

object was simply to deny the allegation and not to produce proof, and to inform him of the undoubted fact that the views of ARMINIUS, and of WESLEY and his followers on these fundamental doctrines were as scriptural, at least, as those entertained by Calvinists. Believing him to have been at that time ignorant of the real views of Arminius and Wesley on these doctrines, we challenged him to deny their soundness if he had doubts of their orthodoxy. We had therefore no occasion to prove anything respecting those vital truths; nor shall we have, until a formal and explicit denial be made by the opposing "advocate."

We think we may hazard a probable conjecture as to the cause which has induced the *Witness* specially to inform his readers of his not having once mentioned "Wesleyans or evangelical Arminians," in his discussions on Calvinism vs. Arminianism. The *North British Review* comes to hand. It would not appear seemly for the *Nova Scotia Presbyterian Witness*, the would-be exponent of Free Churchism, to be in antagonism with the "leading professedly-religious periodical of the day," reputedly under Free Church control in Scotland! The February number of that Review contains an article on "Methodism," in which the orthodoxy of Arminius and Wesley is asserted in the most explicit terms—for proof of which see extracts given on our first page—the *Witness* must cover his defeat—hence the avowal previously quoted. As he has begun to feel the drawings of the *North British*, we hope he will allow it to lead him into the full admission of truth, and when he again writes, it is to be expected he will faithfully distinguish between *Evangelical* and *Polagian* Arminianism.

He says he is "only surprised that the editor of the *Wesleyan* had not denied the other points wherein he charged the system," (of Arminianism,) "as essentially Popish,"—thus affording another proof that he is the aggressor. But he consoles himself with the prospect of hearing from us "again upon this matter." How can he hear from us "again," if we had not previously referred to those "other points?" We did, after the preferment of his "charge," refer to them plainly, and stated wherein Arminianism did agree, and wherein it did not agree, with Calvinism; and we assure him, if the distinctions we drew between the two systems were not sufficiently pointed to make him sensible of them, we shall take care when we refer to them "again" he shall not have cause to utter a similar complaint.

We should have been pleased to see his "countenance" excited into a "smile" on reading the quotation which we recently gave from the writings of the late Dr. Chalmers. We perused the article—we selected it—we wrote and placed the title over it. We never imagined for a moment that Chalmers was not a thoroughly sound Calvinist. At the time we gave the extract, we mentioned he was a Calvinist. For that very reason we made the quotation. Our object was, to show that, whilst holding the doctrine of a limited atonement, as a matter of belief, he practically preached evangelically Arminian doctrine, that the grace of God is free for every sinner; and we defy the *Presbyterian Witness* to prove, that, in accordance with Chalmers' language, the gospel "is a message of good news unto all people"—that "Christ is set forth as a propitiation for the sins of the world"—that "the primary overtures of the gospel recognize no outcast"—that sinners "are not forbidden by God," and that salvation through Christ "may be tendered, urgently and honestly tendered, to each individual of the human family"—if Christ did not honestly die for every man—if Christ is not the propitiation for the sins of the world, and if God had, by an irreversible decree, ere they were born and without foresight of their sins, reprobated and doomed to eternal damnation millions of our race.

The *Witness* is fond of "profound and elaborate arguments." We should like to see him try his hand at reconciling the absolute contrariety involved between the doctrine that Christ died only for a part of mankind, and the practically honest tender of mercy to each individual of the human family. The thing is impossible. Either Christ did taste death for every man, or he did not. If he did not, then, for those for whom he did not die there is no atonement; to them, the gospel can be no message of good news; the primary overtures of the gospel recognize them as outcasts; the blessings of salvation through Christ cannot be urgently or honestly tendered to them;

unless, the advocates of these contradictions have discovered another name by which men can be saved than that of Jesus, another foundation than that which is laid in Zion, even Christ, and unless men can be saved by believing a lie! Christ, it is said, died only for some, yet our evangelical advocate tells us that salvation by Christ may be honestly and consistently tendered to all—that "there is no portion of the revealed will of God more frequently or faithfully urged by every Calvinistic minister of the gospel, than the fullness and freeness of the gospel offer!"—If every Calvinistic minister of the gospel urge the fullness and freeness of the gospel offer, which Dr. Chalmers affirms to be "universal," why finds the *Witness* fault with evangelical Arminians for believing that God is sincere in that offer—that, as the primary overtures of the gospel recognize no outcasts, there are no outcasts—that the revealed will of God in these respects is the real will of God? But what is the teaching of every consistent Calvinistic minister of the gospel, when treating of the dark and repulsive dogma of reprobation? Can he, with one breath, tell his hearers that the God of love has, for his own good pleasure, without regard to their foreseen acts or sins, doomed millions of the human family to all the pains of eternal death before they were born, so that there never was a possibility of their being saved; and, in the next, assure them on the authority of God's revealed will, that he gave his Son as a propitiation for the sins of the world, that the gospel recognizes no reprobates, and that its blessings are honestly offered to each individual of the human family? Talk of consistency after that! On the Calvinian system of the absolute, uncontrollable, irreversible decrees of the eternal election of one part of mankind to heaven, and the eternal reprobation of the other part of mankind to hell, the free offer of mercy to the reprobates, is, and in the nature of the case must be, a delusion, and a cruel mockery, a species of tantalizing unworthy of an infinitely just and merciful God. All attempts to reconcile two parts of a scheme which involve an unescapable impossibility, are, indeed, worse than "throwing dust in men's eyes." Thoroughgoing Calvinism cannot bear the searching "light of revelation" nor "is it consistent with the findings of true philosophy." To the poor reprobates it shows neither justice nor mercy.

The quotations from Dr. Laing's "Catechism" let us into the secret as to the source whence the *Witness* has derived his profound knowledge of Arminianism; but, as applying to Wesleyans and other evangelical Arminians, they display gross ignorance, and contain two, we do not say intentional, but, in point of fact, real falsities; and we advise all, who wish to know the truth, to seek some better source of information, than that which this Catechism supplies; then they will be ashamed to believe or publish such unfounded statements as the following:—

"Arminianism may be viewed as merely the Popish doctrine concerning—original sin and human merit, revived in a new form."

"Arminians believe that mankind are not totally depraved, but possess, even in their fallen state, a freedom of will to do that which is spiritually good."

The man who endorses these quotations never read the works of Arminius intelligently. He prates about that of which he knows nothing. The *Witness*, however, "very much questions" whether the editor of the *Wesleyan* "has ever seen or read the works" of Arminius. "Think of that! Well, we confess—yes, we must confess after such a hit—we have the works of Arminius in this moment in our library, and what is more, we have read them! Can the *Witness* who "parades" in his columns his erudition about "evangelical Arminianism," say as much in truth? He may very easily convince us that he can, by proving his assertion by actual quotations from the works of Arminius, "that the views now professedly entertained by Wesleyan Methodists are very different from those taught even by Arminius himself." Any smatterer can apparently talk and write very learnedly, and in reality very misleadingly about Arminianism, who has learned "Dr. Laing's Catechism"—but we want something more than that—an appeal to the works of Arminius, as the great and irrefutable opponent of genuine Calvinism; and to those of Wesley, as the spiritual father of a people, who, by their number, piety, zeal, activity, and christian benevolence, are exerting a mighty influence for good on the world, and whose system of theology is essentially Arminian.

We conclude this article by stating that we do not confound the piety of Calvinists with the peculiarities of their creed. Many of them are pious, zealous, and ornaments of the Christian Church. We respect and honour them as such. But we cannot admit the claim that some injudiciously urge, in favour of pure Calvinism being an infallible test of scriptural orthodoxy. Nor can we allow the respect we feel for our Calvinian brethren generally, as being among the people of God, to render us insensible to the unfair, and ungenerous, and false representations made by a *Presbyterian* paper, when treating of the "broad question of Calvinism vs. Arminianism."

The insinuation that we wish to interfere with "the right of every sectarian newspaper to advocate and enforce its peculiar doctrines," and thereby prevent "a full discussion," and "the discovery of truth," is too childish to obtain acceptance among those by whom we are known. But we do not wish to be traduced and held up to public scorn as Papists, by a writer who will not take the pains to inform himself of our doctrines as Arminians. So far our "sincerity" goes, and no further. Let him distinguish, as he is in honour and justice bound to do, between *evangelical* and *Polagian* Arminianism, and then his readers will obtain a definite view of his object; and truth will not be endangered by concealment, nor charity violated by dishonourable tactics.

New Volume.

As we are desirous to increase the number of Subscribers to enable us to carry out our proposed project of enlarging our paper, it may be expected that we should state, somewhat more distinctly than we have yet done, the improvements we design to introduce, in order to encourage our Agents and other friends to co-operate with us.

First of all, the religious character of the paper shall be strictly maintained. The principal alteration here will be, the occasional insertion of articles on theology adapted to furnish the understanding with an intelligent view of the higher themes of divinity. Illustrations of christian principles, derived from the example of the eminently pious, and calculated to excite to holy emulation and elevate and strengthen the tone of personal religion, will be presented as frequently as opportunity shall permit.

Enlarged space will enable us to give greater prominence to the doings of the religious world, and especially to the christian activities of our own Church at home and abroad.

The great religious movements of the day—the conflicts between truth and error—will claim a share of our attention.

Selections will be made at greater length from the sterling literature of the day; and by increased attention to this department, we propose to furnish interesting matter for all classes, but especially suited to promote the instruction and entertainment of youth, by which they may be incited to thoughtfulness and effort in the all-important duty of self-improvement.

We intend to introduce judicious selections from Correspondence to the Press, on the varied subjects with which it teems. This department will open an ample field, which we shall endeavour to cultivate, within due limits, to the best advantage, presenting striking facts, illustrations of natural history, incidents of travel, descriptions of the manners and customs of different nations, with other matters calculated to combine pleasure with edification.

Condensed Biographical Notices of learned and scientific men, and of Divines and laymen of various Churches, eminent for talent, piety, and usefulness, will be occasionally given.

We shall open a column for "Contemporary Opinions," in which we shall endeavour to give the pith of the editorials of our Provincial Press, religious and secular, on subjects of general interest, and especially where these bear on Provincial prosperity, but carefully avoiding the vexed question of party politics.

We shall devote some space to well written articles on the important subjects of Education, Temperance, and Agriculture, original when furnished, or in the absence of original matter, the best selections from our exchanges and other periodicals can supply.

More space will be devoted to Domestic and Foreign Intelligence, Shipping News, Prices Current, &c.; thus keeping pace with these departments, with the current and ever varying events of the week, as far as our space will admit.

Such is a brief sketch of what is in our mind to do—not that we shall be able to introduce these multifarious subjects in every paper, separately considered, but our plan shall be kept in view, and acted upon generally, so as to realize our intention, to a given extent, as paper after paper issues from our press.

We are aware of the increased responsibility we have assumed, but we intend, with the Divine blessing, to devote ourselves to this work, and, to the best of our ability, to perform the pledges we have voluntarily given. We believe the religious press is a powerful agent for good in all cases

where it is judiciously controlled; and when we think of the vast number of minds that may be affected by what we may present in our columns; we feel the necessity of divine aid, and of christian wisdom and prudence, in no ordinary degree, to enable us rightly and usefully to discharge our onerous and responsible duties. Relying, not on human sagacity or attainments, but primarily, on the promised assistance of a heavenly power, we shall address ourselves to our editorial responsibilities,—sincere in our intentions to do our utmost to render the *Wesleyan* an agent for spiritual profit to its numerous readers, and a welcome, useful, and interesting visitant to the family circle.

We expect to receive the hearty co-operation of our brethren both in obtaining the requisite number of additional Subscribers, and in the free use of their pens as contributors to our columns. Well written articles, on all subjects consistent with the character of the paper, where the names and address of the writers are furnished us in confidence, will be gladly received from any quarter, subject to our general rule of editorial supervision.

Our friends will, therefore, please to send in the names of subscribers as fast as possible, carefully distinguishing those who intend to commence with volume IV.

Nova Scotia Bible Society.

The Anniversary Meeting of the Nova Scotia Auxiliary Bible Society was held on Monday evening last at the Temperance Hall. The Chair was taken by His Honor—the Administrator of the Government, at seven o'clock; and the business was concluded about ten.

The audience was large and respectable, and the interest manifested indicative of increasing regard for the cause of the Bible. In both these respects this meeting was somewhat in advance of those of former years; and but for the hurry of business at this season, it is probable that the Hall would have been filled to overflowing.

The proceedings were commenced with singing and prayer:—three verses of an appropriate hymn were given out by the Rev. Dr. Twining, and sung by the audience generally; and a very spiritual and impressive prayer was offered up by the Rev. Mr. Maturin. These devotional exercises were conducted, and united in by those present, in a manner well becoming the objects of the meeting, and the solemnity and importance of the occasion.

A very interesting Report was then read by the Secretary, S. L. Shannon, Esquire, in which was detailed the progress of the great work of the Parent Society, and of the operations of the Auxiliary, and its Branches and Associations, during the past year. These details were alike grateful and encouraging to every lover of the Divine Word. The Report of the Halifax Ladies' Association, not less cheering in its character, was also read by the Secretary.

Several Resolutions were proposed, and carried unanimously:—the last—expressing cordial thanks to His Honor, the Chairman—by acclamation; the audience rising simultaneously. These Resolutions were moved as follows:—The first, by the Rev. Dr. Twining—seconded by Charles Robson, Esquire;—the second, by the Rev. Mr. Adam—seconded by the Rev. Mr. Dunn;—the third, by the Rev. Mr. Unacke—seconded by the Travelling Agent, Mr. Isaac Smith;—the fourth, by the Rev. Mr. Martin—seconded by J. W. Nutting, Esquire;—and the last, by the Rev. P. G. McGregor—seconded by Peter Lynch, Esquire.

The speeches, though none of them very lengthy, were appropriate and good; and the interest of the meeting was such, as the friends of the Society were glad to witness, and was well sustained to the last. It was indeed a Religious Festival, in which the members of the several Protestant denominations could meet on common ground—drawn to one common centre of attraction:—The Bible! and separate but to radiate its light in the several lines of duty in which it might direct them. It is also deserving of notice that, while there was much in the proceedings to be remembered with pleasure, there was nothing in the reflection to occasion regret.

A collection amounting to £14 17s. 10d.—about £3 15s. 0d. over that of last year—was taken up, and two verses of Heber's missionary hymn were sung, immediately after passing the third resolution. The meeting was closed by singing the Doxology—and the Benediction was pronounced by the Rev. Dr. Twining.—*Continued.*