

doubtful; and constant vigilance is necessary lest they be offended. They don't believe the fact, that there is no system more just, anti-sectarian, and paternal than WESLEYAN Methodism. The word Wesleyanism to them has something imperial in it, something conservative; and so it has; but the shy souls are independent and liberal! The word Wesley is not to be frequently brought out; and as to *British* Methodism, the mention of it startles and shocks the men of a new-fangled, free-thinking and free-acting Methodism. Is this the Methodism which is congenial with the spirit, rule, and work of John Wesley? Is this the Methodism which is to adorn all lands with the monuments of enthusiastic, christian energy?

Whole-souled Wesleyans know how to keep themselves aloof from the policy, temper, and politics of the world; and yet, with this one reserve, required by their Divine Master, they are ever in the world seeking its salvation. If there are to be such fancied virtue as wariness and shyness with old Wesleyanism, *why* are these to be? Not a sound reason can be found for them. Are the doctrines of John Wesley unscriptural? Are the means he established ineffectual? Is the discipline he prescribed inoperative? Is the itinerancy he appointed indolent and unsuccessful? Are the people he raised up unfaithful to his memory or their profession? Are they traitors to the kingdoms, colonies, and territories they, with the noblest motives, inhabit? Is the Wesleyanism of the nineteenth century degenerated and debilitated? Have the Wesleyans ceased to labour, ceased to spread holiness, ceased to increase in numbers, ceased to be generous and aggressive, ceased to elevate the countries they live in, ceased to be Missionary, ceased to promote universally as their facilities permit, and the Holy Spirit prompts and prospers them, the highest welfare of mankind? Have they denied their ten thousand times heard asseveration, that they are "the friends of all and the enemies of none?" If not yet false to God, to Wesleyanism, or to mankind, they deserve—not oblique glances, unmeaning recognition, and ignorant censure—but frankness and cordiality, thanks and good wishes.

If the extra-dignified reservations of the adepts at shying are intended as a discouragement to the ardour of the Wesleyan Methodists, they are the pitiful proofs of a futile and despised policy; for while they lessen Wesleyan brotherly satisfaction, they certainly add to the vigour of Wesleyan combination and purpose. The Wesleyans long ago weighed contempt, and found it wanting. They can appreciate courtesy, and shew it, but will forfeit no