

the benevolent race of Evangelization, this same unfashionable Church has outstripped all her rivals, with all their assumed advantages—(this is allowed on all hands)—is altogether unmanageable.

That lay delegation to Conference will cure the evils now in existence, is merely a matter of opinion; except so far as a trial of the theory speaks for or against. "We," an humble Wesleyan, think that past and present experience of the Visitor's Model Church proves most conclusively, that if these evils have not been increased, they, at least, have not been diminished by the working of the system; and I very much doubt whether a Wesleyan can be found, who would exchange churches on the score of superior peacefulness.

That the indications of Providence point out the present time as the period for seeking a change, is also more than questionable. Thousands of Methodists "who know what Israel ought to do," and these "Laymen," can see, neither one nor five, Providential fingers pointing that way; as the Convention in St. George's Church, Philadelphia, abundantly proves, the Visitor's ominous silence notwithstanding.

It strikes the writer of this article as a very singular feature of the Delegate Movement, that one of their arguments for a change, is, the unlikeliness of the M. E. Church to the other Protestant Churches in the States. This is precisely of a piece with the voice of the "Spirit" that cries, in the matter, of dress, &c., "follow the fashion"—"you might as well be out of the world as out of the fashion."

There was a time when the Lord's highly favoured people desired to follow the fashion, and said to one of his Ministers, "give us a King like unto the nations that are round about us;" "but the thing displeased" God's servant "when they said give us a king." You see he was "despotic," "loved power," &c., as some of our wise-acres and christian editors would have said.—"And Samuel prayed unto the Lord," and "the Lord said, hearken to their voice, for they have not rejected thee, but they have rejected me, that I should not reign over them." "Howbeit protest solemnly unto them, and show them the manner of the king that shall reign over them;" and Samuel did so, "But they said nay, but we will have a king." See 1st Samuel VIII. Let the christian reader make the application.

But to the assertion that this "honest confession" is called a malignant slander when attributed to by others, we merely say that the thoughtful reader will see that it is a pure, or rather impure, not to say "malignant" fabrication; while he recalls to mind that what called forth the editor of *The Wesleyan* and "ourselves," bore no resemblance, either in style, matter, or temper, to the abstracter; but was the commendation of an abusive attack, and calling the Conference in England a body of despots, &c.

In conclusion allow me to relate a parable for the especial edification of officious editors and ministers of rival churches, who with so much sanctity and effrontery, advise Methodists to remodel their church by their pattern.

One Stevens, an American, built a yacht, and sailed her to England, at the time of the Great Exhibition of the industry of all nations. A sailing match took place in sight of the representatives of the world, between said yacht and the swiftest and best of the yacht navy of England, in which the American clipper beat all competitors, beyond all dispute; in fact sailed away from them all with amazing ease. Her rivals confessed themselves beaten, and were deeply chagrined; but what could they do? After some consultation they deputed one of their number to wait upon their envied rival, and persuade her to copy their model; to do which successfully they were to praise her past success, and assure her that she would sail faster by far, if she would take their advice. To all this the Yankee clipper replied, with a significant look, "thank you, friends, for your advice." "I calculate I'll take it when you bring something to beat me sailing."—upon this, a favouring breeze sprang up, and in a few hours she had left her advisers so far behind, that neither their snarling could be heard nor their shot felt. ONE OF THE WESLEYAN MILLIONS.

For the Wesleyan.

Sackville Academy, N. B.

MY DEAR BROTHER.—You know that it is our privilege to indulge in various pleasing reflections on the manifestations of God's love and mercy to us, notwithstanding the painful sense we often possess of our unfaithfulness to the grace of which we have been made the recipients. Yes, we also may say "While I was nursing the fire burned." "In the multitude of my thoughts within me thy comforts delight my soul." These thoughts may be recorded privately for our own personal benefit, but I see no satisfactory reason, why they may not occasionally be communicated to others, through the columns of a professedly religious periodical.

Of late my mind has been more than usually impressed with the consideration of the Divine goodness, as this has been recognized, and frequently acknowledged already, in the founding and establishment of the MOUNT ALLISON ACADEMY.—Nine years have rolled away since that memorable circumstance occurred, and surely, to the pre-

sent day, have we evidence the most satisfactory, of the continued favour of God to us as an Institution. The design of the founder, being in perfect accordance with the views of the British Conference, that in a Wesleyan Academy, with a good English and Classical education, there should be sound religious training, the efforts of all concerned have been to carry out fully these views.

It is not necessary for me to dwell upon the superior domestic arrangements for the comfort of our Academical family, or to the excellent regulations by which the government is administered, or indeed even to the facilities here afforded, for arriving at a high state of intellectual proficiency; these have long been before the public, who have shown their due appreciation of them, by the support with which they have generously favoured us. My design is rather to direct attention to the moral and religious condition of the Institution. The very first year of our existence as an Academy had not terminated, ere the great Head of the Church followed with His blessing the efforts made to impress the youthful mind with the importance of attention to the injunction, "Remember now thy Creator in the days of thy youth." Many were then brought under deep concern for salvation, and some were induced to make a full and unreserved consecration of themselves to God; of these several remain to this day—while others, who have passed away into the world of spirits, failed not in their dying moments to mention with gratitude the spiritual good received by them, while connected with our community. Our faith and patience, it is true, have often been tested, in reference to the conduct of some over whom we have watched with an ardent desire for their salvation; and such is still the case; this, we know, the infinitely wise God often permits. I would, however, more particularly advert to the fact, that the fruit of the revival with which we were favoured last year, is more cheering to us than anything we have yet enjoyed; the number of Students who then gave evidence of a change of heart, with very few exceptions, I am happy to say, retain their spirituality. In addition to these, there are several of our circle, who, during the year, have given evidence of sound conversion to God. It is really delightful to see and hear so many in the morning of life, on the evening of each Sabbath, testifying in a simple scriptural manner of the grace they have received. In God's spiritual Zion, it was predicted by the Prophet that spiritual births should take place; and of the Wesleyan Academy at Sackville, thank the Lord, it can also be said, "this and that man was born there."

We are looking forward with highly raised expectations as to the future course of many of our youthful charges; praying most fervently that they may become useful members of society, and ornaments of the Church. "We thank God, and take courage." Raising our Ebenezer, we inscribe upon it—"Hitherto the Lord hath helped us." I may here in conclusion observe, that the number of Students enrolled this term is upwards of seventy. There are fifty-two boarders,—a greater number than there has been at any one time for the last three years. The Boarding Department was never in a more satisfactory state; and parents intending to commit their sons to our care, may be assured, that, in no kindred institution in the Provinces is there more attention shown to the comfort of the youth, than there is with us. Though the last winter was very severe and unusually protracted, there was but a solitary case of sickness requiring medical aid.—All are at present in the best of health, apparently contented and happy.

ALBERT DES BRISAT.

Sackville, N. B., May 1, 1852.

For the Wesleyan.

Miramichi Circuit, N. B.

MR. EDITOR.—I am sure the hearts of many have throbbled with grateful emotions while they have read, from week to week, in the columns of *The Wesleyan*, the interesting accounts of the prosperity of the work of God, with which the Brethren labouring in several Circuits in these Districts have had the happiness of being able to furnish you. Truly the Lord has answered the prayers, and blessed the labours of His servants, during the past winter, in an unusual manner.—And I am thankful to be able to inform you, that while He has been pouring out upon other portions of His vineyard abundant showers of fertilizing grace, He has been graciously pleased to visit this part of it, also, with a shower, which, though comparatively limited in its extent, has greatly refreshed our spirits, animated our hopes, and brightened our prospects.

Having procured the valuable assistance of my highly esteemed Brother, R. A. TEMPLE, of the Richibucto Circuit, we commenced a series of religious services in Chatham, the 27th of February. For sometime previous to that period, we had been favoured with encouraging tokens. Seriousness prevailed in the congregations, the prayer meetings began to be better attended, some were led to express a desire to "flee from the wrath to come," and some of the people of God were stirred up to pray more earnestly, and with stronger faith, for the revival of God's work.

From the commencement to the conclusion of our special services, which we were able to continue almost every evening, and sometimes in the afternoons, for nearly three weeks, the Lord favoured us with His presence and blessing.—Many felt as did the disciple Peter, when he said, "Master, it is good for us to be here."—Although the first Sabbath was one of the most stormy I ever saw, and several of the old members were ill, and unable to come to the House of God, it was a day which many, I doubt not, will long remember. Brother Temple preached morning and evening, instructive and awakening sermons, to small but attentive and deeply serious congregations. In the afternoon we held a love-feast. This service was unusually interesting and profitable. It was a time of refreshing. During the prayer meeting, held in the evening after preaching, two persons came forward to the communion-table to be prayed for. They have since found peace with God.

The good work thus commenced continued to progress gradually, until about twenty persons gave in their names as candidates on trial for Church-membership. I may also mention that some persons who had been previously meeting with us, and who had not found peace with God, were enabled to believe to the saving of their souls, and are now happy in the Divine favour.

We now hold two prayer meetings, and three class meetings, every week, besides our regular Sunday services, all of which are well attended, and much of the Divine influence rests upon them.

Comparing the present with the past state of the Wesleyan portion of the Church of God in this place, and in other places in this Circuit, we see much to be thankful for; and much to raise our hopes in regard to the future. To God be all the praise.

Praying that you may be able to continue, from week to week, through the columns of your increasingly interesting and useful paper, to inform its numerous readers, that Zion is prospering in all her borders,

I remain, yours, &c.

C. LOCKHART.

Chatham, N. B., April 29th, 1852.

For the Wesleyan.

Windsor Circuit.

Were the recollections of the past less cheering, or were the future less pregnant with promise—gladdening to the heart, and sufficient to awaken new zeal, and to enkindle fresh interest in labouring for the heaven-born principles of truth and righteousness,—are your frequent notices of redeemed souls being brought to receive the "good news" of salvation by Christ Jesus.

In the early part of the winter when hearing "upon the hills" the "sound of abundance of rain," we expressed a longing that the day of our visitation might speedily dawn, and were led to urge the prayer that "the north wind might awake, and the south wind come, and blow upon this garden" of the Lord's—faith's view was dim indeed—and looking up to Him whence cometh our salvation, we could only say, "We remember the years of the right hand of the Most High." O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth, before Ephraim and Benjamin, and Manasseh, stir up thy strength and come and save us. Turn us again, O God, and cause thy face to shine and we shall be saved." With this prayer, wrapping our faces in the mantle of humility, and by the ordinary means seeking to give a new tone to the spirit of piety, already in existence—binding "the sacrifice of our body, soul, and spirit, with the cords" of renewed covenant engagements, "even to the horns of the altar"—a new pulse began to beat—a new life to flow; and while some of God's people have been testing the promise of the Holy Ghost covenanted unto them, wandering disciples waking from their dangerous lapses and returning to duty and prayer—and others witnessing, for the first time, a "good confession" we have been able with joy to hail and re-echo the sentiment, "The Lord hath done great things for us whereof we are glad."—To the present there are upwards of fifty candidates for Church-membership.

We have gratefully to acknowledge the kind services of Mr. Isaac Smith the Bible Agent, whose official duties called him to Windsor.—Brother Huestis—and, during the last week of our special services, Brother J. McMurray; whose familiar "speech was," to the church, as the small rain upon the tender herb, and as the showers upon the grass.

Emphatically, with reference to individuals, does an itinerant ministry realize the truthfulness of that declaration of the blessed "Lord of the Harvest," "One soweth and another reapeth." Throughout these Provinces our beloved fathers in Christ have long laboured—breaking up the fallow ground and scattering, generously, the seed. How greatly now in the serene of life—"the cool of the day," must they rejoice with those, who, fresh to labour, gather the fruit of their toil. Let every heart that prays, and every bosom that feels; feel and pray for these, that the God of their fathers, when the hour of their rest shall come, may grant unto them an "abundant entrance into the ever-

lasting kingdom of our Lord and Saviour Jesus Christ.

Our Missionary Collectors are emulous of giving speed to the flight, and pinion to the wing of the gospel angel, whose success, we pray, may, ere long, beam in a glad morning of salvation upon those who for ages have sat in the "night of death." F. W. M.

Windsor, May 3, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, May 8, 1852.

EVANGELICAL ARMINIANISM.

"That eminent man" (JOHN WESLEY) "held the doctrine of Universal Atonement, with the allied views of men's freedom and responsibility, as one part of a doctrinal system which ascribes all the glory of salvation to grace. As far from the Pelagian, as from the Calvinistic extreme, he taught his followers to magnify free Divine mercy as the source of all good to lost and helpless men."—*Wes. Methodist Magazine.*

The points of difference between Calvinism and Evangelical Arminianism were stated in our last; whilst the soundness of the latter system on the all-important doctrines of *original sin, salvation by grace, and justification by faith*, was affirmed. We had thought, at one time, that we would at length prove the Scriptural orthodoxy of Evangelical Arminianism, on these vital doctrines, by ample quotations from the writings of Arminius, Wesley, Fletcher, and others; but on further consideration, we decline at present to do so,—on purpose to leave the self-confident *Witness* at liberty to deny our statement and challenge our proof, if he thinks proper; and to lend him our humble aid in placing himself in a "fit position"—a matter which, we opine, he sometimes finds difficult to do. We would observe *en passant*, that, in a former notice, we attributed *defectiveness* to the late Dr. McCullough's "Calvinism, the religion of the Bible." We were led to make this statement, not out of any disrespect to the piety and learning of the author of that work, but because he has made Dr. TAYLOR the exclusive exponent of Arminian views on "original sin," not being aware, perhaps, at the time, that the most able and convincing refutation of the erroneous and unscriptural opinions contained in Dr. Taylor's Treatise, came from the masterly pen of the *evangelical* Arminian, JOHN WESLEY! This may be intelligence to the *Witness*, and we beg him to bear that fact in mind, as he proceeds to inform his readers of the popish views of Evangelical Arminians on the doctrine of *Original Sin*. Should he fail to do so, and treat of that doctrine, whilst professing contrasting Calvinism with Arminian views, as if John Wesley's Treatise on "Original Sin" and his Letters to Dr. Taylor, had no existence, we shall feel warranted in characterizing him as an unfair and as an unjust disputant. If there be in his heart any honourable feeling, and if he would not appear more solicitous to establish a *pre-adopted Theological system* than to ascertain and represent *truth*, he cannot, after this notice, overlook the Treatise and Letters of Mr. Wesley, to which we have referred. We intreat him, also, to allow the following testimony of a credible witness to the soundness of John Wesley's views on the doctrines of *Original Sin, Salvation by grace, Justification by faith*, to have its due effect on his mind. In his first check to Antinomianism, addressed to the Rev. Walter Shirley, the Rev. John Fletcher, says:—

"For above these sixteen years I have heard him" (Mr. Wesley,) "frequently in his chapels, and sometimes in my church; I have familiarly conversed and corresponded with him, and have perused his numerous works in verse and prose; and I can truly say, that during all that time I have heard him, upon every proper occasion, steadily maintain the *total fall of Man in Adam*, and his utter inability to recover himself, or take any one step towards his recovery, without the *grace of God* preventing him that he may have a good will, and working with him when he has that good will."

"The deepest expressions that ever struck my ears, on the melancholy subject of our *natural depravity and helplessness*, are those which dropped from his lips; and I have ever observed that he constantly ascribes to *divine grace*, not only the good works and holy tempers of believers, but all the good thoughts of upright heathens, and the good desires of those professors whom he sees *begin in the spirit and end in the flesh*; when, to my great surprise some of those who accused