

For the Wesleyan.
LINES.

On seeing the Daguerreotype Picture of a Friend,
by Mr. Valentine.

How like, how very like! I gaze and gaze,
Until I half imagine thou art here,
And, all forgetful of dividing waves,
List for the tones, whose music charmed my ear.

The dark brown locks, that shade a forehead high,
On which intelligence hath placed its seal;
The beaming eyes, fit mirrors of the soul,
Whose every glance its tender thoughts reveal.

The pallid cheek,—but lighted with the glow
Of manly hope, and sweet expressive grace,—
And lips, that, half apart, the listener cheat,
In all, a wondrous art I joy to trace.

But oh! I miss thy sweet responsive smile;
Thy thrilling clasp, and greeting ever kind;
The eloquence that listening crowds enthralled;
The genial converse of a kindred mind.

Yet not for this would I ungrateful prove:
My warmest thanks the Artist shall receive,—
And while thy Picture thus before me lies,
That thou art near, I fondly will believe.

M. E. H.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and must be in confidence, with their proper names and addresses.

The Editor holds not himself responsible for the opinions of correspondents, or for the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

Communications and Exchanges should be addressed to the Editor, Halifax, N. S.

Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each.

The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, October 20, 1849.

The Presbyterian Witness the Organ of the Free Church.

If the Editor of the *Witness* can induce persons to believe that that paper is not the Organ of the Free Church in this Province, he thinks he can indulge his disposition of hostility towards other evangelical Churches, without involving the Free Church itself in the odium of such an unchristian course. Hence his effort to neutralize the effect of our unanswered and unanswerable arguments, drawn from matters of fact, as well as of record in his own pages, by which we have proved the alleged connection. The array of evidence we adduced is attempted to be set aside—very feebly we confess—by a reiteration of his formerly expressed statement, and by referring us to the "principles" avowed in the commencement of "a new series at the beginning of last year," and to an "Overture moved and adopted by the Synod in June of this year." And we to infer from these references, that other principles respecting that Paper were designed to be introduced—that, in point of fact, previously to the periods of time mentioned, the *Witness* was considered the Organ of the Free Church? If not, the relevancy of these references does not appear. Before noticing the particulars to which he directs our attention, we may be permitted to quote, in support of our allegation, expressions, home to the point, which appear in the editorial of the *Witness* of January 8, 1848.

"Many who had previously thought little of the subject, are now fully alive to the conviction, that Free Church men have principles and interests, sacred, civil, and social, near and dear to them; and that the clear comprehension, sound advocacy, and constitutional defence of these principles cannot be sufficiently extended,

without a Periodical with a circulation co-extensive with the number of families adhering to the Free Church in the Lower Provinces."

Again—

"Than Free Churchmen, no body of Christians in Scotland can better appreciate the benign, the fostering influence and power, wielded through a well-conducted Press. Are the Free Churchmen of Nova Scotia," &c., "of a different intellectual stamp? we think not; let us all then unite, as one well-regulated family, having a common interest in this matter. Let us have a well-conducted periodical to give publicity to our views, wants, interests and progress."

"A Periodical, such as above described, will not merely prove an instructive and useful Family Paper, but will form a bond of union and strength, by clearness of perception and oneness of sentiment and aim, in our duty to Almighty God, to our neighbour, and to ourselves."

Leaving these statements to produce their legitimate impression we now turn to the first document referred to by our contemporary in his last editorial. In his "Address to our Readers," we perceive a recognition of the "original Prospectus" of the *Witness*, and under the department of "Religion," an avowal that the "leading object" of that Journal "shall still be the dissemination of evangelical truth, and of the interests of Presbyterianism as these are upheld by the Free Church of Scotland," and the expression of a "firm expectation that the friends of truth generally, and the friends of the Free Church in particular, will redouble their zeal in its circulation."

The "Overture" was "anent the publication of a Monthly *Missionary Record*," the establishment of which, it is not intimated, was designed by the Synod to supersede the Presbyterian *Witness* as a weekly periodical "faithfully advocating their views."

On general grounds it is a matter of perfect indifference to us, and to our Body generally, whether the Presbyterian *Witness* is the ostensible or only the allowed organ of the Free Church. But with the mass of evidence before us which we have given—with the general belief that the editorials of that Paper are written by Free Church Ministers, which our Contemporary has not disavowed—the matter assumes another aspect, when that Journal enters upon and prosecutes a course of attack upon other evangelical churches. If Free Church Ministers, under the covert of editorial columns, even of an unrecognised press, but much more of one professedly identifying itself with Free Churchism, can condescend to assail religious denominations, whose piety and zeal, are at least equal to those of their own, then we say that such conduct deserves to be exposed, and the Church, of which they are the Ministers, held accountable, until that conduct be repudiated.

The Lame Illustration of the P. Witness.

Our contemporary has not attempted to reply—save and except by what appears in a single sentence which we will presently give—to our exposure of its truly puerile attempt at illustrating the superiority of Free Churchism over Wesleyan Methodism. Our readers will have fresh in their recollection our exhibition of the wondrous logic of the *Witness*. He says he introduced the case of the Conference discipline, "as a case of discipline and to contrast its treatment under Methodism, with its treatment under Presbyterianism when legitimately exercised;" and then very gravely informs us that the treatment of a Presbytery, "in all probability," would be to "take no notice" of it at all! While we clearly showed that this was no treatment of the case, but a mere giving the go-by to it, we called upon him to state in explicit terms what would be the positive treatment of a Presbytery in a similar case. This we re-assert he was bound to do, as he himself, of his own free

will, had paraded this subject before his readers for the purpose of sinking Methodism. Now listen to the sage reply, worthy a place beside the original illustration—

"Notwithstanding all the polemical tactics and classical attainments of the *Wesleyan*, brought to bear upon the matter, we are obtuse enough to think that it forms an admirable illustration."

That is, in plain terms, his representation was an "admirable illustration" of the superiority of nothing over something—an "admirable illustration" of the superiority of discipline over discipline! What is this, but the veriest begging off from the question. Why does not our contemporary come to the point, and answer our queries? To give him the opportunity of continuing his "admirable illustrations," we again call upon him to tell us in plain words, what, in a case precisely "similar" to the one which engaged the attention of the Conference, would be the positive discipline or treatment of Free Churchism; reminding him at the same time, that he is to say nothing as to the righteousness or unrighteousness of the judgment that may be pronounced, but confining himself solely to the "ample warrant" which the "peculiarities" of Free Churchism confer "for the course" that may be adopted. In replying to this reasonable and just demand let there be no evasion—no sophistry—no flinching from the point.

Alleged charge of Proselytism by Wesleyan Ministers.
The Presbyterian *Witness*, in the continuance of his course of assault, brings forward what he supposes to be a serious charge against some—we suppose he does not include all—of our Ministers. We will give his own words:—

"And here we would take the opportunity of saying to the *Wesleyan*, that it is not without deep regret, we have found in several Presbyterian settlements, presided over not by Free Church, but by other Presbyterian Ministers, a fearful display of a proselyting spirit by professional Ministers and Preachers of the Wesleyan body, and a solemn vowing not to relinquish the work in these settlements, until the whole are converted—i. e., converted, we presume, from Presbyterianism to Methodism."

We believe our Ministers are as free from proselytism, understood in its offensive sense, that is, the enticing by unfair means of persons who are really members of a Christian Church to leave that Church and join another, as any other Ministers in the Provinces; nor will we believe to the contrary without very good proof. It has sometimes occurred, that Wesleyan Ministers, on going into places either entirely or partially destitute of the ordinances of religion, and preaching the doctrines of evangelical Arminianism, in faith, and in reliance on the influence of God the Spirit, are rendered the instruments of converting, in a scriptural sense, not only careless sinners, but nominal Christians, living however in an unconverted state. Under these circumstances, it is probable that, knowing how well Methodist means are calculated to preserve new-born souls from falling, the Minister on his part may have asked the converted person to unite with the Wesleyan Church, or the converted person may have spontaneously requested admission into our Church. This course cannot be stigmatized as proselytism in the offensive sense of the term; nor can we admit that it is worthy of reprehension. A Minister, who should be made the instrument of the conversion of a person, cannot abandon that person to the assaults of Satan, the allurements of the world, and other influences unfavourable to continuance in well doing and growth in grace, and make no effort to surround him with influences promotive of

and dereliction of duty. Now as far as we can judge, the case adduced by the *Witness* may be in all essential respects one similar to that we have described. Names, places, and dates are withheld, which in all fairness, should have been given, in order to enable us fully to appreciate the value of the information tendered to us by our contemporary, and to give the ministers implicated an opportunity of explaining. As to the construction which the *Witness* has put on the word "converted,"—if ever used—we "presume" it is not very charitable. He evidently brings it to the subject. After all it may turn out, that this construction is only an "admirable illustration" of the happy manner in which the writer of that article imagines some things and presumes upon others.

Questions Answered.

"What," says the *Witness*, in his reckless onslaught on Wesleyan Methodism, "will our contemporary say to us, if in these circumstances, we use every means within our reach for instructing Presbyterians in the scripturalness of the system?"—why, if they require instruction, we say, by all means give it to them,—but in so doing don't slander your unoffending neighbours—"if we warn them against Methodism as occupying a kind of middle place between Episcopacy and Presbytery, and which had no existence till the days of John Wesley?" why, supposing it to be, as is here affirmed, a point on which we now give no opinion, that position is a very harmless thing to call forth the warning thunderbolts of an ecclesiastical despot, who seems to be inclined to allow no others to think and act, except in union with himself, without discharging at them a whole park of artillery. But before our free contemporary puts in operation his frightening process, let him first prove by something more satisfactory than his mere *ipse dixit* the divine right of Free Church organization;—that such an organization in every part, parcel, and pin, is authoritatively commanded by Jesus Christ or his Apostles, and that any deviation from its *minutiae* subjects the party to divine displeasure, and justifies him to "warn" persons of the sin and guilt of the presumptuous transgressor. We pity from our heart the miserable contractedness of that man's soul, who can threaten to "warn" Presbyterians against Methodism as occupying a kind of middle place between Episcopacy and Presbytery." It is well the muttering of the approaching storm has been heard faintly proceeding from the *Witness*, ere the dark and gathering cloud, big with vindictive fire, should with tremendous claps, burst in overwhelming torrents of "admirable illustrations" on the unsuspecting enclosures of Wesleyanism! We are however somewhat concerned for the effect, of this terrific explosion as, whilst he arrays Methodism with such fearful attributes as to impel him to "warn" his friends against its "kind of middle place," he unapologetically thinks, for his object, has in the words of the Free Church Magazine, given a character of Wesleyanism, which will go far to neutralize his magnanimous effort, and bring a stain upon his chivalrous spirit—THE WESLEYAN CHURCH "has conferred so many blessings on England and the world," that the author in the Magazine would "desist to write of it with the utmost respect."

The next question proposed by the Free Church organ deserves the especial attention of all Wesleyans in the land, and we sincerely hope they will not fail to mark its import. We must confess that we could scarcely bring ourselves to believe, that so much ignorance and bigotry could be found

combined in one individual at the day of enlightenment and professed liberality, as to have induced him to do it. But the question—

"What will our contemporary say to us, if in these circumstances, we use every means within our reach for instructing Presbyterians in the scripturalness of the system?"—why, if they require instruction, we say, by all means give it to them,—but in so doing don't slander your unoffending neighbours—"if we warn them against Methodism as occupying a kind of middle place between Episcopacy and Presbytery, and which had no existence till the days of John Wesley?" why, supposing it to be, as is here affirmed, a point on which we now give no opinion, that position is a very harmless thing to call forth the warning thunderbolts of an ecclesiastical despot, who seems to be inclined to allow no others to think and act, except in union with himself, without discharging at them a whole park of artillery. But before our free contemporary puts in operation his frightening process, let him first prove by something more satisfactory than his mere *ipse dixit* the divine right of Free Church organization;—that such an organization in every part, parcel, and pin, is authoritatively commanded by Jesus Christ or his Apostles, and that any deviation from its *minutiae* subjects the party to divine displeasure, and justifies him to "warn" persons of the sin and guilt of the presumptuous transgressor. We pity from our heart the miserable contractedness of that man's soul, who can threaten to "warn" Presbyterians against Methodism as occupying a kind of middle place between Episcopacy and Presbytery." It is well the muttering of the approaching storm has been heard faintly proceeding from the *Witness*, ere the dark and gathering cloud, big with vindictive fire, should with tremendous claps, burst in overwhelming torrents of "admirable illustrations" on the unsuspecting enclosures of Wesleyanism! We are however somewhat concerned for the effect, of this terrific explosion as, whilst he arrays Methodism with such fearful attributes as to impel him to "warn" his friends against its "kind of middle place," he unapologetically thinks, for his object, has in the words of the Free Church Magazine, given a character of Wesleyanism, which will go far to neutralize his magnanimous effort, and bring a stain upon his chivalrous spirit—THE WESLEYAN CHURCH "has conferred so many blessings on England and the world," that the author in the Magazine would "desist to write of it with the utmost respect."

Does he ask what we will say what else could we say in accord with, but that in putting this set type, he bears false witness against Wesleyans,—is guilty of circulating a base slander, and is reckless alike and common honesty. And, if in all sense of shame, we publicly him to prove his charge, or, on proof, to confess his rashness and lity.

For the present we shall content with saying that the Wesleyans are not Arminians. That as to "elect do not stop to ask, what teaches Geneva, but what saith the Word. The Roman Catholics themselves led upon the subject; the Dominicans, and Jesuits being, &c. With equal propriety stigmatize the Free Church as cause its adherents are predestine the Wesleyans find not the doctrinal election to eternal life conditional election to eternal life in the Scriptures of Truth, and that ground alone they reject. tory to God, contradictory of his clarations, as in its logical bearing out the possibility of sin, as do all distinction between virtue a making nugatory both the pre threatenings of the Scriptures, a deriding it impossible for God to world in righteousness. But t in an election according to grace onal election, harmonizing at on divine attributes, the declaration truth and the moral agency of r fixing, where it alone should be ed, the blame of the soul's final guilty party himself. These hold with perfect charity toward differ from them.

As to original sin: Has the hardness to assert that the We have not the scriptural doctrine depravity of the human heart know, or does he not know on before he can even be a e our Ministry, must give an un sent to, or express his firm f fundamental doctrine; and if that, that he undergoes a yem tion during the four years of h on this very point; and that n ister can maintain a status there be any doubt of his tho ses in this part of the faith?

As to human merit: Does affirm, that the Wesleyans do hearts believe that the prop made by Christ for the sins of the sole and sufficient ground salvation, and as contradistinction and opposed to human merit, inner is justified by faith in Christ alone? Does he know, know, that on this subject, alate for our work, every in our Ministry, and every M onnexion, must give perfo to their Brethren, to one at the Conference? We hesitat