

Rev. Mr. Forrester's Letter.

To the Editor of The Wesleyan:

Sir,—I have read your strictures on my Pamphlet, and beg to offer a remark or two regarding them. The poor, miserable, nibbling criticisms in which you seem to delight to revel, as well as the animus so palpably pervading the whole of these strictures, I treat with the silence and scorn they merit,—save only to observe that seldom has a vain-glorious assailant placed himself so completely in the hands of his opponent, as the Editor of *The Wesleyan*; and that, too, when he imagines his position altogether impregnable. My main ground of complaint, however, is, that you have never deigned to touch the merits of the question involved. The object of the pamphlet is two-fold:—First, to show the inadequate amount of instruction in Literature, Philosophy and Science, at the Denominational Colleges of Nova Scotia; and, secondly, to propose a remedy for this deficiency by the establishment of a Common College for these branches of learning, based upon broad, Catholic Protestant principles. Now, neither of these points has been fairly taken up or discussed in your two elaborate articles; and I ask you, sir—I ask the whole literary world, if this is honourable treatment on the part of any Reviewer. There is, to be sure, no small number of fragmentary innuendos, of dastardly insinuations, and of foul aspersions,—as if I had spoken disparagingly of the Denominational Colleges, or of their literary and philosophical Professors, or of the students in attendance,—but this is all. Such a course may be in perfect keeping with the actings of a spiritual hierarchy,—to adopt the phraseology of Isaac Taylor,—but it will scarcely suit the meridian of these times. Whenever you are disposed to take up the whole question of the indiscriminate endowment by the State of Denominational Colleges, whether as a matter of principle or as a matter of practical expediency, and to throw open your columns for a full and free discussion of the same, I shall be glad to meet you on such a platform.

I am, faithfully yours,

ALEX. FORRESTER.

Halifax, 25th Feb'y, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, February 28, 1852.

THE CHRISTIAN VISITOR.

Referring to two articles which appeared some weeks ago in our paper, over the respective signatures of "XX," and "One of the Wesleyan Millions," the Editor of *The Christian Visitor* has published in his issue of the 20th inst., the following untruthful statement:—

"The Rev. Superintendent," meaning the Rev. R. KNIGHT, "is out again in the *Wesleyan* against the Editor of the *Christian Visitor*, over a second fictitious signature."

Neither the one article nor the other was written by the Rev. Mr. Knight; and whilst we recommend the *Christian Visitor* to be more cautious for the future, in making bold and unauthorized assertions, we add—the question he asks—"Where is the valor with which he," the Rev. Mr. Knight, "made his first sally over his own signature?"—only shows the folly of the mistaken Editor.

"Perhaps when the Editor" (of *The Wesleyan*) "has settled all the affairs of the Baptists he will enlighten his readers, somewhat in regard to the position of the proceedings of the Wesleyan Conference in England, to which it would seem none but a Methodist has any business to allude."—*Chris. Visitor*.

Will the Editor of the paper, from which the above extract is made, deign to inform us, when, and in what manner, we have interfered with "all" or any of "the affairs of the Baptists," properly so called? He knows well, that our references to the Micmic translation, which is our affair as well as his, were principally, forced from us by his own intemperate attacks. He also knows, that our articles on the "mode of baptism" were called forth in reply to Baptist writers; and though he may sneer at our "erudite editorials on Baptism," as he is pleased to designate them, we think it would better comport with his unassuming erudition, to answer them, than to pass them over by simply stating that he "knows for a certainty that the Baptists will not regret them."

Let not this *Christian* Editor again request us to "enlighten our readers" on Wesleyan matters, until he shall have first practically exemplified the christian virtue of justice towards the Rev. Dr. CRAWLEY—"whose character," ac-

ording to another Baptist minister in the *Christian Messenger*, the *Visitor* "has grossly assailed"—by "enlightening" the minds of his readers by the re-publication of the Rev. Dr. Crawley's defence. Whatever this christian Editor may affect, his treatment of his Baptist brother is regarded by hundreds as everything but courteous or christian, and branded as ungenerous, and cowardly in the extreme.

From the overbearing assumptions of *The Christian Visitor*, one might be led to imagine that none but "Baptists" have a "very strong interest in the question of personal religious rights." We will not attempt formally to disturb the happiness of his dream at present. We may, however, remind him, that, between two parties, "personal religious rights" are mutual. According to the construction of the sagacious *Visitor*, it follows, that, if a very small minority of Baptist ministers and laymen, whilst avowedly retaining membership in their respective Churches, should go all lengths unconstitutionally to revolutionize and totally subvert the polity of those Churches, to which they had solemnly given their adherence—it would be wrong, an act of persecution, a contravention of New Testament principles, an infringement of "personal religious rights," for the majority of ministers and lay-members, who were satisfied with their church government and discipline, to put away from them, the factious, agitating, and calumniating dissentients! If Baptist Churches are bound to tolerate as pastors or as lay-members those who traduce the character and assail the motives of their brethren, who use any and every means, however unprincipled, to engender animosities, suspicions, and strifes, and utterly to destroy whatever is distinctive in their ecclesiastical economy and ministerial discipline, under the abused name of reform, they are in our humble judgment greatly to be pitied; and we feel truly thankful that the assailed system of Wesleyan Methodism is reduced to no such disreputable and anti-christian necessity.

We regard the interference of *The Christian Visitor* with Wesleyan affairs as officious, and think he would manifest both a commendable and a christian spirit, by minding his own business, and letting the Wesleyans alone, who, we verily believe, are fully as competent to manage their own matters without as with his obtrusive aid. If, however, he aspires to be "a busy-body in other men's matters," let him proceed in his christian course, and gather up and re-produce the scandal against Methodism which a corrupt and mendacious press can abundantly furnish him; and if his readers relish such strong meat, they will doubtless tender him their thanks.

Rev. Mr. Forrester's Letter.

We have awarded to the Rev. Mr. Forrester that justice, by inserting his communication, which he, as the reputed Editor of the *Presbyterian Witness*, refused to the Chairman of the Nova Scotia District, when he sought, through the columns of the *Witness*, to rebut the charge of popery, which the said Editor had attempted to fix on Wesleyan Methodism. The communication of the Rev. E. Evans, we have reason to believe, was written in a christian spirit, and couched in gentlemanly and decorous language, so that no just exception to its admission could be taken on these grounds; whereas the uncivil language, which the Rev. Mr. Forrester has employed, might have furnished us with a just reason for declining to insert his "strictures." But we have waived this privilege, and have given his article entire, being well aware that if any damage be sustained, we have nothing to fear.

"The poor, miserable, nibbling criticisms in which you seem to delight to revel ()," as well as the animus so palpably pervading the whole of these strictures, I treat," he says, "with the silence and scorn they merit"—certainly, if *erudite* silence, and scornful language merit this encomium on himself. But he forgets, that, if he has properly characterized our criticisms, it must have been a "poor, miserable, nibbling" work that justly gave cause for such "criticisms." There is, however, a saving clause:—"Save only to observe that seldom has a vain-glorious assailant placed himself so completely in the hands of his opponent, as the Editor of *The Wesleyan*;" and that too, when he imagines his position altogether impregnable." We admire the magnanimity of our brother Editor, and only wonder,

that he has not stooped sufficiently low to strip his "vain-glorious assailant" of his plumes, especially as he had "placed himself so completely in the hands of his opponent." We do not know to what supposed "impregnable position" of ours, the Rev. Gentleman refers, as he professedly treats our "criticisms" and "animus" with "silence and scorn," with "one solitary" exception.

We avowed our intention not to touch the matter of one College, versus two, three, or four Colleges. The Rev. gentleman has no right to complain of our course. For aught he knows to the contrary, we may agree with himself on the abstract principle involved in the Collegiate question. We did not then feel ourselves called upon to advocate either side of the subject; but, when we saw the Rev. Mr. Forrester indulging in contemptuous statements respecting Collegiate education with which we could not accord, to carry even a point which might be right in itself, we deemed it, within our legitimate province, to remind him of the fallacy of judging from appearances. The utmost we did was to express our belief that the work in question was written in haste, that the author had not done justice to himself, that the subject was worthy of mature thought and correct advocacy, and that we had doubts of the practical efficiency of his learning-made-quick system. In this we have sinned—sinned beyond forgiveness:—for the Reverend author has actually discovered in our "two elaborate articles," "no small number of fragmentary innuendos, of dastardly insinuations, and foul aspersions." The "fragmentary innuendos" and "dastardly insinuations" we pass over at present in silence; but the charge of "foul aspersions," we indignantly deny. The feelings of the writer must have got the better of his understanding. As an act of common justice, we demand of the author of the pamphlet, either to produce from our "two elaborate articles" passages to justify his language, or to retract it. But from our past experience of this gentleman's honourable manner of treating an opponent, we have little expectation, should he fail in the former, of his ever doing the latter, by making the *avoué honorable*. We may return to the subject in our next.

Miramichi Circuit, N. B.

We give the following extract from a letter, received from the Rev. C. LOCKHART, dated Chatham, Feb. 28:—

"The persons on my Circuit who take *The Wesleyan* are much pleased with it, and I trust profited. It is truly an excellent paper, and I believe is made a blessing to many. No Wesleyan family in Nova Scotia and New Brunswick should be without it. To a family of young people it is invaluable. I hope to be able to contribute a little to its interest soon, by sending to you cheering intelligence of Zion's prosperity on this Circuit. I think we are not far from a revival of religion in Chatham. Our congregations have been larger for some time past, than they have been for years past, and more than usual seriousness prevails. Some are already determined to seek their souls' salvation. We had a Love-feast yesterday afternoon, and it was a season long to be remembered. I expect to commence a series of meetings on Friday next, assisted by Brethren ALLEN and TEMPLE, when, I trust, the Lord will pour out his Spirit, and that 'signs and wonders will be wrought.' The work of the Lord at the English Settlement is in a healthy state. One person found peace with God there a short time ago."

The *Mission Record* states that the Roman Catholics have been diligently and systematically employed in Wales for some time past. They have been working without much noise, and almost without any observation. At length, however, they have built a college in the parish of Trencirchion, a short distance from St. Asaph, capable of accommodating, it is believed, three hundred students. The funds, it is said, have been supplied chiefly by France. The students are instructed in the Welsh language. Ten men have already been ordained, and sent forth, two and two, through the country, upon a missionary errand, for the purpose of visiting the Welsh cottages, and of preaching wherever they find it practicable.

Measures have been taken against foreign Protestant Missionaries to expel them from the Austrian empire. A Mr. Edwards, who went to Lemberg to convert the Jews, and Messrs. Wingate and Smith, who were employed in the same way at Pesth, had already received their orders. Mr. Wingate has arrived in Scotland, and Mr. Smith in England.

Mr. Schreffler, a young Dutch Catholic Missionary in Cochlin China, has been put to death for preaching Christianity. He was hanged on a very lofty gibbet. More than ten thousand troops attended the execution, to prevent any hostile demonstration on the part of the numerous inhabitants of Ifue Fo.

The total increase of members in the Methodist Episcopal Church, U. S., (not including the M. E. Church, South,) for the four years 1848, 1849, 1850, 1851, is 90,246.

In noticing the threatened agitations in American Methodism, the *London Watchman*, after giving the total number of members in the M. E. Church, (being 721,804,) says:—"In looking at that grand total, and that progressive ratio of increase, a British Wesleyan cannot repress a sigh, when he hears of an American 'agitation,' or fail to ejaculate a prayer, that, in that glorious land, the march of Methodism, the chosen phalanx opposed to Popery, may not be arrested by a mutiny and an intestine perturbation, turning every man's sword against his fellow. In Britain, the prosperity of the Methodist Societies has been blemished and interrupted by a fanatic democracy contending for concessions which, if they had been granted, would have dismembered our body, and yet would have conferred few real, and certainly no countervailing advantages.—Practically, our laity have now both a voice and a veto on every question of importance. What we seem most to want, and that chiefly for the sake of a symmetrical outline which may be evident to the popular gaze, is not to invent new, so much as to systematize and throw into form, our existing privileges, and set them forth to advantage on a conspicuous platform. This will be a progressive and an important labour."

The following statistics of Roman Catholicism in Great Britain may not be uninteresting to our readers:—Number of churches and chapels in England, 599; in Wales, 12; in Scotland, 98, beside about 40 stations where divine service is performed; making a grand total of 798. Romanist Colleges in England, 10; in Scotland, 1. Religious Houses of men in England, 17; Convents, 62. Priests in England and Wales, 864; in Scotland, 124; grand total of Priests in Great Britain, including Bishops, 1,032; total increase of Priests, as compared with the last year, 60.

Entrance of a Wesleyan Labourer into China.

It has long been the desire of many friends of the Society to see a Methodist Mission established in China; but the extent to which our Stations are already spread, has prevented the Society from attempting this new field. A case, however, has occurred, which strongly appeals to all our friends for sympathy and prayer. Mr. George Piercey, a young Local Preacher in the Pickering Circuit, felt constrained by the love of Christ to labour in China; but, knowing that the Society was unable to incur the expense of a Mission, and having at his disposal property sufficient to carry him out and support him for some time, he resolved to proceed without aid from any public source. He procured a Chinese Grammar and Lexicon; and, having obtained some instructions, satisfied himself that he could master the language in time. He then devoted himself to the enterprise on which his heart was set, and sailed in the autumn of 1850, trusting in Providence to open his way, and to provide for his future wants. Before embarking he received from the Rev. Elijah Hoole a letter to Sergeant Ross, who was known to be meeting a small class of pious soldiers at Hong Kong. Mr. Piercey was favoured with a good passage, and, on landing, made for the barracks. Seeing a young soldier, he inquired for Sergeant Ross, and learned that he was dead. But it soon proved that the person he addressed was the only remaining one of the little class, some having died, some having fallen into sin, and he being left alone, longing for a companion. After this first proof of providential care, he was conducted by his new friend to the house of the Rev. Dr. Legge, of the London Missionary Society, by whom he was received in the kindest manner. Dr. Legge took him into his own house for some weeks, and did all that Christian kindness could do to encourage and to counsel him.