

of Christ, if all the ministers of the gospel would carry out the spirit of these rules, and remember their wise suggestions far more than they do.

Let us next take an illustration of the manner in which he used to advise his preachers individually. To one who was in danger of becoming a noisy, clamorous preacher, he writes :—

“Scream no more at peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, ‘He shall not cry.’ The word means properly, he shall not *scream*. Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream; I never strain myself; I dare not; I know it would be a sin against God and my own soul.”

To one who neglected the duty of private reading and regular study, he wrote as follows :—

“Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you never can be a deep preacher without it, any more than a thorough Christian. Oh begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life! There is no other way; else you will be a trifler all your days, and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow: do not starve yourself any longer.”

The last specimen of John Wesley's mind that I will give, is an extract from a letter which he wrote to the Bishop of Lincoln, by way of public protest, on account of the disgraceful persecution which some intolerant magistrates carried on