

three other questions. Here they divide: The former believe Absolute, the latter, only Conditional Predestination. How can any man know what Arminius held, who has never read one page of his writings? Let no man bawl against Arminians, till he knows what the term means."

The real points of difference between Calvinists and Evangelical Arminians are these:—Has God absolutely, for his own good pleasure, without foresight of faith and good works, elected, before they were created, a limited number of mankind to eternal life, and absolutely, for his own good pleasure, without foresight of unbelief and wicked works, reprobated, and doomed the rest of mankind, to eternal damnation—the decree of such election and such reprobation being eternal and irreversible; or has God, according to his purpose of grace, on the foresight of faith and good works, elected Believers, as such, to life eternal, and according to his purpose of justice, on the foresight of wilful and avoidable unbelief and disobedience, reprobated and doomed Unbelievers, as such, to eternal death—the decree of such election and reprobation, respecting individual persons, being conditional and reversible, but, as to character, absolute and unchangeable?

Did Christ die only for the "elect" in the Calvinian sense, or did he die for every man in the Arminian sense?

Is the grace of God irresistible, and therefore inamissible, or resistible, and therefore amissible?

These questions can be decided only by the infallible word of God. The opinions of John Calvin or James Arminius, are here of importance, only so far as they truly represent the revealed mind of the Spirit. On the disputed points, we are persuaded the Sacred Scriptures teach not the repulsive views of Calvinism. Fatalism, partiality, injustice, insincerity, cruelty, and tyranny, belong not to Christianity. No truth stands out on the sacred page more clearly, or more invitingly, than that—*God is love*; and no assurance is rendered more doubly sure than the declaration ratified by the oath of God, of whom it is said, "it is impossible for him to lie"—*As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.*

As an illustration at once of the truth of Arminian views, and of the inconsistency of the practical teachings of Calvinian divines with their system of limited atonement and restricted grace, we direct attention to an article on our first page from the *heart* of the late Dr. Chalmers. "The blessings of the gospel" are as general as "light," "water," "air,"—"the element of Heaven's love" is "commensurate with the species, and may be tendered, urgently and honestly, to each individual of the human family"—how it can be tendered *honestly* to each individual of the species, save on the ground that Christ honestly died for each individual of the species, is a question which would puzzle any evangelical advocate to solve, but one who has been favoured with a special revelation by which he is privileged boldly to affirm without proof, that the *secret* are at variance with the *revealed* counsels of God!

#### Halifax County Circuit.

The Rev. G. O. Huestis, under date of April 29, says:—

"I am happy to inform you, that since my last communication respecting the revival of God's work in the Eastern extremity of this Circuit, the blessed cause is extending in the Western part. During a few extra meetings commenced on the 11th April, at Margaret's Bay, the blessing of the Lord was graciously realized. A general quickening among our members has taken place; some backsliders have been reclaimed and a few converted to God. On Sunday 25th, sixteen were received on trial for church membership. Many more seem deeply impressed with the importance of personal religion; some of whom will probably shortly unite with us.—We have also re-organized the Sabbath School. May the 'gracious Spirit Divine' preserve and greatly extend the good work commenced."

#### Wesleyan Intelligence.

The London *Watchman* of latest dates contains pleasing accounts of the prosperity of our beloved Methodism in various Circuits in the Mother Country.

The nett increase of members on the London Third Circuit during the past quarter was thirty-one, leaving forty-two on trial. The spiritual state of the members and their unwavering attachment to the ordinances and interests of Methodism are such as encourage the belief, that the set time to favour Zion is come.

On the Banbury Circuit our Church continues to enjoy peace and an encouraging measure of prosperity. The desire to hear the Word is very great, and most of our chapels are filled with affectionate and attentive hearers. The missionary proceeds for the last year were in advance of any preceding year, while all the meetings were happily spiritual in their tendency and impression.

The finances of Birmingham West Circuit are reported in a favourable state; but that which more especially inspired the members of the late Quarterly Meeting with devout thanksgiving to the Head of the Church was, the fact that, at most of the chapels, He had revived and prospered his work. The returns showed an increase of thirty-nine members this quarter, and a still larger number on trial.

The business of the Bradford East Quarterly Meeting was conducted with consummate ability by the Rev. Dr. Alder. During the past quarter, there have been many conversions. In the Sabbath Schools, particularly, there has been a general awakening of attention to the great ultimatum of all educational effort,—the salvation of young persons. Nearly a hundred have been admitted on trial for Church-membership; and a special sacramental service was held early on Easter Sabbath, that these youthful disciples might seal their vows at the table of the Lord.

The Circuit Schedules of Clitheroe Circuit showed an increase of thirteen members upon last quarter, with seventy-five on trial. The Circuit enjoys uninterrupted peace, with an encouraging amount of spiritual prosperity.

The attendance of Leaders and Stewards at the March Quarterly Meeting at Hull was large, and the proceedings were characterized by great unanimity and truly Christian feeling. The number of members reported presented an increase of forty during the quarter, with sixty-six on trial for membership.

It has pleased the Lord to pour out on the Preston Circuit his Holy Spirit, and to revive his work. About three hundred have during the quarter received notes on trial for Church membership.

At Stockton-on-Tees, it was found that an increase of upwards of fifty members had taken place during the past quarter, and above fifty more have been received on trial.

On London Fifth Circuit, during the past quarter, forty-four were added to the number of members, and one hundred and eleven remained on trial.

We have not space at present to devote to more of these notices; but those already given will be cheering to the friends of Methodism in these Provinces. Unholy agitation alone has arrested the work in those places where the cause is not flourishing. But we hope a better day is dawning on our beloved Zion in England. Methodism, peaceful, faithful, and zealous, is still owned of God.

#### Philadelphia Conference.

The session, so far as we witnessed it, was a peaceful and pleasant one. There is little or no diversity of sentiment among the preachers of this Conference in relation to the late movement of some of the laity in the city. There has been little done in the Churches in the way of conversions since the question of lay delegation began to be agitated; this being another illustration, in addition to the many, of the truth that Church agitation is not promotive of the advancement of religion and the conversion of sinners;—*peace*, or internal harmony, is a natural condition of the Church's prosperity.

At present there seems to be little excitement upon the questions mooted in "the lay convention" among the laity in the city. All the information which we were able to gain goes to confirm us in the conviction that the originators and promoters of the movement are a small minority of the body of Philadelphia Methodists. We mean no disrespect by this statement, but make it because we suppose it will impart information to which the Church is entitled. The counter-convention to take place in May, of course, is differently regarded, according to the diversity of views entertained upon the subject of a lay delegation.—*Ch. Ad. & Journal.*

#### Sabbath Mails.

Our Post Office Department is so well conducted, generally, that we have hitherto refrained from bringing under public notice a fault connected with its management, which ought to be rectified. This is the occasional opening of the Office in Saint John for receiving and delivering mails and letters on Sunday.

We are aware that the present very unsatisfactory arrangement with regard to the Nova-Scotia Mails, is in some degree the cause of this, and we hoped that, before the close of the Legislature of Nova-Scotia, that body would have interposed to compel the officials to allow common sense and a spirit of accommodation to guide them in their dealings with their neighbours.

Now, however, that there is no longer room for hope in that direction, we trust our Post Office authorities will see the propriety of locking up their doors on Saturday night, and keeping them locked until Monday morning, so that the Clerks and others employed in the Office, may be allowed the benefit of the appointed day for rest or devotion. We are not aware what necessity existed for despatching a Mail for Fredericton on Sunday evenings during the winter. The Mails will soon, we presume, be sent by the boats, so that Sunday service will no longer be required for that purpose.

If Post Office Clerks attend to their duty properly, there are no labours more arduous, or more requiring due seasons of relaxation; and as the Office ought to be kept open during the week, from early morning until late at night, so as to accommodate all classes, the day of rest, which others are compelled to observe by law, should not be encroached upon without urgent necessity.—*St. John, N. B. Courier.*

#### Interesting Extracts.

A MERITED REBUKE.—Sometime ago, a man was tried at Cambridge for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of an amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her.

"Truly my lord," said she, "I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face."

"Where were you when he robbed you?"

"I was in a closet that joins my bed chamber, and had got into my house while my servant had gone out on an errand."

"What day of the week was it?"

"It was the Lord's day evening, my lord."

"How had you been employed when he robbed you?"

"My lord, I am a Protestant dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day." She had no sooner uttered these words, than the court, which was crowded with some hundred of students, rang with a peal of loud laughter.

The judge looked round the court as one astonished, and with a decent solemnity laid his hand upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:

"Where am I? Am I in the place of one of the universities of this kingdom, where it is to be supposed that young gentlemen are educated in the principles of religion, as well as in all useful learning; and for such to laugh in so indecent a manner, on hearing an aged Christian tell that she had retired into her closet on a Lord's day evening for prayer and meditation! Blush and be ashamed, all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how unreligious a manner their pupils and students behave." And then turning to the lady, he said, "don't be discouraged, madam, by this piece of rude and unmannerly, as well as unreligious usage; you have no reason to be ashamed of what you have, on this occasion, and in this public manner said; on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule."

QUOTING SCRIPTURE.—A worthy deacon, in the good town of F—, in the neighbourhood of this city, was remarkable for the facility with which he quoted scripture on all occasions. The divine word was ever at his tongue's end, and all the trivial as well as important occurrences of life furnished occasion for quoting the language of the bible. What is better, however, the exemplary man always made his quotations the standard of action. One hot day he was engaged in mowing with his hired man, who was leading off, the deacon following in his swath, conning his apt quotations, when the man suddenly sprang from

his place, leaving the swath just in time to escape a wasp's nest.

"What is the matter?" hurriedly enquired the deacon.

"Wasps!" was the laconic reply.

"Pooh!" said the deacon, "the wicked flee when no man pursueth, but the righteous are as bold as a lion!" and taking the workman's swath he moved but a step, when a swarm of the brisk insects settled about his ears, and he was forced to retreat with many a painful sting, and in great discomfort.

"Aha!" shouted the other with a chuckle, "the prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished!"

The good deacon had found his equal in making application of the sacred writings, and thereafter was not known to quote scripture in the mowing field.

THE FATE OF A LEARNED MAN.—There is a man in Boston, an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of twenty-two was admitted as a surgeon in the British army, and in that capacity visited this country with the English; was present at the destruction of the public buildings at Washington City—has been in India with the British army—has been present during his services as a surgeon at 4,000 amputations, and fifteen severe battles—was shot twice; performed surgical operations on three wounded generals, three colonels, twenty captains, and over eleven thousand officers of smaller grades. He has dined with two kings, one empress, one emperor, the Sultan, a pope, innumerable great generals, &c. He has held the largest diamond in his hand known in the world, except one. He has had the British crown in his hand. Has been married three times; father to eleven children, all of whom he survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment—too proud to become a pauper, he sailed in an emigrant ship to this country three years ago; and this man of remarkable adventures, classic education, master of four languages, 60 years of age, poor, old, and decaying, is now peddling oranges and apples in the streets of Boston! "We know what we are—verily we know what we may be."—*Boston Bee.*

WHY PEOPLE DRINK.—Mr. A. drinks because his doctor has recommended him to take a little.

Mr. B. because the doctor orders him not and he hates quackery.

Mr. C. takes a drop because he's wet.

Mr. D. because he's dry.

Mr. E. because he feels something rising in his stomach.

Mr. F. because he feels a kind of sinking in his stomach.

Mr. G. because he's going to see a friend off to Oregon.

Mr. H. because he's got a friend come home from California.

Mr. I. because he's so hot.

Mr. K. because he's so cold.

Mr. L. because he's got a pain in his head.

Mr. M. because he's got a pain in his side.

Mr. N. because he's got a pain in his back.

Mr. O. because he's got a pain in his chest.

Mr. P. because he's got a pain all over him.

Mr. Q. because he feels light and happy.

Mr. R. because he feels heavy and miserable.

Mr. S. because he's married.

Mr. T. because he isn't.

Mr. V. because he likes to see his friends around him.

Mr. W. because he's got no friends and enjoys a glass by himself.

Mr. X. because his uncle left him a legacy.

Mr. Y. because his aunt cut him off without a shilling.

Mr. Z. (we should be happy to inform our readers what Mr. Z's reasons are for drinking, but on putting the question to him, he was found to be too drunk to answer.)

INTERESTING FROM THE KINGDOM OF SIAM.—It appears by late advices from Siam, that the English and Americans residing in Siam are highly honoured. They are allowed to travel about the kingdom at pleasure, erect chapels and cemeteries, and enjoy a perfect toleration of religion and of worship. The law, which had been in operation for twenty-seven years, prohibiting the traffic in opium, had been repealed by an edict of the Prime Minister, and the license system substituted. A few responsible persons, however, are only to receive licenses, and they are allowed to sell to none but Chinese.

It is now twenty-five years since Norway purchased its two first packet steamers. It has now twenty-two, and has direct communication with Copenhagen, Nyborg, Kiel, Hamburg, and Hull; and another English route will probably soon be opened.