

been debased and polluted by sin, posed to endless suffering. Unre- it would be the ever-during seat of ring passions, a victim to divine e, a prey to eternal despair. But ght and tenderness of infinite love, come forth to their rescue; and by lich have not ceased to excite the nd admiration of angelic minds— ft and sacrifice of his only begotten, "suffered the just for the unjust ight bring us unto God"—he has vision for the deliverance of that om the guilt and defilement of sin, new in its pristine holiness, and erlasting communion with himself er and nobler state of existence, e the wondrous developments of nite and unmerited Grace!

deeming act forms His crowning on the love and obedience of race. But especially does he by to the generous sensibilities of the r that sincere and ardent affection, re devotedness, and holy obedience, f cheerfully and fully rendered, nstitute a "service," in the strict- e, "reasonable," and just,—one only His rightful due. "Ye are own, for ye are bought with a price: glorify God in your body, and in rit, which are God's." In urging ous the practical recognition of ms, we appeal to the sense of hol- justice, and we would include their duty also,—and, if such be their le obligations to the giver of all d the God of all grace,—then let hout delay, "refer us unto God the at are God's," and in this high-way nee, they will find, what in vain ll seek from other sources, a good ee and "rest unto their souls."— hon, Solomon my son, know thou of thy father, and serve him with t heart and with a willing mind: lord searcheth all hearts, and un- eth all the imaginations of the : if thou seek him, he will be found : but if thou forsake him, he will cast for ever."

SETTLING ACCOUNTS.

re by no means satisfied with the y worded disclaimer of the *Presby- itness*, respecting the relation that istains to the Free Church of Scot- e designated it "the organ of the urch in this Province." But in his to the Wesleyan," our cotemporary nform us "that the Presbyterian is not the official organ of the Free in these Provinces." It may be, the Editors are not acquainted—as we they were not at the time in Nova with certain stubborn facts, of which, the liberty of reminding them. The ur," containing the Prospectus of 1846, issued January 9th, 1846, in ecimen number," has the following title—

MINISTERS, ELDERS, AND MEMBERS of the Presbyterian Churches, adhering to the Standard, and approving of those principles contended for by the FREE CHURCH OF SCOTLAND.

giving reasons for the undertaking, "cultural" commences with this notable —

gh it might be considered our duty, apologise for our present position, than your confidence and support; yet such sent exigency, as expressed, after ma- deration, by our REVEREND AND ELECTIONED SYNOD at their late Con-

vention.—That a well conducted Periodical, faithfully advocating their views, and the principles of true Presbyterianism generally, is now become a desideratum; and such the influence of circumstances over which we have no controul, that this opinion has been, subsequently, so much strengthened and extended, as to make it almost imperative upon us to step forward, and enlist our humble abilities in supplying the deficiency."

In accordance with these statements, the Witness was advertised in the Morning Herald as a "Periodical—devoted to the dissemination and advocacy of the Principles of the FREE CHURCH OF SCOTLAND in the Lower Colonies."

These, then, are the facts of the case. The Reverend and much respected Synod, after mature deliberation, decided that a Periodical advocating the views of the Free Church was required—the Presbyterian Witness was professedly started to supply the deficiency.—A Circular was issued, addressed to Ministers, Elders and Members who approved of Free Church principles.—It was advertised broadly through the country as being devoted to the interests of the Free Church of Scotland in the Lower Colonies. As such it has been, and still is, patronized by the Ministers and adherents of that Church. From its commencement to the present time it has steadily kept its object in view—and yet we are informed that this Paper is not the organ—we did not style it the "official organ," but the organ—of the Free Church! *Quis credidit!* Not one person in a hundred, we are persuaded can be found—acquainted with the history of the *Witness*, or who now should read for the first time the extracts we have cited—but would justify our designation of this Periodical as the organ of the Free Church. The professed object of the *Witness* has never been publicly disavowed by the Free Church of this City or Province; and until this be done, with the previously narrated facts before us, we shall continue to regard and describe it as possessing the character we have already assigned. With any private understanding between the Proprietor and the authorities of the Free Church, we have nothing to do. That must be settled by themselves. But as far as the christian public are concerned, the *Witness* stands forth as the organ of the Free Church, and will be so considered. And although the last editorial expresses great concern for ministerial dignity, will the *Witness* affirm that its Editorial department has not been more or less, but especially recently, in the hands of *Free Church Ministers*, and that the very articles reflecting upon the Wesleyans, and which have called forth our defence, were not written by them?

Our Standing Regulations contain a notice to the effect that our Ministers are the agents of our Paper. The *Witness*, in his "Word" to us, goes out of his way to have a fling at us, and vent a little spleen. He thinks it "altogether beneath the dignity of a Minister of the Gospel—to be found canvassing the country for subscribers, or acting in any way in the capacity of Agent." These words are only formidable in sound. Does it follow necessarily that a Minister to act as an agent must *canvass* the country? Canvassing, in almost any sense, we know is an odious term to be associated with the conduct of Ministers of the Gospel; therefore its introduction here would give point to the sting. But as it regards ourselves and our coadjutors in this good work his attack is harmless. Each one can, for himself, say in the language even of a Pagan—

His morus acutus esto,
Noli consire subit, nulla pallesce culpa.

But let us turn his attention to the Circular

aforsaid. What, we ask our cotemporary, means the following language?

"We propose naming our Paper the *Presbyterian Witness*, and respectfully solicit ALL OUR CLERGYMEN, and in those places where there are none settled, the Elders and all appointed by them to act as Agents in extending it, in obtaining the names of subscribers, and in forwarding their own names and the names of such subscribers to us at an early day."

And has this call never met with one response from all "our Clergymen"? Has not one minister of the Free Church obtained the names of subscribers to the *Witness*, and forwarded them to the publisher? If not, he has not been very warm in the work, and in encouraging a Periodical "got up" for the express purpose of supplying a full desideratum? But we press not this point.

Really, "in sober mood," we ask, what degradation is it for a Minister to solicit members of his own Church and congregation to subscribe to a religious and denominational Paper? In our opinion, it would be no more beneath the proper dignity of a Wesleyan Minister to ask persons to subscribe to a paper such as the Wesleyan confessor is, than it would be beneath that of a Free Church Minister to lecture his congregation from the pulpit on the subject of a College, and urge them to contribute but-ter; only the latter would certainly be a much more *melting* subject.

Another item or two remains to be noticed in this settlement of accounts. Our cotemporary, with a gravity which we can but admire, says, "Whenever the *Wesleyan* shall see fit to bring the 'peculiarities of Methodism' to the law and to the testimony, we shall be glad to enter into controversy with him." Some years ago we published a small work against Universalism. Not long since it was put into the hands of a Universalist Preacher. He at once wrote us, stating, if we wanted to defend our work, he was ready for us. We replied that we had nothing to defend, it would be time enough to do that, when the work was attacked. The *Witness* will understand the application. We have not now at this late period of the day to bring Wesleyan Methodism "to the law and to the testimony." That has been done long since, to our perfect satisfaction. But whenever the *Witness* "shall see fit" to attack it—as he has recently done—he will find us at our post. We cannot however say with him, we shall be glad to enter into controversy with him; as we think that both he and ourselves can find better employment—he, than breaking the peace, stirring up strife, and disturbing the harmony that has hitherto subsisted between the respective denominations—and ourselves, than occupying our space in showing up the learned logic displayed in the first editorial essay of the *Witness* against Wesleyan Methodism.

Nor did we intimate that "any selfish consideration" should lead the editors of the *Witness* to "keep in abeyance the principles of Presbyterianism as these are distinguished from Methodism;" so that the *peculiarity*, or something very much like it, attaches somewhere else rather than to us. We did however state—a fact which the *Witness* seems very unwilling to comprehend—that the recent attack on the British Conference, at this peculiar crisis, by the organ of the Free Church of the Lower Provinces, was conducted very different from the conduct of Wesleyan Methodism towards the Free Church of Scotland in the time of her need; and we will add, at utter variance. With the loud professions of gratitude we have heard verbally made. Forgetfulness of past kindness, returning evil for good, are the things which we charge on the Organ of

the Free Church here. Not that we would solicit an improper and undeserved lenity towards our honoured Conference, the righteousness of its acts being its best and most ample justification; but we think it would have been more seemly for the *Witness* to have remembered the kindness of the Sister Church in the days of the Free Church's affliction, than, on the first opportunity occurring in which that act could be reciprocated, to, as the expositor of Free Churchism, in these Provinces, should lift up the heel, and lend his aid, feeble though it be, to injure her reputation. We call to mind with thankfulness the lofty bearing of such honoured men as CHALMERS, CANDLISH, NORMAN McLEOD, and others, who, with a true nobility of soul, and "keeping in abeyance" the comparatively minor differences between the two Churches, have, in their advocacy of the claims of Wesleyan Methodism to public confidence, awarded her their willing meed of praise as being among the most zealous and useful of modern Christian Churches, and occupying a commanding position in the christian world; and we heartily recommend the conductors of the *Witness* to imbibe more of their spirit, and imitate more closely their example.

To the personalities of the *Witness*—unless they be of that offensive character which may demand some notice—we shall pay no further attention. His arguments shall receive due and prompt consideration.

We cannot conclude this article, without expressing our deep regret, that by the position in which we have been placed by the ungenerous treatment of the *Witness*, we are made to assume an aspect of hostility towards the other respected Presbyterian Bodies of this City and Province. We assure them we have not the slightest feeling of ill will towards them, but on the contrary unabated esteem. We have used the general term "Presbyterianism" in our defence, only because our cotemporary has employed it in his unprovoked attack on Methodism.

Methodism in the Channel Islands.

The good folks of the Isles are not insensible to the commercial and political advantages of union with England; but of all the results of that union, the most signal was that the Reformation, which was so deplorably checked among their neighbours in France, was carried out universally among them. When John Wesley arose to spread vital godliness throughout the land, his zeal did not overlook these charming islands. His labours here, as everywhere, were blessed. At that time, the people, though always remarkable for correct morality in the main, were generally without any knowledge of true piety, and were much addicted to abuse the Sabbath by cock-fighting and similar games. Both in English and in French, the Methodists preached repentance toward God and faith in our Lord Jesus Christ. Mr. Brackenbury, a gentleman of large property in Lincolnshire, especially distinguished himself by his labours. Jeanne de Quetteville, a native of Guernsey, soon became a most successful evangelist. In time, not only the two chief islands, Jersey and Guernsey, but also Alderney, had their regular stations, and flourishing societies, both in French and English. At this day, scarcely a parish exists in either island that does not contain its Methodist chapel; the total number of members being between three and four thousand. Their liberality to the cause of missions is great. They send annually a sum which averages a sum of about ten shillings per member. This is, of course, exclusive of all they do in supporting their own ministry, and in local charities. Lately, in Jersey, the French branch of the society has built a very noble new chapel, which may be considered as, on the whole, the best place of worship on the island. Jersey is the largest of all the islands, its capital, St. Helier, being a town of about 30,000 inhabitants. In St. Peter's Port, the capital of Guernsey, the French Methodists are also in the point of building themselves a new sanctuary.—*Correspondent of the Advocate and Journal.*

Baptismal Regeneration.

To expect that Sir Herbert Jenner's judgment will bring the Church any nearer agree-

ment on the doctrine in question, is unreasonable. So far from settling anything, the agitation and discussion will be greater than ever, and we fear, by the uncompromising bigotry of the Bishop of Exeter, that the Church will be rocked to its very centre, as it by a convulsion. Long ought one to ponder before pressing to adjudication a doctrine on which the great body of the Church are divided. Fearing is the responsibility of putting brethren, as it were, to the sword, in a matter where authority cannot force reason and conscience—where the mind cannot yield to the strong arm of power, without a sacrifice no true-hearted Christian should make.

What is to be done in the English Church? Here is Mr. Gorham prevented from becoming the minister of a Parish, because he does not hold the doctrine of the Church in the opinion of the Bishop of Exeter and Sir Herbert Jenner. Suppose this judgment be affirmed by the Privy Council, what is the consequence? Be- hold the Archbishop of York representing, if not a majority, at least a very large body, in the Anglican Church, holding the very doctrine for which Mr. Gorham is condemned. One Bishop is sustained, substantially, in silencing a clergyman, for holding doctrines which the Archbishop of York publicly advocates. What folly, to urge to the last point, such a subject of difference; and where, it is anxiously asked, will it end? Can this controversy do anything less than distract the Church? We fear, indeed, the Bishop of Exeter has raised a tempest most difficult to still.—*Protestant Churchman.*

Wesleyan Tea Meeting at Burton, N. B.

On Wednesday, the Tea party announced in our last, was held in the new Wesleyan Chapel at Burton, and was, as might be expected, patronized by a large and respectable assembly, both from Fredericton and the surrounding country.

At 12, the steamer Forest Queen, having on board a party of 175—several others having gone in carriages—left the centre landing, and in less than two hours she landed them at the Burton shore, about a mile from the new Chapel. The short land excursion which followed, was really delightful, and we have no doubt, tended to increase the zest with which our Fredericton friends shortly afterwards partook of the excellent and abundant provision made for them by the hospitality of the ladies of Burton and Sheffield, who really left nothing wanting to add to the comfort of their visitors. The Tea was served at four o'clock; after which, the Rev. Mr. Temple proceeded to make some general and practical remarks upon the general occasion of the meeting. After the Rev. Gentleman had ceased, the Hon. Attorney General was called upon, and gave, in his usual happy manner, a brief address, in which he dwelt principally upon the graces of christian love and mutual good will, through which alone men may be qualified for the duties of either rulers or subjects. The Rev. Mr. Porter followed, and in a speech truly characteristic of himself—breathing christian love and unity, as well as real eloquence throughout—deeply interested his audience. A few moments then followed, occupied by the Editor of this paper, after which the younger Mr. Temple, who sometime since commenced his probation for the Wesleyan Ministry, delivered an address, on the nature and excellence of the Christian Church; evincing a strength of judgement and ease of expression, which, with the blessing of the Great Head of the Church, yield abundant promise of his future usefulness. The Doxology was then sung, and the benediction pronounced by the Rev. Mr. Smith of Sheffield; after which this delightful and delighted party broke up, and the Fredericton part of it were shortly after taken on board the Reindeer, which stopped for the occasion, and rapidly conveyed to Fredericton.—*N. B. Reporter of the 21st Sept.*

Priestly Imposture.

The Government of the Canton Fribourg, in Switzerland, has just published the result of an inquiry into the case of Miss Clara Blafond, who, it was alleged, being left an orphan upon some property, was unlawfully prevailed upon to enter the nunnery of St. Ursula, at Fribourg, and to make over the whole of her property to the treasury of that religious society. The inquiry was caused by the rumour of cruel treatment to which this lady was exposed. The commissioners found her in a cell, lying on straw, and with her feet chained to a post. Her food was scarcely fit for an animal. It appears that the wretched woman had suffered this treatment for fourteen years, and that she had become insane in consequence. The commissioners ascertained that the abbess and the bishop were both privy to this disgraceful cruelty. The nuns displayed, in their examination, the most revolting heartlessness, cunning, and reserve. The Government of Fribourg, as a matter of course, decreed that the poor creature should be given up to the friends of her family.—Another instance of religious perversity is reported from the Canton of Unterwalden. M. Fuster, the parish priest of Buecher, thought proper to offer a young lady of delicate health an asylum in his house, but, in