

"He dies to atone for sins not His own,
Your debt He hath paid, and your work He hath done."—Page 567.

And once more—

"I work, and own the labour vain,
And thus from works I cease;
I strive, and see my fruitless pain,
Till God create my peace."—Page 92.

We must leave it to Mr. Dewart to decide where the heresy lies—in Wesley's Hymns, or in "Broken Reeds." It is somewhere between the two!

But what if the theology of these lay preachers does not exactly chime in with our own? What if their *theory* of the atonement, or of the process of repentance and regeneration, should not be after any of the great masters of Israel? Is not the blessing of God upon their labours convincing proof that the gospel they preach is no "new gospel," or "Religion made easy," as Mr. Dewart asserts, but the same that has always been "the power of God unto salvation to every one that believeth?" And ought we not, therefore, to hail with delight and gratitude every new instrument raised up of God to arouse the careless sinner from his slumbers, and lead him to the foot of the cross? The disciples of Jesus once found one casting out devils in His name, and reporting the matter to their Master, they said, "We forbid him, because he followeth not with us. But Jesus said unto them, Forbid him not, for he that is not against us is with us." We are slow to learn the lesson there taught us. Why cannot we say with Paul, "What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice." Let there be no strife between us: we are bought with the same precious blood, and serve the same Saviour. Let there be no jealousy of lay evangelism. If it please the Lord to honour it more even than the labours of the regular ministry, let them, in the spirit of humility, and of a true philosophy, accept the *fact*, and then endeavour to ascertain the *cause*, for thus only can any one ever attain to that noblest of all distinctions, more to be coveted than any College degree,—

"A GOOD MINISTER OF JESUS CHRIST."

TRIAL OF REV. J. K. SMITH, OF GALT.

Our readers are probably aware that the Rev. J. K. Smith, of Galt, who was cited to appear before the Guelph Presbytery of the C. P. Church, by six members of his congregation, on various charges of heresy and irregularity in connection with the Galt Revival, has been honourably acquitted. After a full hearing of the case, during which it was very evident that his accusers, seeing, probably, how little sympathy they were likely to receive from the Presbytery, were very reluctant to come forward to substantiate their charges, a resolution was carried, not indeed unanimously, but *nem. con.*, to the effect that Mr. Smith had thoroughly cleared himself of the indictment preferred against him. The Rev. W. T. Murdock, a colleague of Mr. Smith, in Galt,