

Churches. The results are well known. The hand of the Lord was with His servants, and in every part of the Kingdom, multitudes heard the strange doctrines, preached with faithfulness and unction, and receiving the joyful message, became a new and a saved people. Nor were the benefits,—wonderful as they were,—of these Evangelical labours, limited to the Societies raised up under Mr. Wesley's care. The leaven of a pure Christianity extended itself widely to the Established, and the Dissenting Churches, the effects of which are seen, and felt, and acknowledged to this day.

These things, because they cannot be controverted, are admitted by some, who are not disposed to allow that any great necessity now exists for Methodism, or that to her yet belongs any peculiar commission. To such the reply may be given,—We regard ourselves as a Church, placed by the Great Head, in a deeply responsible position, and as having to perform a work of the greatest consequence to the world. We believe that our fathers drew their theology from the sacred oracles, and that the rise of Methodism was but a revival of primitive Christianity; that our doctrines are the doctrines which the apostles preached with so great effect,—doctrines which will be needed in all ages, and for all people; and which, whenever proclaimed with faithfulness, cannot fail to prove the power of God unto the salvation of souls. We believe that our Church organization in its beautiful simplicity, is in accordance with the system of ecclesiastical polity taught in the New Testament,—that it is capable of being adapted to all countries, and to all times; and that it is destined for extension, and to be perpetuated until "Names, and sects, and parties fall." Has the Lord raised up this numerous, rapidly increasing, and widely-extending people, and continued them in the possession of their pristine vitality, without having some great purposes to carry out by them instrumentally? Is there any Church organization better suited than this one, to the wants of the world? In fine, from the state of the world, from the fierce, and skilfully managed opposition given to the truth, and from the strong tendencies to various errors, which are constantly being presented, is there not an urgent necessity for the evangelical labours of Methodism, and for its decided, uncompromising testimony in defence of the Gospel; and its open and earnest proclamation of a free, present, and full salvation?

We may for a moment just glance at some of the more prominent doctrines of our system, doctrines which our fathers preached with so much power and effect, and which are still enunciated by our ministry with distinctness and fervour.

Justification by faith—well styled by Luther, *The article by which the Church must stand or fall.* By what people has this vitally important Gospel truth, been delivered with so much faithfulness and success, as by our body? Men, even with the Bible in their hands, are so blinded in heart, and so strongly disposed to fly off from this fundamental truth, or to mystify its meaning, that there is need of the clearest and boldest declaration in its favour, which none are better prepared to make than the followers of John Wesley.

Regeneration, or the new birth—that great change wrought within man by the power of the Holy Spirit, whereby he is brought from a state of moral death and sin, into newness of life, and is constituted "a new creature." The manifest leaning in man to substitute externalism in the place of this important spiritual work, shows the necessity for correct teaching. On this point Methodism has not given forth an uncertain sound, and we believe never will.

The Witness of the Spirit. This is a tenet, which we regard as essential in every creed recognizing the consolations and the filial privileges of the child of God. The enlightened profession, joyous experience, and consistent deportment of tens of thousands of Methodists, corroborative of this delightful and consolatory doctrine of assurance, as taught with so much distinctness in the Sacred Word, have not been without producing their powerful and benign influence upon the world, and upon other churches. Methodism, in this, has never ceased to bear her testimony in consonance with apostolic belief—"The Spirit itself beareth witness with our spirit, that we are the children of God." Because ye are Sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

The only remaining doctrine to which we will now refer, as among the peculiar tenets of Methodism, and to which we would more especially call attention, is *Holiness*. By this we understand the maturity of the Christian life, or that state of grace, wherein, being cleansed from all sin, we love the Lord our God with all our heart, and soul, and mind, and strength; and love our neighbours as ourselves. Mr. Wesley and his fellow-labourers regarded it as the especial purpose of God in calling them as a distinct people, that they should enforce this great truth, and thereby be the instruments of "spreading scriptural holiness throughout the earth." Great is the opposition of the carnal heart to this doctrine, and strong the prejudice against it; even among some who, in other respects, embrace "the truth as it is in Jesus." Many are the excuses made for a continuance of sin in the heart till death. But we believe the day is not far distant when the teaching of Methodism on this question, will be embraced very widely by the Churches of Christ. Already do many learned and pious men of other denominations, who were once its determined opponents, pronounce a strong deliverance, and witness a good confession in favour of Christian holiness. Herein we greatly rejoice.

To this article of our faith, we tenaciously cling, as one of prime importance. We are satisfied that when this is overlooked, the chief glory of the gospel salvation is not seen;—that no doctrine reflects more luminously the riches of divine grace—the efficacy of the Saviour's merits—or the excellency of the Spirit's dispensation. We regard this blessing of entire sanctification, to be enjoyed and exemplified by the people of God in this life, as being the central and sublime idea of Christianity—the great end of a Saviour's death—of the Spirit's influence—of the Gospel's teaching,—and of all the ordinances of the Christian system: that, as at the beginning, so is it now the will of God, that man should be holy;—that Christianity is the grand remedial scheme for man's recovery from sin;—that anything less than holiness as the design of redeeming grace, would be unworthy of Deity;—that the full belief of this truth, and the wide enjoyment of this blessing, are necessary, to prepare the way of the Lord;—and that when the Church goes forth arrayed in holiness, then will she be mighty in extending Christ's Kingdom, and in evangelizing a sinful world. The especial mission of Methodism—the chief errand on which she has been sent,—is the spread of this great doctrine; we hope, with still increasing power and effect; and if no other vocation belonged to us, this one is sufficient, as a reason for our continuance and extension. No small amount of obloquy has been heaped upon our Church for our belief in this particular, but we would rather bear the bitterest scorn, than be unfaithful in this sacred deposit committed to our trust; if dereliction in this respect should mark our course, we might well then be blotted from existence, as a people no more needed; or have Ichabod thenceforward traced upon our portals. But though its witnesses may be counted by thousands, it is to be deeply regretted that so many professing belief in this sentiment, yet live in its practical rejection. O! that all reproach on this account were removed, and that we might be found "a peculiar people," reflecting before the world the excellency of this "great salvation," having inscribed upon our hearts, and upon our life, "Holiness to the Lord."

As not an inappropriate close to this article, and as bearing upon the last point to which reference has been made, we give a quotation from an American divine, the REV. R. S. FOSTER, A. M., who has written a very energetic and heart-thrilling book upon this doctrine, which has just issued from the press, entitled, "The Nature and Blessedness of Christian Purity." In presenting his Bible argument, he says—"Holiness breathes in the prophecy—thunders in the law—murmurs in the narrative—whispers in the promises—supplicates in the prayers—sparkles in the poetry—resounds in the songs—speaks in the types—glows in the imagery—voices in the language—and burns in the spirit, of the whole scheme, from its alpha to omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty—a present privilege—a present enjoyment, is the progress

and completeness of its wondrous theme! It is the truth glowing all over—webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts, in all its history, and biography, and poetry, and prophecy, and precepts, and promise and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort."

Religious Intelligence.

GERMANY.—All our information from Germany indicates that the people are feeling after God; and we have good hope that they will find Him to the salvation of their souls. For half a century past, here and there have arisen men in the bosom of the Lutheran and Roman Catholic Churches who have kindled the sacred fire all around them. It has happened to these as it has happened to such in all ages, that their brethren have persecuted them; yet they are the signs and forerunners of that blessed light and life which shall regenerate Germany, and then Germany will regenerate the world. The following account is from the pen of the Rev. L. S. JACOBY, American Missionary to that country.

Father Gossner.—I have mentioned this venerable old man in my visits at Berlin. He is likewise, as many others, a witness of the great doings of the Lord in and with men. When a young Roman Catholic priest, he turned from the superstitions of Rome to the light of the Gospel. The Lord sent him the very pious but much persecuted Martin Boos, (a Roman Catholic priest,) who has been the instrument of the conversion of many souls in the Roman Catholic Church, as a help to surmount all prejudices, and to find salvation in the blood of Christ. But now commencing to preach the Gospel, he had to suffer many persecutions, so that he left the Church of Rome, and found, after many struggles, a situation as a preacher of the Lutheran Church, at St. Petersburg, in Russia. The Lord blessed his preaching in that city in such a manner that the priests of the Greek Church would not suffer him any longer there, and he again had to leave against his will, till he found a resting-place in Berlin, where, during the space of about thirty years, he has laboured with great success, not only for the conversion of souls, but, indeed, for the conversion of the world. The members of his Church were generally known as vital members of the body of Christ, and they have shown it by their works. His soul, full of the love of God, was anxious for the conversion of the world. This venerable man first was united with the other evangelical preachers in a missionary society; but being not satisfied with the way they carried on the work, he commenced, in the fear of God, a missionary society in his own congregation, independent of all others. His name being already well known through his practical religious writings, many other societies in Germany came to his assistance, so that many missionaries have already been sent out by him to all parts of the world. He has a kind of missionary institute. Pious young men, who believe themselves to be called to the work, are tried by him first for some months. Then they have to work at their trade, or at any occupation they can find in Berlin, and in the evening they receive instruction in languages, and he himself instructs them in theology. His missionaries meet in several places with our Wesleyan brethren, and associate often one with another.

SPREAD OF THE GOSPEL IN FLORENCE.—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now enquiring for the Scriptures and reading them daily. According to the Count Guicciardini, there are more than 2,000 persons who are under the influence of the Gospel in various degrees, some still seeking it and others have found it.

CONVERSION OF THE DUKE OF NORFOLK.—The conversion of the Duke of Norfolk, from the Romish to the Protestant faith, is one of the leading topics of interest in England just now. This nobleman is the Premier Duke and hereditary Grand Marshal of England; and has heretofore been regarded as the lay head of the Romish Church in England. That such a man should renounce the religious faith of his ancestors, and avow himself a Protestant, at such a time as the present, may, therefore, well be considered as one of the most memorable events of the day. A London correspondent of the *Journal of Commerce*, in speaking of this conversion, says:

"The eminent hereditary honours of the house of the Duke of Norfolk have contributed, without doubt, to the social respectability of the faith which the heads of that house have long professed; and his conversion to the Protestant faith will tell more powerfully in the long run on public opinion in England, than all the conversions to the Church of Rome that have taken place in the last twenty years."

DEATH OF THE REV. T. H. GALLAUDET, L. L. D.—This gentleman so long and so favourably known as the friend of the deaf mute, died on the 10th ult.

The Mormons at the Salt Lake.

The *Albany Register* gives the following extract of a letter from an officer occupying a high and responsible post in the United States Army, which presents a fearful picture of the state of morals among the Mormons at Salt Lake, their great settlement. That these deluded people are any better elsewhere, is not to be attributed to their system.

"Now that my family is out of their power," says he, "I may venture to speak of that accursed and pestilential people. And would to God that I could make myself be heard throughout my country, and impress upon my countrymen the truth in relation to Mormonism, vile, criminal, and treasonable as it insolently displays itself in the boasted security of a mountain-walled home! But no; were an angel from heaven to tell you of the wicked practices, and the base, unprovoked crimes of this people, you would discredit the report."

"Such is the enormity of their conduct, that in a series of resolutions drawn up by a Presbyterian clergyman and signed by the emigrants, 'the truth and the whole truth' was designedly avoided, lest it would be too shocking for belief. It is hazardous nothing in saying that never, by savage horde or lawless banditti, was there exhibited such base turpitude of heart, and such indiscriminate vindictiveness of purpose, as are to be seen in the conduct of the Mormons of the Salt Lake Valley. With them human feeling has been debased to worse than beastly passion and instinct, and there all sympathy is consumed by or absorbed in lust, while sentiment there finds its lowest degree of degradation. There is no crime but has its full, free justification there, if perpetrated against a Gentile, as they term those who are not Mormons. No matter how good a man's character may be before he becomes a Mormon, and makes common fellowship with them, after he is fairly inducted, he is soon made to yield the most guilty obedience to the decrees or orders of the Twelve. All are thus rendered ready and prompt instruments in the perpetration of crime."

Dreadful Storm and Loss of Life at P. E. Island.

The following is an extract of a letter from Charlottetown, P. E. Island, received by a Gentleman in this City:

"A most fearful calamity has just befallen the fleet of American Fishermen in the Gulf—the extent of which it is impossible at present to conjecture, but we have too much reason to fear that at least 100 sail are ashore, and perhaps from 3 to 400 lives lost."

"The Gale set in from the N. E. on Friday night, the 3rd inst., and continued 'till Sunday night."

"One Captain says he counted thirteen wrecks from the deck of his own vessel, out of which he believes 50 lives were lost."

"The intelligence brought in up to this time is only from New London and Rustico; it is greatly to be feared that the account from further westward will be equally distressing."

"Very many bodies are already gathered up and many more are being fished up out of the holds and cabins of the stranded vessels."

By Proclamation in Wednesday's Gazette, the Legislature is summoned to meet on Tuesday the fourth day of November, for the dispatch of business.

Tatamagouche is declared to be a Port of Entry and clearance, and Wm. Campbell, Esq., to be Collector of Colonial Duties at said port, in the place of James Campbell, Esq., resigned.

The General Superintendent of Missions gratefully acknowledges the receipt of the following sums, viz:

Wallace Circuit, for Supernumeraries Fund, £3,
Lunenburg " " Contingent Fund, £1.

Scratch the green rind of a sapling, or wantonly twist it in the soil, and a seared or crooked oak will tell of the act for centuries to come—how forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young.

Dr. Cheever says: "Too many persons seem to use their religion as a diver does his bell, to venture down into the deep of worldliness with safety, and there grope for pearls, with just as much of heaven's air to keep them from suffocating."