything, and this old man seemed to me such a different sort of man from anybody I had ever seen before, that I thought he had perhaps come down from the sky to preach to us. I said, 'Aunt will he go back to the sky to-night like the picture in the Bible?' That man of God was Mr. Wesley, who spent his whole life in doing what our blessed Lord did—preaching the gospel to the poor."

Well, that "Man of God" did at last go back to the God who sent him forth. For three months before his departure he sang almost daily at family worship the hymn in which are found the lines:

"O that without a lingering groan
I may the welcome word receive,
My body with my charge lay down
And cease at once to work and live."

The day before he died he sang:

"I'll praise my Maker while I've breath
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life and thought and being last
Or immortality endures."

On the next morning—Wednesday, March 2, 1791—he passed away. Among his last audible words was the triumpant exclamation "The best of all is, God is with us!"

So ended the earthly life of this divinely sent man. this prophet of the eighteenth century, given of God to the world to carry forward His ancient Kingdom and to hasten the coming of that glorious day when the Kingdoms of this world shall have become the Kingdoms of our Lord and his Christ.

We do well to celebrate the day of his birth in this city which in its infancy was consecrated by his ministry—the only place in the New World in which he ever lived. He was the greatest citizen Savannah has ever had nor will it ever have a greater. His brief ministry here places the name of this beautiful city by the sea with the names of Antioch and Wittenburg where Paul lived and Luther preached the unsearchable riches of Christ.

We do well in this place to honor his memory and recall his virtues, we do still better to learn and lay to heart the lessons of his life.

Let us learn that in this world which God made for religious ends only religious efforts shall at last prevail and religious influences shall alone endure. "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

And if we would turn many to righteousness we must intend to do it and aim at nothing else. That will endow our efforts with a wisdom more prescient than any human foresight, for the Omniscient will direct our toil, carrying forward our work by the momentum of the divine movement in all the ages past and assuring it with the glowing prophecies by which the future is illumined.

The consciousness of a divine commission and a single-minded effort to fulfill it, will elevate our souls, purge us of greed and cure us of ambition, restrain our impatience and inspire our courage, rebuke our despondency and make sure our hopes, give us peace and power—and in the end victory through Jesus Christ our Lord. Best of all God will be with us and bless us and make us a blessing.

Rev. John Franklin Goucher

TABLETS UNVEILED.

Closing Features of Bi-Centenary Celebration.

ADDRESS BY DR. J. F. GOUCHER.

The services in Trinity began at 11 o'clock. At that hour the church was filled with interested people, and upon the platform, and in the chancel were noted, Bishop W. A. Candler, Bishop Galloway, Rev. Thos. D. Ellis, Rev. Dr. A. M. Williams, Rev. H. C. Christian, Judge S. B. Adams, Hon. J. C. C. Black. Hon DuPont Guerry, Rev. Dr. John D. Jordan. Rev. Dr. McCorkle. Rev. Dr. J. Y. Fair, Rev. Dr. W. C. Schaeffer, Rev. J. A. Smith, Rev. G. G. N. McDonell, Rev. Dr. J. W. Heidt, Col. J. R. Saussy, Rev. Dr. Fullwood, Rev. C. A. Jackson, Hon. A. O. Bacon. Hon. R. E. Lester and others.

Bishop Candler announced that the service would open with the singing of hymn No. 435. This was one of the hymns by John Wesley. Rev. Dr. Fullwood then led in prayer, and Bishop Galloway read a portion of the Scriptures from the first chapter of St. John.

Rev. Dr. Goucher was then introduced by Bishop Candler and delivered his address.

The Coetaneous Rise of Methodism and Anglo-Saxon Supremacy.

Greatness of character, personal or national, is to be determined by its contribution to human well-being. Largeness is not necessarily greatness. Judged by this standard the greatest race of modern times is the Anglo-Saxon. I use the term "Anglo Saxon" to designate not only those who trace their descent back directly to the Angle and the Saxon, but those also who having descended collaterally, or, associated with them, have helped develop and perpetuate their characteristics.

They were not always a maritime, commercial, industrial, world governing people. Though of Teutonic origin, they had gradually withdrawn from the continent of Europe and for a thousand years till the close of the sixteenth century, their activities were insular and England was their home. They had undertaken some voyages, adventures and polar

exploration which yielded considerable return in personal development of seamanship and audacity, but the first generation of great European discoverers had passed before the Anglo-Saxons made any valuable contribution to world knowledge. Three quarters of a century had elapsed since the epoch-making achievements of Columbus and Vasco da Game, transferring the center of human interest from the Mediterranean Sea to the Atlantic Ocean, before Chancellor explored the White Sea, Drake circumnavigated the globe or Frobisher sought for the "northwest passage." But these men had their preparation in time to defy and help destroy the Spanish Armada. When the sixteenth century closed the Anglo-Saxons were without a single possession outside of Europe and had dominion over only half their Island and a part of Ireland.

In the seventeenth century there was an almost continuous ferment with periods of apparent reaction, but there was a steady development of larger ideals and preparation for a larger mission. England established the internal union of the three kingdoms and improved her governmental organization. Vane organized and Blake wielded her navy in such manner as to lay the beginnings for her maritime supremacy, which was preliminary to her commercial and industrial development. She set her face definitely and resolutely towards the Ocean and entered upon a Colonial policy, which though narrow and selfish, was of immense significance. Commencing more than a century after Spain and following a long way in the wake of Portugal, France and Holland, England possessed herself of a part of this western world. For obvious reasons, Portugal and Holland were forced out of the struggle and Spain, concentrating her oppressions upon Central and South America, left France and England as the great competitors for this North American continent.

From 1688 to 1815 England was engaged in seven great wars. Five of these started with France, one started with Spain and the other with England's colonies, but both ended with France. "It was more than an inveterate jealousy. It was not because of their proximity." It was an irrepressible struggle which could not cease until fought to the finish, for it was to determine whether a Latin or the Anglo-Saxon civilization, whether personal subservience to priestcraft or intellectual and spiritual freedom, whether slavery or manhood should have the mastery, not in Europe only, it was for world supremacy, and for all the future.

Though France preceded England in colonizing enterprise, she laid her chief stress upon European expansion and was always entangled with the nations about her. England, with her personal initiative rapidly developing, sought with her characteristic persistence the new fields, America, Asia, Australia and Africa. She had a few colonies along the Atlantic Coast, but France had possessed herself of the two great rivers, the St. Lawrence and the Mississippi, and was in position to dominate the continent.

When "the Great Commoner" said he "would conquer America in Germany," he disclosed the weakness in the policy of France. Subsidizing Frederick he caused France to divide her forces and exhaust herself in Europe while her possessions in America passed defenceless into the hands of the Anglo-Saxons.

In the three wars between 1740 and 1783 the struggle as between England and France was entirely for the New World. In the second, the seven years war, France was defeated. In the third she sought for vengeance. We as a nation should be grateful to France for the recognition of our young and untried republic and for the material support which she gave us, yet we cannot forget her motive was revenge rather than love. So later, Napoleon, conscious that with her inferior naval strength France could not protect Louisiana from the British, preferred to have it pass into the hands of the United States rather than have England seize it. France's jealousy of England enabled us, without firing a gun, to double our area at a price equivalent to less than three cents per acre. It was another victory in the same campaign, the Anglo-Saxon displacing the Latin. We continued at Manilla and Santiago what England had so gloriously began at Aix la Chappel, Quebec and Arcot. Spain, Portugal and France, all Latin nations and all world powers at the beginning of the eighteenth century are in their reminiscent stage to-day. No one of them has any empire in the western world.

When the eighteenth century closed it left England without one of her original American colonies and a war debt of $4,200,000,000. But a sister Anglo-Saxon nation was well established on this side of the Atlantic, Canada had become an English possession, the Latin civilization had been started at a double-quick upon its evacuation of North America, the Britain was more manly, the Anglo-Saxon was more Christian, and the foundations of the empire of manhood had been laid in every continent.

The race for supremacy upon which England fairly started when she defeated the Spanish Armada in 1588 was awarded her by the treaty of Utrecht in 1713, which secured the Protestant succession in England, the separation of the French and Spanish Crowns and the enlargement of the British colonies and plantations in America. This caused her to be considered the first State in Europe. But "her success had secularized and materialized her as nothing had ever done before. Cynicism and corruption had set in. Never were sordid motives so supreme, never was religion and every high influence so much discredited as in the thirty years which followed." (J. R. Seely). The infection from the reign of Charles II, of whom Macaulay says, "honor and shame to him were scarcely more than light and darkness to the blind," gave virulence to every debasing influence. Stevens says, "The court became a royal brothel, the playhouse became the temple of England where 'the loose wit of Congreve,' Dryden declares, 'was its only prop.' The works of Smollett and Fielding and similar authors, dedicated to the first ladies of the court, were the parlor-table books of the age. The skeptical books of Hobbs, Collins, Shaftbury, Bolingbroke, Hume and Gibbon were in free circulation. Voltaire and Rousseau had decked the corrupt doctrines of the day with the attractions of eloquence and poetry, humor and satire, until they swept over France like a sirrocco, withering not only the sentiments of religion, but the instincts of humanity, and subverting at last in common ruin the altar, the throne and the moral protections of domestic life. The contagion of French opinion, both in religion and politics, seriously infected England. The continental infidelity had in fact sprung from English deism and naturally reacted upon it."

The scoffing and scurrilous infidelity of France was more menacing and dangerous to England than her armies, navy and Catholicism combined. The ribald literature, the formality of religion, the licentiousness of the Court, the profligacy of the cultured and the gross sensuality of the masses were destroying the moral fiber of England and threatening a scandalous dissipation of all she had acquired. Bishop Burnet says, "The clergy were under more contempt than those of any other church in Europe; for they were much more remiss in their labors and less severe in their lives. I cannot look on without the deepest concern, when I see imminent ruin hanging over the Church and, by consequence,

over the Reformation." "Never was religion at a lower ebb."

Arch-Bishop Secker says, "Such are the dissoluteness and contempt of principle in the higher part of the world and the profligacy, intemperance and fearlessness of committing crime in the lower as must, if this torrent of impiety stop not, become absolutely fatal."

Bishop Butler writes, "It has come to be taken for granted that Christianity is no longer a subject of enquiry, and nothing remained but to set it up as the principal subject for mirth and ridicule."

Isaac Taylor says, "The people of England had lapsed into heathenism, or a state hardly to be distinguished from it, when Wesley appeared."

A writer in the North American Review says, "Never has a century risen in Christian England so void of soul and faith, it rose a sunless dawn followed by a dewless night. The Puritans were buried and the Methodists were not born." But as Saul when "breathing out threatening and slaughter against the disciples of the Lord" was arrested and transformed into the apostle to the Gentiles, by the incoming of the Divine life, so there came to the Anglo-Saxon on both sides of the Atlantic a spiritual awakening which reconstructed, conserved and energized their moral life and made possible their greater mission.

In the middle third of the eighteenth century occurred "the great spiritual awakening" in England and "the seven years war," two epoch-making events which are still unfolding their constructive influence throughout the world. These relegated the Latin civilization to the background and determined Anglo-Saxon supremacy. When the religious and social life of England were most deplorable and before she entered upon her great decisive struggle with France, John Wesley returned from America with one passion possessing him. He desired and purposed above all things to prove the conditions, extent and power of a knowable salvation. Nearly four months afterward, on May 24th, 1738, he writes, "About a quarter before nine, (in the evening), I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation; and assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." That was his Penial. There he entered into the experience of personal acceptance with God through Christ, of personal purity through the indwelling of the Holy Spirit, and of personal abnegation in the service

of others. This was the power of the new life. He and his followers, "for their number increased daily," believed themselves thrust out to raise up a holy people and their devotion, industry and efficiency fully justified their belief. In the latter part of 1739 the first Methodist Societies were organized, and the old Foundry in London was consecrated and opened for regular public worship.

Thus the great revival of the eighteenth century was launched. It was no local, spasmodic or superficial matter. It was not a re-formation within the Established Church. John Wesley and his associates, both ordained clergymen and local preachers, itinerated through England and Ireland. "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak Moors of Northumberland, in the dens of London, in the long galleries where in the pauses of his labor the Cornish miners listens to the suffing of the Sea," and from the green knoll at Kingswood, where twenty thousand colliers, grimy from the Bristol coal pits, with penitential tears "making white channels down their blackened cheeks," testified their response to the message. "Their lives were often in danger, they were mobbed, they were ducked, they were stoned, they were smothered with filth" as they witnessed by public statement, by private virtue, by personal sacrifice and patient endurance of hardships and persecution, witnessing with their blood if need be, to that which they had experienced and knew of the power of God to save from sin.

Signs and wonders attended their preaching in the awakening of the obdurate, the conversion of penitents and the sanctification of believers. This was not an exceptional occurrence, nor confined to some one class of society. Congregations numbering many thousands waited upon their preaching. The most brutal denizens of the slums and collieries, as well as clergymen, scholars and members of the nobility realized the experience and testified, by their lives, to its saving power. So far as the converts were willing to identify themselves with the movement, they were organized into bands or classes and placed under the watchful care of local pastors or class leaders who counseled them in spiritual things and conserved their spiritual growth.

The revival spread in all directions. It penetrated all churches. All philanthropies and all conditions of life felt its impulse. Isaac Taylor says, it "preserved from extinction and reanimated the languishing non-conformity of the last century, which just at the time of the Methodist revival,

was rapidly in course to be found nowhere but in books." Lecky says, "It infused into the Established Church a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers." It was common talk at the clubs and discussed through the Press. No class escaped its direct or indirect influence. It wrought a political revolution and a moral resurrection. It inaugurated, as Green says, "the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical sufferings, the social degredation of the profligate and the poor."

It made no attempt to conserve spirituality by undue emphasis of orthodoxy, but orthodoxy was conserved by maintaining a living experience of fellowship with God. It reunited in holy wedlock religion and morality which had been a long time divorced. It brought hope to sullen despair, gave joy for the sorrows of poverty, an intellectual uplift and spiritual impulse where there had been ignorance and gross immorality and moral rectitude and peace unutterable to the penitent and believer. The cynical and sordid tendency of the times gave way to practical sympathy and organized benevolence. The tidal wave of French infidelity was turned back and England saved from the blight of its foul immoralities, its destructive tenets and the horrors of an anarchical revolution by this quickening of her conscience and development of moral earnestness.

The enthronement of high ideals, the development of morality, the impulse for education, the quickening of industrial activities and the awakening of loyalty throughout Great Britain were incidentals, or bye-products, of the revival, but they made possible the success of the elder Pitt's colonial and continental policy of coordinating Europe and America with the Anglo-Saxon ideals, and contributed largely to the work of Clive, who turned a trading company into a political power and inaugurated a hundred years of continuous conquest of India. Wherever the Anglo-Saxon has entrenched himself the influences of that revival have helped to make his home.

IT FOUND ITS WAY TO AMERICA.

About 1762 Robert Strawbridge was preaching in the colony of Maryland and a few years later Philip Embury commenced to preach in New York. The Conference at Bristol in 1771 sent to America, Francis Asbury whose indefatigable and apostolic labors have rarely been exceeded. He crossed the Alleghenies on horseback sixty times, threading the forests, swimming the rivers, penetrating the savannahs, preaching, exhorting, counseling in season and out of season. He soon developed a heroic band of consecrated, spiritually minded men and the marvelous results of the great spiritual awakening in England were duplicated in her American colonies. The Classes were organized into Conferences in 1773. In less than a month after war had been declared with England, the Methodist Conference ordered a fast to pray for the peace of America and the prosperity of the Church, and the Methodist Church was the first to express approval of the Federal Constitution and to give President Washington assurance of loyal sympathy and support.

The spirit of Methodism is the spirit of liberty. Though organized under a monarchy it has especially flourished in this Republic. In fact Methodism and the Republic have developed together and the progress of the one has been the measure of the other.

The United States is the great colonizing nation of modern times. To possess unoccupied land or to defeat partially organized tribes is one thing, to develop civilization and national life is quite another. We multiplied our population by sixteen in the nineteenth century, founded more than thirty flourishing colonies, saw them develop into sovereign states and accepted them as full members of the Union While the foundations of these Empires were being laid and their constitutions elaborated the forces and ideals which dominated were Anglo-Saxon, for rarely, if ever, in any of the early years of the century, did the emigrants to the United States exceed six thousand. The work of the pioneer in taking possession of the middle and far west, commencing at the close of the Revolution and still in the full sweep of its activity, has been more than occupancy or reconstruction, it has been creative and constructive.

A determining factor in this creative and constructive work has been the Methodist itinerant preacher. No isolation could elude him, no hardship daunt him. He was re-

sourceful, pervasive and persuasive. By his persistent presentation of the unalterable requirements, eternal motives and infinite resources of God as the essentials of human character he laid deep and built wisely the foundations of society. The itinerant system, the doctrines of free will, free grace, personal accountability and personal experience of a full, knowable salvation, peculiarly suited the pioneer spirit of the people.

During the past century Methodism multiplied its communicants in America by ninety-nine. At the opening of the nineteenth century all Protestantism in the United States had one communicant to fourteen, and Methodism but one to eighty-one of the entire population.* At the close of the nineteenth century Methodism had 6,437,461 communicants, or one to twelve of the entire population. One branch of Methodism in this country during the past three years has laid upon the altar of God, for its ordinary expenses, stated benevolences and as a special thank offering, Ninety-five Millions of Dollars.

The followers of Wesley commenced work in India in 1817. They were reenforced by the Methodist Episcopal Church just before the great Sepoy Mutiny, and entered upon the work of construction as soon as the Union Jack conquered the right of way for the heralds of the Gospel of Peace. Their aggressive work and manifest results far exceed those of any other church in the Empire.

The Methodist Revival in England commenced before "the seven years war;" in America it commenced before "the Revolution;" in India its agents were on the ground before the British authority was finally established. In each case, as elsewhere, the rise of Methodism was coetaneous with Anglo-Saxon supremacy. At the dawn of the twentieth century Methodism included in its various branches 48,350 ministers, 104,836 local preachers, 89,189 churches, 7,267,511 Sunday School scholars and 7,659,285 communicants, and the Methodist population numbered about Thirty Millions, which is more than twice as many as there were Anglo-Saxons in the whole world, of all creeds when John Wesley went to Oxford.

The Anglo Saxons, and they only, have kept in the van of the world's progress during the recent centuries. Their supremacy is manifest in that more than one-quarter of the

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	In the U. S.	In the World.
1800—Methodist Communicants	65,000	116,000
1900—Methodist Communicants	6,437,461	7,659,006

land surface of the globe is controlled by them, one-third of the entire population of the earth is under their authority and more than one-third of the resources and capitalized wealth of the world belongs to them. They have colonized in every continent, they occupy the strategic points of the earth, they command the high-ways of the oceans, they dominate the world's commerce, they transmit the world's news, they are teaching all men their language and institutions, and they make every land they touch the realm of the Bible and the Sunday School.

They are the governmental force of the world, not only in controlling savages and directing the semi-civilized, but among the most advanced nations their policies are respected, they give direction to councils and determine restrictions. Fiske says, "the working out of the skilfully elaborated American system of federation—the specific principle of union joined with independence—in our national constitution by Hamilton and Madison and their associates, was the finest specimen of constructive statesmanship that the world has ever seen."

The most remarkable fact in the century just passed is the extent to which the world has become in thought, habit and ideal, as well as governmentally, Anglo-Saxon. But the marvel of all centuries is the evolution of the Anglo-Saxon himself. His present trend is a long call from his earlier characteristics. He who in an earlier stage was exclusive and predacious, cruel, indolent and disregardful of domestic virtue, has come to stand for personal initiative, constructive intelligence, civic righteousness and domestic probity.

All movements must be judged by their tendency as all ideals must be judged by that which inheres. While Anglo-Saxon expansion has been secured ofttimes by cruelty and rapacity and cannot be justified even when compared with others of their age, yet the tendency, never more manifest than in public sentiment to-day, is towards justice tempered with mercy. "War and peace, conquest, trade and colonization have each had a share in the extension of the dominion of the race. But in the final balance the enterprise of private individuals will be reckoned more effective than those of the state." These enterprises were constructive and their success had its rootage in solidarity.

Of the five states, and as between the three races which competed for the New World, and indeed for the world supremacy, success has not fallen to that one which showed at the outset the strongest vocation for colonization, nor to

the one which surpassed all others in daring, invention, energy, or the ability to marshal and command great armies, but to that one which responded to the transforming impulse of the Divine life, and exceeded in moral earnestness. While there are marked and many individual exceptions, as a race, in ideal, tradition and trend, the Anglo-Saxon has been Christianized and more than any other stands for purity, progress and peace.

If the coetaneous rise of Methodism and Anglo-Saxon supremacy were simply a coincidence, only a fact passed and expended, still it would be worthy of our study. But if the past is prophetic of the future, if history is not only a narration of facts but the suggestion of problems, if "when you study English history you study not the past of England only, but her future," and if the coetaneous rise of Methodism and Anglo-Saxon supremacy were consequential, it is a fact of supreme importance, challenging most careful consideration.

Methodism is individualizing, coordinating, altruistic. It deals with the unit and correlates him with the whole. It has promoted the development of individuality, personal initiative and organized effort by coordinating the soul with God. It has raised the standard and fostered personal purity, civic righteousness, official justice by proclaiming the law of the Lord. It has safe-guarded and elevated the sanctity of the home and everything pertaining to childhood, womanhood and manhood in their mutual relations by keeping Christ in the midst. The awakening and development of the chief Anglo-Saxon characteristics, the prime elements of their strength, is concentric with the propaganda and quickening which Methodism brought to the race.

But let others speak concerning the constructive and determining influence of the Methodist movement of the eighteenth century upon Anglo-Saxon development.

Southey, poet laureate of England, and one of the most severely critical of his biographers, says, "I consider Wesley as the most influential mind of the last century, the man who will have produced the greatest effects centuries or milleniums hence, if the present race of men shall continue so long. There may come a time when the name of Wesley will be more generally known and to remoter regions of the globe than that of Frederick or Catherine his contemporaries, for the work of such men survive them and continue to operate when nothing remains of worldly ambition but the memory of its vanity and its guilt."

The English editor writes in the "Review of Reviews," "Wesleyanism has acted as a cement of the English speaking race and thereby contributed materially towards the solution of the supreme political problem of our times. The Wesley brothers who founded the Methodist polity are a more living force to-day constraining the minds of the English speaking men to brotherly feeling and a sense of national unity, than the Wellesleys, although the Wellesleys reared the Indian Empire and crushed the Empire of Napolean."

Green, an English clergyman, says, in his discriminative "History of the English people," "The Methodists themselves were the least result of the Methodist Revival. Its action upon the Church broke the lethargy of the clergy and made the fox-hunting parson and absentee rector at last impossible. In the nation at large appeared a new moral enthusiasm, healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the Revolution. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education." Again, "By this movement the Church was restored to life and activity. Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and our manners."

Lecky, though no friend of orthodox Christianity, gives to Wesley the credit of averting an English Revolution. In his "England in the eighteenth century," he says, "Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield. The creation of a large, powerful and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercises a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral force of the nation, and even upon the course of its political history." Again, "Methodism incalculably increased the efficiency of every religious body. It has been more or less felt in every Protestant community speaking the English language."

Cardinal Manning said, "Had it not been for John Wesley and his preaching of justification by faith, no man could

tell to what depth of degredation England would have sunk."

Dr. Martineau the Unitarian divine, theologian and philosopher, says, "For myself I own that the literature to which I turn for the nurture and inspiration of Faith, Hope and Love is almost exclusively the product of orthodox versions of the Christian religion." "After the scriptures, the Wesley Hymn Book appears to me the greatest instrument of popular religious culture that Christendom has ever produced."

The incisive and vigorous essayist, Birrell, says, "Wesley was himself the greatest force of the eighteenth century in England. No man lived nearer the center than John Wesley; neither Pitt nor Clive, neither Mansfield, nor Johnson. No single figure influenced so many minds; no single voice touched so many hearts; no other man did such a life work for England." The Encyclopedia of Social Reform says: "It is difficult to find any religious or social enterprise of the Christian Church which was not anticipated by Wesley."

Canon Farrar says, "John Wesley saved the Church of England from lethargy and death, although at first she so angrily and contemptuously rejected him. He stood forth like the Hebrew Prophets of old, as a preacher of righteousness. He furnished 'the starting point for our modern religious history' in all that is best characteristic of the present time. He discovered that 'lost secret of Christianity, the compulsion of human souls'."

Dean Stanley says, "The Methodist movement has moulded the spiritual character of the English speaking Protestantism of the world."

If Christianity throughout the world is conforming more and more in doctrine and method to those emphasized by the Wesleyan movement, if the Anglo-Saxon civilization in its essential characteristics is approximating the embodiment of the ideals it set forth and insisted upon, and if Anglo-Saxon influence and stability are in alignment with the standards of personal character, civic righteousness, diffused education and organized benevolence which Methodism proclaimed and maintained, how shall we estimate and in what reverence shall we hold "John Wesley, the most English man of the eighteenth century?"

As our Lord said in the first century, "Among them that are born of women there hath not risen a greater than John the Baptist," so it might be said in the opening of the twentieth century of John Wesley. None has made more valu-

able contributions for the enrichment of human well-being. What Copurnicus did for astronomy, what Sir Isaac Newton did for physics, what Lord Bacon did for philosophy, Wesley did for religion. He coordinated it with its true center, he organized its various manifestations, formulating the law of its great attractive force-love, he remanded every pretense to the bar of experience and proclaimed that to be the unanswerable demonstration. He exemplified in his life the power and beauty of a personal knowledge of God, "Whom to know aright is life everlasting," and heralded the experience to be accessible and essential to every man, woman and child who would please God.

His work is imperishable. His memory should be ever green. On this two hundredth anniversary of his birth, in this fair city of Savannah, hallowed by his residence, ministries and wrestlings of spirit, memorable as the scene of his humiliation, where he became convinced that austerities, vigils and works are inadequate to procure peace—that they are but results and not the cause of salvation—we do well to mark in enduring bronze the places especially associated with his sojourn in America, as a memorial for the generations to follow.

But above all, let us as Anglo-Saxons thank God for the life which he lived, let us emulate the virtues which he exemplified, let us contribute to the extension of the glory of his God and ours, co-operating personally, heartily, continuously and devotedly, according to our ability, with the onward march of "Christianity in earnest."

TABLETS UNVEILED.

At the close of the address the ministers, speakers and members of special committees entered carriages as follows:

First Carriage—Dr. J. F. Goucher, Rev. Thos. D. Ellis, Judge S. B. Adams and Mr. J. P. Williams.

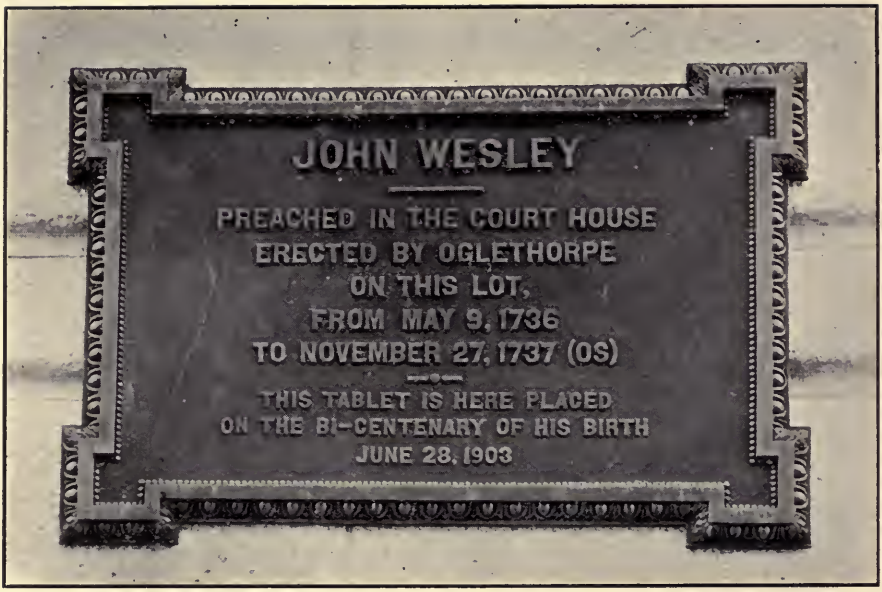
Second Carriage—Bishop W. A. Candler, Rev. J. A. Smith, Col. J. R. Saussy, and Mr. W. H. Fifer.

Third Carriage—Bishop C. B. Galloway, Rev. C. A. Jackson, Mr. R. J. Travis and Mr. H. A. Cordson.

Fourth Carriage—Hon. J. C. C. Black, Rev. H. C. Christian, Mr. J. H. Shuptrine and Mr. R. B. Reppard.

Fifth Carriage—Rev. Dr. W. W. Pinson, Rev. Dr. A. M. Williams, Mr. T. J. Arline and Mr. F. C. Stone.

Sixth Carriage—Hon. DuPont Guerry, Senator A. O. Bacon, Congressman R. E. Lester, and Rev. G. G. N. McDonell.



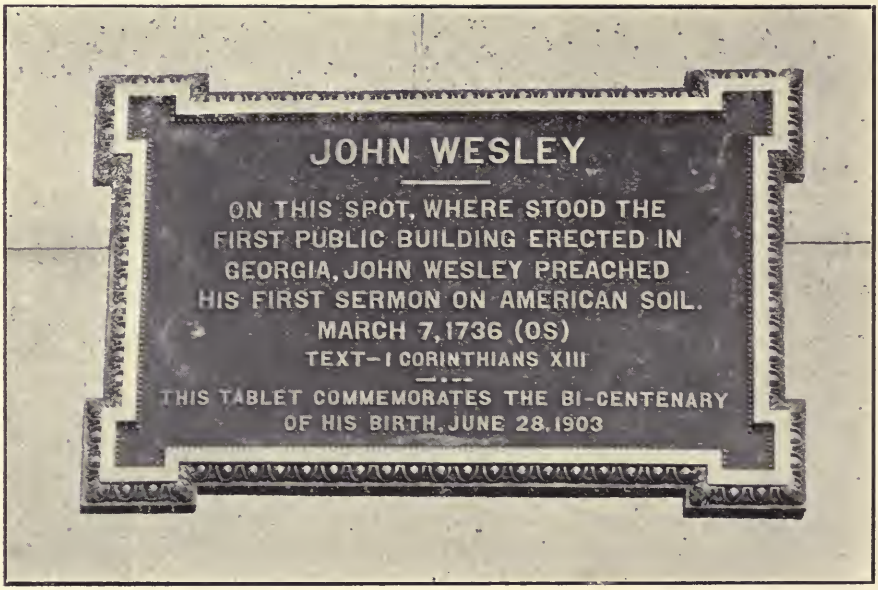
Court House Tablet

AT THE POSTOFFICE.

The carriages started off slowly and the great majority of the people who had been in Trinity Church followed to the United States postoffice. Here, on the west end, facing Whitaker street, the first of the tablets was seen, covered with the combined folds of the flags of England and the United States.

Rev. J. A. Smith, pastor of Epworth Church, stepped out on the sidewalk and near the tablet; his little daughter Beulah Louise took the cords that held the flags together, and Mr. Smith said: "It is fitting and proper that this city of monuments and tablets erected to commemorate the lives of great men who have made rich this city in the things which perish not, that we mark a few of the places of a man whose memory lives in the love and veneration of the millions who follow him as he followed Christ. We unveil to-day on this spot of ground, on which once stood the preaching place of Mr. Wesley, this tablet. May his life and the lives of millions of his followers continue to be as precious ointment poured forth in all the earth."

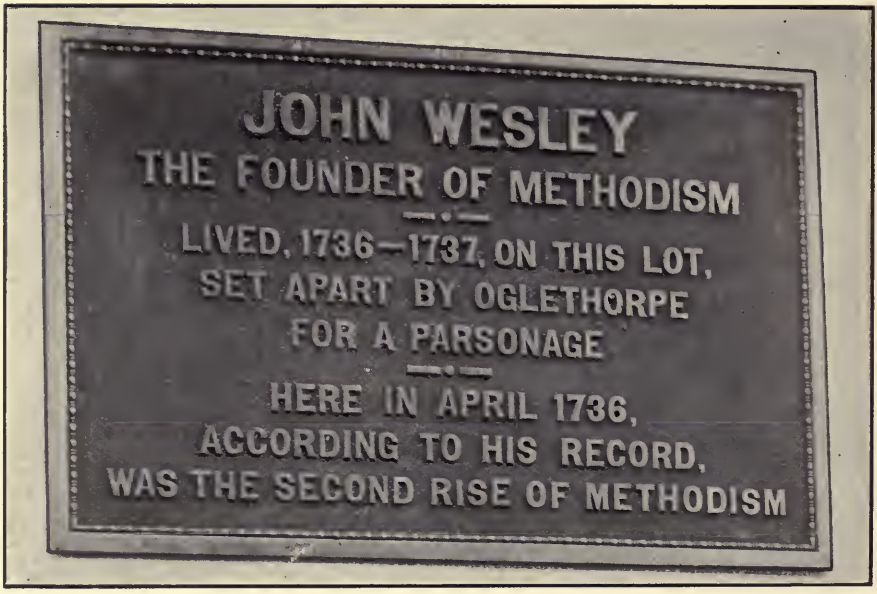
The cords were then drawn and the bronze was revealed with its inscription.



Custom House Tablet

AT THE CUSTOM HOUSE.

The procession then moved to the United States Custom House, at the corner of Bull and Bay streets, and on the west, facing Bull street, a second tablet was unveiled. Here Rev. Charles A. Jackson, pastor of the Grace Church said: "It is indeed appropriate that the government of these United States honor a citizen like John Wesley by authorizing a tablet on this public building. It was during the early days of the colony, when pirates smuggled in goods, that the man whom we honor taught in private and preached in public against such practices and impressed upon his hearers the necessity for obeying the laws." As his remarks were concluded the flags were withdrawn by little Apphia Jackson, his daughter.



Parsonage Lot Tablet

PARSONAGE SITE.

The third tablet was unveiled at the corner of Congress and Drayton streets. The cords were pulled by little Sarah Carson, and a few words were said by Rev. Dr. Christian, pastor of Wesley Monumental Church. The tablet marked, he said, the place where Wesley had lived while in Savannah and this city could not do better than in honoring her most renowned citizen.

The exercises were then closed with the singing of Doxology, and this was taken up by a considerable portion of the large crowd that had gathered in addition to those who came from the church service.